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DEMCO

Joseph and the Dreams.

Part. A.

(i) The evil report.
(ii) The coat & Rulership.
(iii) Joseph's 2. Dreams
(α) the Sheaf.
(β) the Stars.

Part. B
(i) With him
(ii) His Masters Wife
(iii) The Prison
(iv) Psalm 105.
(v) The Butler and the Baker

(iv) Mapwork: Sheckem: Hebron: Dothan
(v) The Conspiracy
(vi) The Pit.
(vii) Reuben
(viii) the travelling Company
(ix) Judah
(x) 20 Silver Pieces
(xi) Reuben - the eldest
(xii) the he-goat.
(xiii) 22 yrs mourning by Jacob.
(xiv) Potiphar.

(vi) The 2. Prison Dre[ams]
(vii) the baskets
(viii) Pharaoh's Birthda[y]
(ix) He forgat him - 2
? Joseph's mistake.

Part C.
(i) Pharaoh's 2 Dre[ams]
(ii) The Nile - Reed gra[ss]
(iii) the East Wind
Sirocco - ARabic M
(iv) the Interpretation
(v) The Spirit of God
(vi) Pharaoh's Gifts
(vii) Joseph 30 years old
(viii) The Storehouses

Part. D
[(i)] The Brethren bow down
[(ii)] ? Spies
[(iii)] Prisoners all

Part. E
(i) Judah as Surety.

ספר

חמשה חומשי תורה

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עם ההפטרות

נדפס על פי המסורה ומתורגם אנגלית

עם פירוש קצר

מלאכת סיעת הוגי תורה

ובראשם

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בראשית

לונדון

בדפוס האוניברסיטה אוקספורד

בשנת **המשכילים** יזהרו לפ"ק

THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation and Commentary

EDITED BY
THE CHIEF RABBI
(Dr. J. H. HERTZ)

GENESIS

OXFORD UNIVERSITY PRESS
LONDON : HUMPHREY MILFORD
5689 : 1929

OXFORD UNIVERSITY PRESS
AMEN HOUSE, E.C. 4
LONDON EDINBURGH GLASGOW
LEIPZIG NEW YORK TORONTO
MELBOURNE CAPETOWN BOMBAY
CALCUTTA MADRAS SHANGHAI
HUMPHREY MILFORD
PUBLISHER TO THE
UNIVERSITY

Theology Library
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PRINTED IN GREAT BRITAIN
by Lowe & Brydone (Printers) Ltd. London, N.W.1.

PREFACE

We do not to-day possess an edition of the Pentateuch and Haftorahs—the Lessons from the Prophets—in Hebrew and English with a popular commentary for use in Synagogue, School and Home. The glosses on the Pentateuch (without the Haftorahs) by David Levi and Isaac Delgado were published 140 years ago, and are, besides, unobtainable to-day. In 1844, De Sola, Lindenthal and Raphall began a commentary on the Sacred Scriptures, of which *Genesis* alone appeared. The English translation, however, was fantastic, the notes voluminous, and the Haftorahs were not included. Kalisch's volumes on *Genesis*, *Exodus* and *Leviticus* were not written for the Synagogue or for the Jewish Home. All other Jewish Scriptural publications in England and America, either omitted the Hebrew text or were without a Commentary for general use. This present work, therefore, which gives the text in Hebrew and English, accompanied by a brief exposition of both the Pentateuch and the Haftorahs, supplies a long-felt and crying want among Jews in English-speaking countries.

Text. The Hebrew Massoretic text is the latest Letteris edition issued by the British and Foreign Bible Society. I am deeply grateful to the Committee of that Society for their courtesy in generously granting me the use of the plates of this standard and beautiful edition of the Hebrew Bible.

Translation. Thanks to the great courtesy of the Delegates and Syndics of the University Presses of Oxford

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and Cambridge, the English Translation is that of the Revised Version. With one important difference. In a book intended for the lay public, it is inadvisable to give alternative renderings. Wherever, therefore, the Revised Version brings more than one translation of a difficult passage, the rendering most in accordance with Jewish Tradition has been chosen. The Delegates and Syndics of the University Presses are, of course, in no way responsible for the manner in which the Revised Version is reprinted in this volume.

Commentary. In the preparation of the Commentary on Genesis, I have had the invaluable assistance of Dr. J. Abelson (Chapters I–XI), Dr. A. Cohen (Chapters XII–XXXVII), and the late Rev. G. Friedlander (Chapters XXXVII–L). In placing their respective manuscripts at my disposal, they allowed me the widest editorial discretion. I have made full use of that privilege; and have condensed or enlarged, re-cast or re-written at will, myself supplying nearly all the Additional Notes (in which some of the problems of Genesis are examined in the light of Judaism and modern knowledge), as well as most of the introductory and concluding comments to various sections. The same freedom was given me in regard to the explanatory notes on the Haftorahs kindly undertaken by the Rev. S. Frampton. To all my collaborators in this Commentary, I would herewith express my heart-felt thanks.

Authorities. Jewish and non-Jewish commentators—ancient, medieval and modern—have been freely drawn upon. "Accept the true from whatever source it come," is sound Rabbinic doctrine; to which I like to add, "Adopt the beautiful from whatever source it come"—even if it be from the pages of a devout Christian expositor or of an

iconoclastic Bible scholar, Jewish or non-Jewish. This does not in any way affect the Jewish Traditional character of the work. My conviction that the criticism of the Pentateuch associated with the name of Wellhausen is a perversion of history and a desecration of religion, is unshaken; likewise, my refusal to eliminate the Divine either from history or from human life.

METHOD OF INTERPRETATION. A word must be added as to the method chosen for leading the reader into what the Jewish Mystics called the Garden of Scriptural Truth. The exposition of the plain, natural sense of the Sacred Text must remain the first and foremost aim in a Jewish commentary. But this is not its only purpose and function. The greatest care must be taken not to lose sight of the allegorical teaching and larger meaning of the Scriptural narrative; of its application to the everyday problems of human existence; as well as of its eternal power in the life of Israel and Humanity. In this way alone can the commentator hope not merely to increase the knowledge of the reader, but to deepen his Faith in God, the Torah and Israel.

ACKNOWLEDGMENTS. It is impossible for me to thank all those who, in addition to the collaborators and the bodies mentioned above, have been of help in this work. Among this number, I would especially mention my teacher, the Rev. Dr. H. P. Mendes, Rabbis Dr. I. Epstein and A. Mishcon, the Revs. H. Mayerowitch and G. Prince, and Messrs. E. N. Adler and Herbert Loewe. Dr. A. Cohen and the Rev. M. Rosenbaum have kindly read the proofs and made many useful suggestions.

The fact that this work can be produced unhampered by economic considerations, and can be offered to the public

at a far lower price than might otherwise have been possible, is due to the idealism of Mr. and Mrs. Leo Shaerf. They are happy to be of service in spreading the Torah, and desire to look upon these volumes as a memorial to the late Ethel Rosa Schneider, the mother of Mrs. Shaerf. May their generosity and public spirit lead to a strengthening of religious conviction among English-speaking Jews. That such be, with the help of God, the blessed result of this undertaking is my fervent prayer.

J. H. Hertz.

London, *Lag be Omer*, 5689.
May 28, 1929.

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VERSIONS AND COMMENTATORS

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum	see *Targum.*
Jonathan Targum	see *Targum.*
Massorah	lit. "The Tradition." The original Bible text was unvowelled. *The Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period and extended to the tenth century.
Midrash	The ancient homiletical expositions of Scripture in the Schools of Palestine.
Onkelos	see *Targum.*
Philo Judaeus	(20 B.C.E.–40 C.E.) Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.
Rabbis, the	The religious authorities in the Talmudim and Midrashim.
Septuagint	The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.
Symmachus	A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.
Targum	Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the literal translation of the Pentateuch ascribed to

	Onkelos, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*.
Talmud	Body of Jewish law and legend comprising the Miśhna and the Gemara, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel	(or, Abrabanel,)Don Isaac (1437–1509). Spanish exegete and statesman.
Chizkuni	13th century French commentator.
Ibn Ezra	Abraham (1092–1167), famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller, and poet.
Kimchi	David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.
Maimonides	Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.
Nachmanides	Moses (1194–1268). Great Spanish Talmudist, Bible commentator and mystic.
Ralbag	i.e. Rabbi Levi ben Gerson (1288-1344); French exegete,philosopher and scientist.

Rashbam — i.e. Rabbi Samuel ben Meir(1085–1174, Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Rashi — i.e. Rabbi Solomon ben Isaac of Troyes (1040–1105), French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry. "He has two of the greatest and rarest gifts of a commentator, the instinct to discern precisely the point at which explanation is necessary, and the art of giving or indicating the needed help in the fewest words" (G. F. Moore.)

Saadyah — Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno. — Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

C. MODERN ENGLISH VERSIONS

The Authorised Version, also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Leeser, Isaac — The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—First Jewish Version in English of the entire Bible.

The Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.

M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of

	Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—Known as the American Jewish Version.
Moffat, James	A New Translation of the Bible, 1925—In colloquial English.

D. MODERN COMMENTATORS AND TRANSLATORS —JEWISH

Ehrlich, A. B.	(1848–1920). Russian American exegete.
Friedlander, M.	(1833–1910). English scholar and commentator.
Herxheimer, S.	(1801–1884). German commentator.
Hirsch, S. R.	(1808–1888). German Rabbi and religious leader.
Hoffmann, David	(1843–1921). Great Bible and Talmudic scholar.
Kalisch, M. M.	(1828–1885). English Bible critic.
Leeser, Isaac	(1806–1868). American Bible translator and author of exegetical glosses.
Luzzatto, S. D.	(1800–1865). Great Italian Hebrew poet, scholar and exegete.
Malbim, M. L.	(1809–1879). Russian Rabbi and exegete.
Mendelssohn, Moses	(1729–1786). Foremost Jewish figure of 18th century. Philosopher, Bible translator and commentator (*Biur*).
Wogue, Lazare	(1817–1897). French scholar and exegete.
Zunz, Leopold	(1794-1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS—NON-JEWISH

Cheyne, T. K.	(1841–1915). English Bible critic.
Delitzsch, Franz	(1813–1890). German Hebraist.

Dillmann, A.	(1828–1894).	German philologist and exegete.
Driver, S. R.	(1846–1914).	English Bible commentator.
Green, W. H.	(1825–1900).	American Hebraist.
Sayce, A. H.	(1846–).	British Orientalist.
Smith, G. A.	(1856–).	Scottish Bible scholar.
Stanley, Dean	(1815–1881).	English divine.

In addition to the works of the above, the commentaries on *Genesis* by Bennet, Holzinger, Keil, Koenig, Procksch, Ryle, Skinner, Strack, were also consulted; besides various volumes in the Cambridge, Century, Historical, Speaker's, and Study, Bible, as well as the standard commentaries on the Prophets.

ABBREVIATIONS

AJ	American Jewish Version, 1917.
AV	Authorised Version, 1611.
Cf.	Compare ; see.
Chap.	Chapter.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
*	followed by a Roman numeral indicates each of the seven divisions (parshiyyoth) into which each Sedra is divided. Wherever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.

The Books of the Bible are abbreviated as follows: Gen., Exod., Lev., Num., Deut., Josh., Judg., I Sam., II Sam., Isa., Jer., Ezek., Zech., Mal., Ps. Prov., Lam., Eccl., Dan., I Chron., II Chron.

CHRONOLOGICAL TABLE

	B.C.E.
Abraham	circa 1900
Isaac	,, 1800
Jacob	,, 1750
Joseph	,, 1700

Saul	1028–1013
David	1013–973
Solomon	973–933
Jeroboam I and the Division of the Kingdom	933
Elisha	circa 850
Jeroboam II	790–749
Amos and Hosea, Prophetic activity of	760–734
Fall of the Northern Kingdom	722
Capture of Jerusalem by the Babylonians	597
First Destruction of the Temple	586
Obadiah	circa 585
Ezekiel	,, 590
Cyrus takes Babylon	538
First Return of Babylonian Exiles	537
Zechariah and the Rebuilding of the Temple	520
Malachi	circa 460
Ezra and the Second Return from Babylon	458
Maccabean Rising	167
Second Destruction of Jerusalem	A.C.E. 70

ספר בראשית

THE BOOK OF GENESIS

בראשית

CHAPTER I. א

א 2 בְּרֵאשִׁ֖ית בָּרָ֣א אֱלֹהִ֑ים אֵ֥ת הַשָּׁמַ֖יִם וְאֵ֥ת הָאָֽרֶץ׃ וְהָאָ֗רֶץ

1 .v ב׳ ובטי

GENESIS

The Hebrew name of the First Book of Moses was originally *Sefer Yetzirah*, "Book of Creation." This was rendered into Greek by *Genesis*, "origin," because it gives an account of the creation of the world and the beginnings of life and society. Its current Jewish name is בראשית *Bereshith* ("In the beginning") which is the first Hebrew word in its opening sentence. *Bereshith* is also the name of Chap. I–VI, 8, the first of the fifty-four weekly Torah Readings (Sedrahs) on Sabbath mornings.

If the Pentateuch (which is a Greek word meaning the *five books* of Moses) were merely a code of civil and religious laws, it would have opened with the twelfth chapter of Exodus, which contains the earliest specific commandment given to Israel (Rashi). But it is far more than a code of law: it is the Torah, *i.e.* the Divine Teaching given to Israel and the message of Israel to mankind. Therefore, it describes the origins of the Jewish people; traces its kinship to the other portions of the human family—all being of one blood and offspring of one common stock; and goes back to the creation of the world, which it declares to be the work of One Almighty and Beneficent God. All this is told in the first eleven chapters of Genesis. The remaining thirty-nine chapters give the story of the Fathers of the Jewish people—Abraham, Isaac, Jacob and his children.

Chapter I.

1 1. In the beginning God created the heaven and
the earth. 2. And the earth was waste and void;

I. BERESHITH

(Chapters I–VI, 8)

Origin of the Universe and the Beginnings of the Human Race

CREATION OF THE WORLD

Chapter I–II, 3

1. *In the beginning.* Verse 1 is a majestic summary of the story of Creation: God is the beginning, nay, the Cause of all things. The remainder of the chapter gives details of the successive acts of creation. Ages untold may have elapsed between the calling of matter into being and the reduction of chaos to ordered arrangement.

God. Heb. *Elohim.* The existence of the Deity is throughout Scripture assumed: it is not a matter for argument or doubt. *Elohim* is the general designation of the Divine Being in the Bible, as the fountain and source of all things. *Elohim* is a plural form, which is often used in Hebrew to denote plentitude of might. Here it indicates that God comprehends and unifies all the forces of eternity and infinity.

created. The Heb. word is in the singular, thus precluding any idea that its subject, Elohim, is to be understood in a plural sense. The term ברא is used exclusively of Divine activity. Man is spoken of as "making" or "forming," but never as "creating," *i.e.* producing something out of nothing.

the heaven and the earth. The visible world; that which is above (heaven), and that which is below (earth).

2. *the earth.* The material out of which the universe is formed.

waste and void. lit. "wasteness and emptiness."

הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
3 מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
4 אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
ה הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ
קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין

the deep. Heb. *tehom*, the abyss, from a root which means "to roar." A possible translation would, therefore, be "the roaring waters," land and water forming one roaring chaotic mass.

spirit of God. The mysterious, unseen, and irresistible presence of the Divine Being.

moved. Or, "hovered"; the Heb. word occurs again only in Deut. XXXII, 11, where it is descriptive of the eagle hovering over the young to care for them and protect them. Matter in itself is lifeless. The Spirit of God quickens it and transforms it into material for a living world. The Jerusalem Targum translates this verse: "And the earth was vacancy and desolation, solitary of the sons of men and void of every animal, and darkness was upon the face of the abyss; and the Spirit of Mercies from before the Lord breathed upon the face of the waters."

3–5. First Day. Creation of Light

3. *And God said.* "By the word of the Lord were the heavens made." Psalm XXXIII, 6. One of the names for God in later Jewish literature is "He who spake and the world came into existence" (Authorised Prayer Book, p. 16.) The phrase *God said* must be taken as a figurative equivalent of "God willed" (Maimonides).

let there be light. A sublimely simple phrase to express a sublime fact. This light, which is distinct from that radiated later on from the sun, disperses the darkness that enshrouded the Deep (v. 2). The old question, Whence did the light issue before the sun was made, is answered by the nebular theory! The great astronomer, Halley, wrote: "These nebulæ reply fully to the difficulty which has been

and darkness was upon the face of the deep:
and the spirit of God moved upon the face of the
waters. 3. And God said, Let there be light: and
there was light. 4. And God saw the light, that
it was good: and God divided the light from the
darkness. 5. And God called the light Day, and
the darkness he called Night. And there was
evening and there was morning, one day.
6. And God said, Let there be a firmament in
the midst of the waters, and let it divide the

raised against the Mosaic description of creation, in asserting that light could not be generated without the sun."

4. *that it was good.* *i.e.* fulfils the will of the Creator. Repeated v. 10, 12, 18, 21, 25, 31. For the significance of this refrain, see Additional Note A, III, p.

5. *called.* In calling the light Day, God defines the significance of light in human life. In the Bible account of Creation, everything centres round man and is viewed from his angle.

And there was evening. The day, according to the Scriptural reckoning of time, begins with the preceding evening. Thus, the observance of the Day of Atonement is to be "from even unto even" (Lev. XXIII, 32); and similarly of the Sabbath and Festivals.

one day. Not an ordinary day but a Day of God (יומו של הקב"ה), an age. With Him a thousand years, nay a thousand thousand years, are but as a day that is past, Psalm XC, 4. "Earthly and human measurement of time, by a clock of human manufacture, cannot apply to the first three days, as the sun was not then in existence. The beginning of each period of creation is called morning; its close, evening" (Delitzsch); in the same way, we speak of the morning and evening of life.

6–8. Second Day. The Firmament

6. *firmament.* Sky, arch of heaven.

waters from the waters. *i.e.* the waters above the firma-

echad
raqia
tavek

7 מַ֫יִם לָמָ֑יִם׃ וַיַּ֣עַשׂ אֱלֹהִים֮ אֶת־הָרָקִיעַ֒ וַיַּבְדֵּ֗ל בֵּ֤ין הַמַּ֙יִם֙
אֲשֶׁר֙ מִתַּ֣חַת לָרָקִ֔יעַ וּבֵ֣ין הַמַּ֔יִם אֲשֶׁ֖ר מֵעַ֣ל לָרָקִ֑יעַ וַֽיְהִי־
8 כֵֽן׃ וַיִּקְרָ֧א אֱלֹהִ֛ים לָֽרָקִ֖יעַ שָׁמָ֑יִם וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר
יוֹם שֵׁנִֽי׃ פ
9 וַיֹּ֣אמֶר אֱלֹהִ֗ים יִקָּו֨וּ הַמַּ֜יִם מִתַּ֤חַת הַשָּׁמַ֙יִם֙ אֶל־מָק֣וֹם אֶחָ֔ד
י וְתֵרָאֶ֖ה הַיַּבָּשָׁ֑ה וַֽיְהִי־כֵֽן׃ וַיִּקְרָ֨א אֱלֹהִ֤ים ׀ לַיַּבָּשָׁה֙ אֶ֔רֶץ
11 וּלְמִקְוֵ֥ה הַמַּ֖יִם קָרָ֣א יַמִּ֑ים וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ וַיֹּ֣אמֶר
אֱלֹהִ֗ים תַּֽדְשֵׁ֤א הָאָ֙רֶץ֙ דֶּ֔שֶׁא עֵ֚שֶׂב מַזְרִ֣יעַ זֶ֔רַע עֵ֣ץ פְּרִ֞י
עֹ֤שֶׂה פְּרִי֙ לְמִינ֔וֹ אֲשֶׁ֥ר זַרְעוֹ־ב֖וֹ עַל־הָאָ֑רֶץ וַֽיְהִי־כֵֽן׃
12 וַתּוֹצֵ֨א הָאָ֜רֶץ דֶּ֠שֶׁא עֵ֣שֶׂב מַזְרִ֤יעַ זֶ֙רַע֙ לְמִינֵ֔הוּ וְעֵ֧ץ עֹֽשֶׂה־
13 פְּרִ֛י אֲשֶׁ֥ר זַרְעוֹ־ב֖וֹ לְמִינֵ֑הוּ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ וַֽיְהִי־
עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם שְׁלִישִֽׁי׃ פ שני

v. 11. הדי בזיק ובספרי ספרד ברביע

ment (the mists and clouds that come down to earth in the shape of rain), from the waters on earth (rivers and seas).

7. *and it was so.* Fulfilment follows immediately upon the Divine fiat. "For He spake, and it was done; He commanded, and it stood fast" (Psalm XXXIII, 9).

8. *Heaven.* In the Bible, Heaven (*shamayim*) is represented as the habitation of God, in the same figurative sense in which the Temple is similarly described: "Behold heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded!" (I Kings, VIII, 27).

and there was evening. On the second day, the usual formula, "And God saw that it was good," is omitted. The work begun on that day did not terminate until the middle of the third day. Hence, an uncompleted piece of work could not properly be pronounced "good" (Rashi).

a second day. Or, "the second day"; similarly, v. 13, 19 and 23.

9–13. Third Day. Sea, Land and Vegetation

9. *be gathered together.* As long as the face of the earth was covered by the "deep" (v. 2), life was impossible for

waters from the waters. 7. And God made the
firmament, and divided the waters which were
under the firmament from the waters which were
above the firmament: and it was so. 8. And God
called the firmament Heaven. And there was
evening and there was morning, a second day.

9. And God said, Let the waters under the
heaven be gathered together unto one place, and
let the dry land appear: and it was so. 10. And
God called the dry land Earth; and the gathering
together of the waters called he Seas: and God
saw that it was good. 11. And God said, Let
the earth put forth grass, herb yielding seed, and
fruit tree bearing fruit after its kind, wherein is
the seed thereof, upon the earth: and it was so.
12. And the earth brought forth grass, herb
yielding seed after its kind, and tree bearing
fruit, wherein is the seed thereof, after its kind:
and God saw that it was good. 13. And there
was evening and there was morning, a third day.* ii a

man or beast. God therefore decreed boundaries for the waters; cf. Psalm CIV, 6-8.

10. *earth.* Here it signifies that part of the terrestrial surface which is to be the abode of man and the scene of his activity.

God saw that it was good. i.e. a fitting stage for the drama of human history.

11. *put forth.* In creating the earth, God implanted in it the forces that at His command produced the vegetation.

12. *that it was good.* As food for man and beast (cf. v. 29f.)

13. The star indicates the place for "calling up" to the reading of the Law in the Synagogue. The letter *a* or *s* after a star tells that the division is according to

14 וַיֹּ֣אמֶר אֱלֹהִ֗ים יְהִ֤י מְאֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהַבְדִּ֕יל בֵּ֥ין
הַיּ֖וֹם וּבֵ֣ין הַלָּ֑יְלָה וְהָי֤וּ לְאֹתֹת֙ וּלְמ֣וֹעֲדִ֔ים וּלְיָמִ֖ים וְשָׁנִֽים׃
טו וְהָי֤וּ לִמְאוֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהָאִ֖יר עַל־הָאָ֑רֶץ וַֽיְהִי־
16 כֵֽן׃ וַיַּ֣עַשׂ אֱלֹהִ֔ים אֶת־שְׁנֵ֥י הַמְּאֹרֹ֖ת הַגְּדֹלִ֑ים אֶת־הַמָּא֤וֹר
הַגָּדֹל֙ לְמֶמְשֶׁ֣לֶת הַיּ֔וֹם וְאֶת־הַמָּא֤וֹר הַקָּטֹן֙ לְמֶמְשֶׁ֣לֶת
17 הַלַּ֔יְלָה וְאֵ֖ת הַכּוֹכָבִֽים׃ וַיִּתֵּ֥ן אֹתָ֛ם אֱלֹהִ֖ים בִּרְקִ֣יעַ
18 הַשָּׁמָ֑יִם לְהָאִ֖יר עַל־הָאָֽרֶץ׃ וְלִמְשֹׁל֙ בַּיּ֣וֹם וּבַלַּ֔יְלָה
וּֽלֲהַבְדִּ֔יל בֵּ֥ין הָא֖וֹר וּבֵ֣ין הַחֹ֑שֶׁךְ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃
19 וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם רְבִיעִֽי׃ פ
כ וַיֹּ֣אמֶר אֱלֹהִ֔ים יִשְׁרְצ֣וּ הַמַּ֔יִם שֶׁ֖רֶץ נֶ֣פֶשׁ חַיָּ֑ה וְעוֹף֙ יְעוֹפֵ֣ף

v. 18. ולהבדיל כ״א

Ashkenazi or Sephardi usage. Where both usages agree, the star alone appears; followed by the small numeral indicating that the second, third, fourth, etc., person is here "called up." In this chapter, the Sephardim have the second calling up (שני) after II, 3, which forms the fourth (רביעי) of the Ashkenazim.

14–19. Fourth Day. Creation of Heavenly Bodies

14. *lights.* The Heb. word signifies sources of light; hence, "luminaries" would be a better translation.

Other peoples ascribed to the sun, moon and stars a benevolent or malevolent potency over the lives of men and nations. Here, however, all idolatry and superstition are swept away. These lights are works of one Almighty God, and are created for His appointed purposes; see Jer. x, 2.

to divide. The first purpose of the luminaries is to be the agencies for marking the division of the day.

for signs. The second purpose is to help man to locate his position when moving over the surface of the earth: they were primitive man's compass.

for seasons. The third purpose is to regulate the calendar. The "seasons" are spring, summer, autumn and winter; also seed-time and harvest. The Heb. word for "seasons"

14. And God said, Let there be lights in the
firmament of the heaven to divide the day from
the night; and let them be for signs, and for
seasons, and for days and years: 15. and let them
be for lights in the firmament of the heaven to
give light upon the earth: and it was so. 16. And
God made the two great lights; the greater light
to rule the day, and the lesser light to rule the
night: he made the stars also. 17. And God set
them in the firmament of the heaven to give light
upon the earth, 18. and to rule over the day and
over the night, and to divide the light from the
darkness: and God saw that it was good. 19. And
there was evening and there was morning, a
fourth day.

20. And God said, Let the waters swarm with
swarms of living creatures, and let fowl fly above
the earth in the open firmament of heaven.

later acquired the meaning of "festivals," since these were fixed by the year's seasons.

15. *to give light upon the earth.* The fourth and highest purpose is to provide light to the earth, without which life and growth are impossible.

16. *the stars also.* They are mentioned last and without explanation, because they play a subordinate part in the life of man, as compared with the sun and moon.

20–23. Fifth Day. Fishes and Birds

20. *swarm.* Or, "teem." Heb. *sharatz.* Movement as well as fecundity are implied. It is used in connection of fishes and aquatic animals, rodents and insects.

fowl. A collective noun, meaning winged things.

in the open firmament. In mid-air; in the face of, or over against, the firmament.

21 עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ וַיִּבְרָא אֱלֹהִים אֶת־
הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה ׀ הָרֹמֶשֶׂת אֲשֶׁר
שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא
22 אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
23 וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ׃ וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃ פ שלישי
24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה
כה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־
חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ
26 הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־

v. 21. חסר י׳ בתראה

21. *creature.* lit. "soul." In Hebrew, soul is used more widely than in English, often denoting, as here, merely a living being.

22. *God blessed them.* No blessing was bestowed upon the vegetation, because its growth is dependent upon sun and rain, and not upon its own volition.

24–31. Sixth Day. Land Animals and Man

24. *Let the earth bring forth.* The seeds and possibility of life implanted within her on the first day of Creation (Rashi).

cattle. All domestic animals.

creeping thing. Reptiles.

beast of the earth. Wild animals.

26. *let us make man.* Mankind is described as in a special sense created by God Himself. To enhance the dignity of this last work and to mark the fact that man differs in kind from the animals, Scripture represents God as deliberating over the making of the human species (Abarbanel). It is not "let man be created" or "let man be made," but

21. And God created the great sea-monsters, and
every living creature that moveth, which the
waters brought forth abundantly, after their
kinds, and every winged fowl after its kind: and
God saw that it was good. 22. And God blessed
them, saying, Be fruitful, and multiply, and fill
the waters in the seas, and let fowl multiply in
the earth. 23. And there was evening and there
was morning, a fifth day.* iii a

24. And God said, Let the earth bring forth the
living creature after its kind, cattle, and creeping
thing, and beast of the earth after its kind: and
it was so. 25. And God made the beast of the
earth after its kind, and the cattle after their
kind, and every thing that creepeth upon the
ground after its kind: and God saw that it was
good. 26. And God said, Let us make man in our
image, after our likeness: and let them have
dominion over the fish of the sea, and over the
fowl of the air, and over the cattle, and over all
the earth, and over every creeping thing that

"let us make man." The use of the plural, "let *us* make man," is the Heb. idiomatic way of expressing deliberation, as in XI, 7; or it is the plural of Majesty, royal commands being conveyed in the first person plural; as in Ezra IV, 18.

man. Heb. "*Adam.*" The word is used here, as frequently in the Bible, in the sense of "human being." It is derived from *adamah* "earth," to signify that man is earth-born; see II, 7.

in our image, after our likeness. Man is made in the "image" and "likeness" of God: his character is potentially Divine. "God created man to be immortal, and made him to be an image of His own eternity." (Wisdom of Solomon II, 23). Man alone among living creatures is gifted, like his Creator, with moral freedom and will. He is

27 הָאָֽרֶץ׃ וַיִּבְרָא אֱלֹהִים ׀ אֶת־הָֽאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים
28 בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים
וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ
וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־
29 הָאָֽרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב ׀
זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־
ל בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃ וּֽלְכָל־חַיַּת
הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל ׀ רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־
31 בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַֽיְהִי־כֵֽן׃ וַיַּרְא
אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַֽיְהִי־עֶרֶב
וַֽיְהִי־בֹקֶר יוֹם הַשִּׁשִּֽׁי׃ פ

capable of knowing and loving God, and of holding spiritual communion with Him; and man alone can guide his actions in accordance with Reason. "On this account he is said to have been made in the form and likeness of the "Almighty" (Maimonides). Because man is endowed with Reason, he can subdue his impulses in the service of moral and religious ideals, and is born to bear rule over Nature. Psalm VIII says of man, "O Lord . . . Thou hast made him but little lower than the angels, and crownest him with glory and honour. Thou hast made him to have dominion over the works of Thy hands."

27. *male and female.* A general statement; man and woman, both alike, are in their spiritual nature akin to God.

28. *and God blessed them.* Cf. v. 22. Here the words, "And God said unto them," are added, indicating a more intimate relationship between Him and human beings.

be fruitful and multiply. This is the first precept given to man. The duty of building a home and rearing a family figures in the rabbinic Codes as the first of the 613 *Mitzvoth* (commandments) of the Torah.

and subdue it. "The secret of all modern science is in the first chapter of Genesis. Belief in the dominion of spirit over matter, of mind over nature, of man over the physical

creepeth upon the earth. 27. And God created
man in his own image, in the image of God created
he him; male and female created he them.
28. And God blessed them: and God said unto
them, Be fruitful and multiply, and replenish the
earth, and subdue it; and have dominion over
the fish of the sea, and over the fowl of the air,
and over every living thing that creepeth upon
the earth. 29. And God said, Behold, I have
given you every herb yielding seed, which is upon
the face of all the earth, and every tree, in the
which is the fruit of a tree yielding seed; to you
it shall be for meat: 30. and to every beast of
the earth, and to every fowl of the air, and to
every thing that creepeth upon the earth, wherein
there is life, I have given every green herb for
meat: and it was so. 31. And God saw every
thing that he had made, and, behold, it was very
good. And there was evening and there was
morning, the sixth day.

and the animal creation, was essential to the possession of that dominion" (Lyman Abbott). "What we call the will or volition of Man . . . has become a power in nature, an imperium in imperio, which has profoundly modified not only Man's own history, but that of the whole living world, and the face of the planet on which he lives" (Ray Lankester).

29. *meat.* Food; so also in next verse.

In the primitive ideal age (as also in the Messianic future, see Isaiah XI, 7), the animals were not to prey on one another.

31. *very good.* Each created thing is "good" in itself; but when combined and united, the totality is proclaimed "very good." Everything in the universe was as the Creator willed it—nothing superfluous, nothing lacking—a harmony. "This harmony bears witness to the unity of God who planned this unity of Nature" (Luzzatto).

ב

CAP. II. ב

א 2 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
3 מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ רביעי פ (שני לספ')

CHAPTER II, 1–3 THE SABBATH

The Torah was not originally divided into chapters. Such division originated in the Middle Ages; and, because of its convenience, found its way into the *printed* Hebrew text. Sometimes, as here, the division is misleading. Thus, the next three verses belong to the preceding chapter, and form its worthy and incomparable conclusion.

1. *were finished.* The Heb. verb implies not only completion but perfection.

host. lit. "army"; the totality of the universe conceived as an organised whole, a cosmos.

2. *seventh day.* "What did the world lack after the six days' toil? Rest. So God finished His labours on the seventh day by the creation of a day of rest, the Sabbath" (Midrash).

finished. Better, "*had finished*" (Mendelssohn, M. Friedlander).

rested. Heb. "desisted," from creating. In the fourth commandment (Exod. xx, 11) God is said to have "rested," *vayanach,* on the seventh day. This ascribing of human actions to God is called *anthropomorphism,* and is employed in the Bible to make intelligible to the finite, human mind that which relates to the Infinite. The Talmudic saying, דברה תורה כלשון בני אדם "The Torah speaks the ordinary language of men," became a leading principle in later Jewish interpretation of Scripture.

3. *God blessed.* The Creator endowed the Sabbath with a blessing which would be experienced by all who observed it. On the Sabbath, the Talmud says, the Jew receives an "additional soul," נשמה יתרה; *i.e.* his spiritual nature is heightened through the influence of the holy day.

CHAPTER II

2 1. And the heaven and the earth were finished,
and all the host of them. 2. And on the seventh
day God finished his work which he had made;
and he rested on the seventh day from all his
work which he had made. 3. And God blessed
the seventh day, and hallowed it: because that
in it he rested from all his work which God had
created and made.* iva; iis

hallowed. The root literally means "set apart" from profane usage. The Sabbath demands more than stoppage of work. It is specifically marked off as a day consecrated to God and the life of the spirit.

created and made. Or, "in creating had made" (AJ); lit. "which God created to make," *i.e.* to continue acting (Ibn Ezra, Abarbanel) throughout time by the unceasing operation of Divine laws. This thought is contained in the Prayer Book (p. 39) "In His goodness He reneweth the creation every day continually." Or, as the Rabbis say, the work of creation continues, and the world is still in the process of creation, as long as the conflict between good and evil remains undecided. Ethically the world is thus still "unfinished," and it is man's glorious privilege to help finish it. He can by his life hasten the triumph of the forces of good in the universe.

See Additional Note A ("The Creation Chapter"), p. 52.

The Beginnings of the Human Race

(a) THE GARDEN OF EDEN

Chapters II, 4—III

Chapter II is *not* another account of Creation. No mention is made in it of the formation of the dry land, the sea, the sun, moon or stars. It is nothing else but the sequel of the preceding chapter. In Chap. I man is considered as part of the general scheme of created things. Chap. II *supplements* the brief mention of the creation of man in v. 27 of the last chapter, by describing the formation

4 אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּֽרְאָם בְּיוֹם עֲשׂוֹת יְהוָה
ה אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃ וְכֹל ׀ שִׂיחַ הַשָּׂדֶה טֶרֶם יִֽהְיֶה
בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהוָה
6 אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאֵד

ב׳ v. 4. ה׳ זעירא

of man and woman and their first dwelling place, as preliminary to the Temptation, and the consequent expulsion from the Garden of Eden in Chap. III. Only such details as are indispensable for the understanding of that event are given.

4. *These are the generations of the heaven and of the earth.* Some consider this verse as a summary of the preceding chapter (Rashi). Elsewhere, however, in ten different sections of the book of Genesis, such opening words (" these are the generations ") always refer to the things that *follow : e.g.* " These are the generations of Adam " (VI, 9), means, these are the descendants of Adam. In the same way, " the generations of the heavens and the earth " here begins the account of man, the offspring of heaven and earth; or, the history of Adam and his family.

in the day that. Heb. idiom for " at the time when."

Lord God. Heb. *Adonay Elohim.* The two most important Names of the Deity are here used. " Lord " is the usual English translation of *Adonay.* Adonay is the prescribed traditional reading of the Divine Name expressed in the four Hebrew letters Y H W H—which is never pronounced as written. This Divine Name is spoken of as the *Tetragrammaton,* which is a Greek word meaning " the Name of four letters." The High Priest of old pronounced it *as written,* on the Day of Atonement during the Temple Service; whereupon all the people fell on their faces and exclaimed, " Blessed be His Name whose glorious Kingdom is for ever and ever." The Heb. root of that Divine Name means " to be " ; Adonay thus expresses the eternal self-existence of Him who is the Author of all existence. A possible rendering, therefore, for *Adonay* is " The Eternal," and this has been adopted in some Jewish versions of Scripture.

The other and more general Divine Name is *Elohim.* Whereas Adonay is used whenever the Divine is spoken of

4. These are the generations of the heaven and
of the earth when they were created, in the day
that the Lord God made earth and heaven.
5. And no plant of the field was yet in the earth,
and no herb of the field had yet sprung up: for
the Lord God had not caused it to rain upon the
earth, and there was not a man to till the ground;
6. but there went up a mist from the earth, and

in close relationship with men or nations, *Elohim* denotes God as the Creator and Moral Governor of the Universe. The Rabbis find a clear distinction in the use of these two terms: Adonay (Lord) describes the Deity stressing His lovingkindness, His acts of mercy and condescension and revelation to mankind (מדת הרחמים); while Elohim, (God) emphasises His justice and rulership (מדת הדין). The Midrash says, "Thus spake the Holy One, blessed be He: If I create the world by Mercy alone, sin will abound; if by Justice alone, how can the world endure? I will create it by both." In the first chapter of Genesis, which treats of the Universe as a whole, Elohim ("God") is used; but in the second chapter which begins the story of man, that Divine Name is no longer used alone, but together with Adonay ("Lord God."). There was soon need for the exercise of the Divine mercy. See Additional Note D, p. 107.

earth and heaven. Since the centre of interest now turns to man, earth is mentioned before heaven.

5. *no plant of the field.* Vegetation remained in the same state as on the day of its creation (see I, 11), through lack of rain.

and there was not a man. The edible fruits of the earth require not only God's gift of rain, but also man's cultivation. Man must be a co-worker with God in making this earth a garden.

6. *there went up.* "There used to go up." The Heb. verb expresses continuous action.

a mist. In Assyrian, the word means the "overflow of a river," and it may here have the same significance.

watered. The vegetation did not therefore decay, though there was insufficient moisture for growth.

7 יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃ וַיִּיצֶר
יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו
8 נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ וַיִּטַּע יְהוָה אֱלֹהִים
9 גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃ וַיַּצְמַח
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב
לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃
י וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה

7. *formed.* The Heb. וייצר, is from the same root, *yatzar*, as is used of the potter moulding clay into a vessel, possibly to remind us that man is "as clay in the hands of the Potter." The Rabbis point to the fact that in this verse the word for "formed" (*vayyitzer*) is written with two *yods*, whereas in v. 19 when relating the creation of animals, it has only one *yod* (ויצר). Man alone, they declare, is endowed with both a *Yetzer tob* (a good inclination) and a *Yetzer ra* (an evil inclination); whereas animals have no moral discrimination or moral conflict. Another explanation is, man alone is a citizen of two worlds; he is both of earth and of heaven.

dust of the ground. "From which part of the earth's great surface did He gather the dust?" ask the Rabbis. Rabbi Meir answered, "From every part of the habitable earth was the dust taken for the formation of Adam." In a word, men of all lands and climes are brothers, children of one earthly, as of one Heavenly, Father. Other Rabbis held that the dust was taken from the site on which the Holy Temple, with the altar of Atonement, was in later ages to be built. That means, though man comes from the dust, sin is not a permanent part of his nature. Man can overcome sin, and through repentance attain to atonement with his Maker.

a living soul. The term may mean nothing more than "living entity." The Targum, however, renders it by "a speaking spirit"; *viz.*, a personality endowed with the faculty of thinking and expressing his thoughts in speech.

watered the whole face of the ground. 7. And the
Lord God formed man of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living soul. 8. And the Lord
God planted a garden eastward, in Eden; and
there he put the man whom he had formed.
9. And out of the ground made the Lord God to
grow every tree that is pleasant to the sight, and
good for food; the tree of life also in the midst
of the garden, and the tree of the knowledge of
good and evil. 10. And a river went out of Eden
to water the garden; and from thence it was

8–17. The Garden

8. *garden.* The ancient versions translate it by the Persian word "Paradise," lit. enclosure or park.

eastward. Either, "in the East," the home of the earliest civilisation; or, situated east of Eden. The Targum translates it, "aforetime."

Eden. The Heb. word means "delight"; but it is probably the name of a country, *Edinu* (signifying "plain, steppe"); and may denote the extensive plain watered by the rivers Tigris and Euphrates. The phrase "Garden of Eden" became in course of time descriptive of any place possessing beauty and fertility. In later Jewish literature, it signifies the Heavenly Paradise where the souls of the righteous repose in felicity.

9. *tree of life.* The fruit of which prolongs life, or renders immortal. The phrase also occurs in a purely figurative sense, *e.g.* Prov. III, 18.

the knowledge of good and evil. The Targum paraphrase is, "the tree, the eaters of whose fruits know to distinguish between good and evil." The expression "good and evil" denotes the knowledge which infancy lacks and experience acquires. ("Your children which this day have no knowledge of good or evil," Deut. I, 39.) "Knowledge of good and evil" may also mean, knowledge of all things, *i.e.*, omniscience. See III, 5.

chamad daath nahar
maakal ra parad.

11 לְאַרְבָּעָה רָאשִׁים׃ שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת
12 כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב׃ וּזֲהַב הָאָרֶץ הַהִוא
13 טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם׃ וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן
14 הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי
חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא
טו פְרָת׃ וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן
16 לְעָבְדָהּ וּלְשָׁמְרָהּ׃ וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר
17 מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא
18 תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃ וַיֹּאמֶר

10. *it was parted.* After passing through the Garden, it divided into four separate streams.

11. *Pishon.* Nowhere else mentioned in the Bible.
Havilah. Cf. x, 29. N.E. of Arabia, on the Persian Gulf. Arabia was famed in antiquity for its gold.

12. *bdellium.* Possibly the pearl.

13. *Gihon.* Like the Pishon, the identity of this river is a matter of conjecture.
Cush. Usually rendered Ethiopia; but it may also denote some territory in Asia.

14. *Asshur.* Assyria, which lies some distance to the East of the Tigris and may possibly also include Babylonia.
Euphrates. No further description is given, because it was universally known as "the great River" (Deut. I, 7) and "*the* River" (Exod. XXIII, 31, Isa. VII, 20).

15–16. *to dress it and to keep it.* *i.e.* to till it and guard it from running wild. Not indolence but congenial work is man's Divinely allotted portion. "See," declares an ancient Rabbinic book, "what a great thing is work! The first man was not to taste of anything until he had done some work. Only after God told him to cultivate and keep the garden, did He give him permission to eat of its fruits" (Aboth di Rabbi Nathan).

parted, and became four heads. 11. The name
of the first is Pishon; that is it which compasseth
the whole land of Havilah, where there is gold;
12. and the gold of that land is good: there is
bdellium and the onyx stone. 13. And the name
of the second river is Gihon: the same is it that
compasseth the whole land of Cush. 14. And the
name of the third river is Tigris: that is it which
goeth toward the east of Assyria. And the fourth
river is Euphrates. 15. And the Lord God took
the man, and put him into the garden of Eden to
dress it and to keep it. 16. And the Lord God
commanded the man, saying, Of every tree of
the garden thou mayest freely eat: 17. but of
the tree of the knowledge of good and evil, thou
shalt not eat of it: for in the day that thou
eatest thereof thou shalt surely die.

17. *thou shalt not eat.* Man's most sacred privilege is freedom of will, the ability to obey or to disobey his Maker. This sharp limitation of self-gratification, this "dietary law," was to test the use he would make of his freedom; and it thus begins the moral discipline of man. Unlike the beast, man has also a spiritual life, which demands the subordination of man's desires to the law of God. The will of God revealed in His Law is the one eternal and unfailing guide as to what constitutes good and evil—and not man's instincts, or even his Reason, which in the hour of temptation often call light darkness and darkness light.

thou shalt surely die. *i.e.* thou must inevitably become mortal (Symmachus). While this explanation removes the difficulty that Adam and Eve lived a long time after they had eaten of the forbidden fruit, it assumes that man was created to be a deathless being. A simpler explanation is that in view of all the circumstances of the temptation, the All-merciful God mercifully modified the penalty, and they did not die on the day of their sin.

יְהוָ֣ה אֱלֹהִ֔ים לֹא־ט֛וֹב הֱי֥וֹת הָֽאָדָ֖ם לְבַדּ֑וֹ אֶֽעֱשֶׂהּ־לּ֥וֹ עֵ֖זֶר
19 כְּנֶגְדּֽוֹ׃ וַיִּצֶר֩ יְהוָ֨ה אֱלֹהִ֜ים מִן־הָֽאֲדָמָ֗ה כָּל־חַיַּ֣ת הַשָּׂדֶה֮ (שלישי לספ׳)
וְאֵת֙ כָּל־ע֣וֹף הַשָּׁמַ֔יִם וַיָּבֵא֙ אֶל־הָ֣אָדָ֔ם לִרְא֖וֹת מַה־יִּקְרָא־
ל֑וֹ וְכֹל֩ אֲשֶׁ֨ר יִקְרָא־ל֧וֹ הָֽאָדָ֛ם נֶ֥פֶשׁ חַיָּ֖ה ה֥וּא שְׁמֽוֹ׃
כ וַיִּקְרָ֨א הָֽאָדָ֜ם שֵׁמ֗וֹת לְכָל־הַבְּהֵמָה֙ וּלְע֣וֹף הַשָּׁמַ֔יִם וּלְכֹ֖ל
21 חַיַּ֣ת הַשָּׂדֶ֑ה וּלְאָדָ֕ם לֹֽא־מָצָ֥א עֵ֖זֶר כְּנֶגְדּֽוֹ׃ וַיַּפֵּל֩ יְהוָ֨ה
אֱלֹהִ֧ים ׀ תַּרְדֵּמָ֛ה עַל־הָֽאָדָ֖ם וַיִּישָׁ֑ן וַיִּקַּ֗ח אַחַת֙ מִצַּלְעֹתָ֔יו
22 וַיִּסְגֹּ֥ר בָּשָׂ֖ר תַּחְתֶּֽנָּה׃ וַיִּבֶן֩ יְהוָ֨ה אֱלֹהִ֧ים ׀ אֶֽת־הַצֵּלָ֛ע אֲשֶׁר־
23 לָקַ֥ח מִן־הָֽאָדָ֖ם לְאִשָּׁ֑ה וַיְבִאֶ֖הָ אֶל־הָֽאָדָֽם׃ וַיֹּאמֶר֮ הָֽאָדָם֒

v. 22. ב קמץ ומלרע

18–25. Creation of Woman

18. *it is not good.* From this verse the Rabbis deduce that marriage is a Divine institution, a holy estate in which alone man lives his true and complete life. Celibacy is contrary to nature.

an help. A wife is not a man's shadow or subordinate, but his other self, his "helper," in a sense which no other creature on earth can be—all that man's nature demands for its completion physically, socially and spiritually.

meet for him. To match him. The Heb. term *k'negdo*, may mean either "at his side," *i.e.* fit to associate with; or "as over against him," *i.e.* corresponding to him.

19. Better, "*The Lord God, having formed out of the ground every beast of the field, and every fowl of heaven, brought them unto the man*" (S. R. Hirsch, Delitzsch and W. H. Green). See I, 21, 25. The fishes are not alluded to because they are precluded from becoming man's companions.

call them. Man alone has language, and can give birth to languages. In giving names to earth's creatures, he would establish his dominion over them (I, 26, 28). The name would also reflect the impression produced on his mind by each creature, and indicate whether he regarded it as a fit companion for himself.

18. And the Lord God said, It is not good that
the man should be alone: I will make him an
help meet for him.*iii s 19. And out of the ground
the Lord God formed every beast of the fields,
and every fowl of the air; and brought them
unto the man to see what he would call them:
and whatsoever the man called every living
creature, that was the name thereof. 20. And
the man gave names to all cattle, and to the fowl
of the air, and to every beast of the field; but
for Adam there was not found an help meet for
him. 21. And the Lord God caused a deep sleep
to fall upon the man, and he slept; and he took
one of his ribs, and closed up the flesh instead
thereof: 22. and the rib, which the Lord God
had taken from the man, made he a woman, and
brought her unto the man. 23. And the man said,

20. *but for Adam.* The dignity of human nature could not, in few words, be more beautifully expressed (Dillmann).

21. *a deep sleep.* As in xv, 12, the word implies that something mysterious and awe-inspiring was about to take place.

one of his ribs. Woman was not formed from the dust of the earth, but from man's own body. "We have here a wonderfully conceived allegory designed to set forth the moral and social relation of the sexes to each other, the dependence of woman upon man, her close relationship to him, and the foundation existing in nature for the attachment springing up between them. The woman is formed out of the man's side; hence it is the wife's natural duty to be at hand, ready at all times to be a "help" to her husband; it is the husband's natural duty ever to cherish and defend his wife, as part of his own self" (Driver).

22. *made.* lit. "builded"; the Rabbis connected this striking use of ויבן with the noun בינה, "understanding," intuition; and remarked, "This teaches that God has endowed woman with greater intuition than He has man."

זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה
24 כִּי מֵאִישׁ לֻקֳחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־
כה אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃

CAP. III. ג

ג
א וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה
אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ
2 מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן

v. 25. דגש אחר שורק

23. *bone of my bones.* The phrase passed into popular speech (xxix, 14).

woman. The Heb. word is *Ishshah ;* that for man is *Ish.* The similarity in sound emphasises the spiritual identity of man and woman.

24. *shall a man leave.* Or, "therefore doth a man leave his father and his mother, and doth cleave . . . . and they become one flesh." Rashi says : These words are by the Holy Spirit (רוח הקודש) ; *i.e.* this verse is not spoken by Adam, but are the inspired comment of Moses in order to inculcate the Jewish ideal of marriage as a unique tie which binds a man to his wife even closer than to his parents.

The Biblical ideal is the monogamic marriage ; a man shall "cleave to his *wife*," not to his wives. It is the man, though physically the stronger, who is to *cleave* to his wife ; because in ethical feeling and spiritual intuition, woman is the moral superior of man. The sacredness of marriage relations, according to Scripture, thus goes back to the very birth of human society ; nay, it is part of the scheme of Creation. The Rabbinic term for marriage is קִידוּשִׁין, lit. "the sanctities," sanctification ; the purpose of marriage being to preserve and sanctify that which had been made in the image of God.

one flesh. One entity, sharing the joys and burdens of life.

not ashamed. Before eating of the forbidden fruit (see on v. 9 above), they were like children in the Orient, who in

This is now bone of my bones, and flesh of my flesh:
she shall be called Woman, because she was taken
out of Man. 24. Therefore shall a man leave his
father and his mother, and shall cleave unto his
wife: and they shall be one flesh. 25. And they
were both naked, the man and his wife, and were
not ashamed.

CHAPTER III

3 1. Now the serpent was more subtil than any
beast of the field which the Lord God had made.
And he said unto the woman, Yea, hath God
said, Ye shall not eat of any tree of the garden?
2. And the woman said unto the serpent, Of the
fruit of the trees of the garden we may eat:

the innocence and ignorance of childhood run about unclothed.

Chapter III, 1–8. The Trial of Man's Freedom

1. *the serpent.* According to the Rabbinic legend, the serpent in its original state stood erect. It had the power of speech, and its intellectual powers exceeded those of all other animals, and it was envy of man that made it plot his downfall.

subtil. The same Heb. root signifies both "naked" and "subtle, clever, mischievous." Seeming simplicity is often the most dangerous weapon of cunning. The gliding stealthy movement of the serpent is a fitting symbol of the insidious progress of temptation.

Yea, hath God said. lit. "Is it really so, that God (Elohim) hath said"—a statement expressing surprise and incredulity with the object of creating doubt in the reasonableness of the Divine prohibition.

2. *the woman.* Guileless and unsuspecting, she falls into the trap—even enlarges on God's command.

3 נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא
4 תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־תְּמֻתוּן׃ וַיֹּאמֶר הַנָּחָשׁ
ה אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם
אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב
6 וָרָע׃ וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא
לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן
7 גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי

נ׳ v. 6. פתח באס״ף

3. *Neither shall ye touch it.* There was no word concerning "touching" in the original prohibition. This exaggeration on the part of the woman, says the Midrash, was the cause of her fall.

4. *ye shall not surely die.* The serpent boldly denies the validity of God's threat.

5. God assigned no reason for the command; the serpent suggests one; when God gave His order, it was not for man's benefit, but because God was envious of what man would become, if he ate the forbidden fruit.

opened. To new sources of knowledge, hidden from ordinary sight—a strong appeal to the curiosity of the woman.

as God. *i.e.* you will become endowed with a power which is at present reserved exclusively to Himself, *viz.*, omniscience (Sforno); and, having acquired omniscience, you will be in a position to repudiate His authority.

good and evil. A Heb. idiom for "all things" (Cheyne, Ehrlich); cf. II Sam. xiv, 17. The same Heb. idiom occurs in a negative form in xxiv, 50 and xxxi, 24, 29, where it means "nothing at all." The ordinary explanation of the phrase "good and evil" in the literal sense, assumes that God would for any reason withhold from man the ability to discern between what is morally right and wrong—a view which contradicts the spirit of Scripture. Moreover, Adam would not have been made "in the image of God," if he did not from the first possess the faculty of distinguishing between good and evil. And if he lacked such faculty, his obedience or disobedience to any command whatsoever, could have no moral significance. None of these objections

3. but of the fruit of the tree which is in the
midst of the garden, God hath said, Ye shall
not eat of it, neither shall ye touch it, lest ye die.
4. And the serpent said unto the woman, Ye
shall not surely die: 5. for God doth know that
in the day ye eat thereof, then your eyes shall be
opened, and ye shall be as God, knowing good
and evil. 6. And when the woman saw that the
tree was good for food, and that it was a delight
to the eyes, and that the tree was to be desired
to make one wise, she took of the fruit thereof,
and did eat; and she gave also unto her husband
with her, and he did eat. 7. And the eyes of them
both were opened, and they knew that they were

holds good in regard to the temporary withholding of ordinary knowledge from Adam, pending his decision to be with or against God.

6. *the woman saw.* Though the tempter did not tell the woman to eat the fruit, he had woven the spell. The woman looked upon the tree with a new longing—it was good to eat, a delight to the eyes, and it would give wisdom. She turns her back upon the impulses of gratitude, love and duty to God. The story mirrors human experience.

with her. Either, "who was with her," or, "to eat with her." The desire for companionship in guilt is characteristic of sin.

7. *were opened.* The knowledge attained is neither of happiness, wisdom or power, but of consciousness of sin and its conflict with the will of God (Ryle). Next come shame, fear, and the attempt to hide.

naked. They forfeited their innocence. Rashi gives a metaphorical interpretation to the words: "They knew that they were naked"—naked of all sense of gratitude and obedience to the Divine will: one precept alone had they been asked to obey, and even this proved too much for them!

fig leaves. Because they were the largest and best suited for a loin-covering.

טו גְחֹנְךָ֣ תֵלֵ֔ךְ וְעָפָ֥ר תֹּאכַ֖ל כָּל־יְמֵ֥י חַיֶּֽיךָ׃ וְאֵיבָ֣ה ׀ אָשִׁ֗ית
בֵּֽינְךָ֙ וּבֵ֣ין הָֽאִשָּׁ֔ה וּבֵ֥ין זַרְעֲךָ֖ וּבֵ֣ין זַרְעָ֑הּ ה֚וּא יְשׁוּפְךָ֣ רֹ֔אשׁ
16 וְאַתָּ֖ה תְּשׁוּפֶ֥נּוּ עָקֵֽב׃ ס אֶל־הָאִשָּׁ֣ה אָמַ֗ר הַרְבָּ֤ה אַרְבֶּה֙
עִצְּבוֹנֵ֣ךְ וְהֵֽרֹנֵ֔ךְ בְּעֶ֖צֶב תֵּֽלְדִ֣י בָנִ֑ים וְאֶל־אִישֵׁךְ֙ תְּשׁ֣וּקָתֵ֔ךְ
17 וְה֖וּא יִמְשָׁל־בָּֽךְ׃ ס וּלְאָדָ֣ם אָמַ֗ר כִּ֣י שָׁמַעְתָּ֮ לְק֣וֹל
אִשְׁתֶּךָ֒ וַתֹּ֨אכַל֙ מִן־הָעֵ֔ץ אֲשֶׁ֤ר צִוִּיתִ֨יךָ֙ לֵאמֹ֔ר לֹ֥א תֹאכַ֖ל
מִמֶּ֑נּוּ אֲרוּרָ֤ה הָֽאֲדָמָה֙ בַּֽעֲבוּרֶ֔ךָ בְּעִצָּבוֹן֙ תֹּֽאכֲלֶ֔נָּה כֹּ֖ל יְמֵ֥י
18 חַיֶּֽיךָ׃ וְק֥וֹץ וְדַרְדַּ֖ר תַּצְמִ֣יחַֽ לָ֑ךְ וְאָכַלְתָּ֖ אֶת־עֵ֥שֶׂב הַשָּׂדֶֽה׃
19 בְּזֵעַ֤ת אַפֶּ֨יךָ֙ תֹּ֣אכַל לֶ֔חֶם עַ֤ד שֽׁוּבְךָ֙ אֶל־הָ֣אֲדָמָ֔ה
כִּ֛י מִמֶּ֖נָּה לֻקָּ֑חְתָּ כִּֽי־עָפָ֣ר אַ֔תָּה וְאֶל־עָפָ֖ר תָּשֽׁוּב׃
כ וַיִּקְרָ֧א הָֽאָדָ֛ם שֵׁ֥ם אִשְׁתּ֖וֹ חַוָּ֑ה כִּ֛י הִ֥וא הָֽיְתָ֖ה אֵ֥ם כָּל־

15. *enmity.* The sight of the serpent will create loathing in man, and fear of its deadly sting will call forth an instinctive desire to destroy it. There is an undying hate between sin and the human soul; sin corrupts man, but man can and will destroy sin.

bruise. Because of its position on the ground, the serpent strikes at the heel of man; while the man deals the fatal blow by crushing its head. Therefore the victory will rest with man.

16. *thy sorrow and thy conception.* Better, "*thy pain and thy travail*" (AJ) It is the Heb. idiom for "thy painful travailing." Similarly, "*in pain shalt thou bring forth children.*"

thy desire. In spite of the pangs of travail, the longing for motherhood will remain the most powerful instinct in woman.

he shall rule over thee. This is quite other than the originally ordained position of woman as the companion of man (II, 23).

17. *cursed is the ground.* It was man's duty from the beginning to till the ground (II, 15): but the work would now become much more laborious. The soil would henceforth yield its produce only as the result of hard and unceasing toil.

enmity between thee and the woman, and between
thy seed and her seed: it shall bruise thy head,
and thou shalt bruise his heel.
16. Unto the woman he said, I will greatly
multiply thy sorrow and thy conception; in
sorrow thou shalt bring forth children; and thy
desire shall be to thy husband, and he shall rule
over thee.
17. And unto Adam he said, Because thou hast
hearkened unto the voice of thy wife, and hast
eaten of the tree, of which I commanded thee,
saying, Thou shalt not eat of it: cursed is the
ground for thy sake; in toil shalt thou eat of it
all the days of thy life; 18. thorns also and
thistles shall it bring forth to thee; and thou shalt
eat the herb of the field; 19. in the sweat of thy
face shalt thou eat bread, till thou return unto the
ground; for out of it wast thou taken: for dust
thou art, and unto dust shalt thou return. 20. And
the man called his wife's name Eve; because

18. *thou shalt eat the herb.* Render, "*whereas thou eatest the herb of the field.*" The spontaneous growth of the soil will be weeds, which are unsuitable for human consumption. Man's food is the herb, which he can only acquire by toil.

19. *eat bread.* Obtain thy food. "As in the sentence upon the woman, so here, suffering is not punitive but disciplinary. The necessity of labour has proved man's greatest blessing, and has been the cause of all progress and improvement" (Ryle).

Eve. Heb. *Havvah.*

20. *the mother of all living.* This translation is incorrect. Render, *the mother of all humankind.* Otherwise, some word must be supplied after "living," so as to exclude animal

21 חָי׃ וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר
וַיַּלְבִּשֵׁם׃ פ חמישי (רביעי לספ׳)
22 וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת
טוֹב וָרָע וְעַתָּה ׀ פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים
23 וְאָכַל וָחַי לְעֹלָם׃ וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד
24 אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃ וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן

life (Onkelos, Saadyah). W. Robertson Smith has shown that the word חי in the text which is here wrongly translated, "living," is the primitive Semitic word for "clan"; Eve was the mother of every human clan, the mother of mankind. חי in this sense occurs also in I Sam. xviii, 18 ("Who am I, and who are my kinsfolk, ומי חיי, or my father's family, etc." RV Margin.)

21. *The Lord God made.* Despite their sin, God had not withdrawn His care from them. Divine punishment is at once followed by Divine pity.

coats of skin. Garments of skins; better suited for the rough life in front of them than the apron of leaves they were wearing.

and clothed them. This is one of the passages on which the Rabbis base the Jewish ideal of *Imitatio Dei*, the duty of imitating God's ways of lovingkindness, and pity. "The beginning and the end of the Torah is the bestowal of lovingkindnesses," they say: "at the beginning of the Torah, God clothes Adam; and at its end, He buries Moses."

22–24 The Expulsion from Eden

22. *man is become as one of us.* As one of the angels; or, "us" is a plural of Majesty (cf. i, 26), meaning, man is become as God—omniscient. Man, having through disobedience secured the faculty of unlimited knowledge, there is real danger that his knowledge will outstrip his sense of obedience to Divine Law. In our own day, we see that deep insight into Nature's secrets, if unrestrained by considerations of humanity, may threaten the very existence of mankind; *e.g.* through chemical warfare.

live for ever. Through further disobedience he could secure deathlessness. Immortality, however, that had been

she was the mother of all living. 21. And the
Lord God made for Adam and for his wife coats
of skins, and clothed them.* va; ivs.
22. And the Lord God said, Behold, the man is
become as one of us, to know good and evil;
and now, lest he put forth his hand, and take
also of the tree of life, and eat, and live for ever;
23. therefore the Lord God sent him forth from
the garden of Eden, to till the ground from whence
he was taken. 24. So he drove out the man;
and he placed at the east of the garden of Eden
the Cherubim, and the flame of a sword which
turned every way, to keep the way of the tree of
life.

secured through disobedience and lived in sin, an immortal life of Intellect without Conscience, would defeat the purpose of man's creation (Sforno). Therefore, not only for his punishment, but for his salvation, to bring him back from the sinister course on which he had entered, God sent man forth from the Garden. Man, having sunk into sin, must rise again through the spiritual purification of suffering and death (Strack).

24. *drove out.* Sin drives man from God's presence; and when man banishes God from his world, he dwells in a wilderness instead of a Garden of Eden.

at the east. Either because man dwelt to the east of the Garden, or because the entrance was on that side.

Cherubim. What these really were is a matter of uncertainty. According to Rashi, they were "angels of destruction." The first man was forbidden to enter the Garden again, and the slightest attempt on his part to do so would bring down upon him instant destruction. In the Bible generally, the cherubim are symbols of God's presence (Exod. xxv, 18).

flame of a sword. Or, "the flaming sword."

to keep the way. Though the entrance to Eden was guarded

מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת
לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃ ס

CAP. IV. ד

ד

א וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר
2 קָנִיתִי אִישׁ אֶת־יְהוָה׃ וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל
3 וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה׃ וַיְהִי מִקֵּץ
4 יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה׃ וְהֶבֶל הֵבִיא
גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל
ה וְאֶל־מִנְחָתוֹ׃ וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן
6 מְאֹד וַיִּפְּלוּ פָּנָיו׃ וַיֹּאמֶר יְהוָה אֶל־קָיִן לָמָּה חָרָה לָךְ
7 וְלָמָּה נָפְלוּ פָנֶיךָ׃ הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא
תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־

ד v. 3. מלרע v. 4. ב׳ רפה

by the angels with the flaming sword, the gentler angel of mercy did not forsake them in their exile. Adam and Eve discovered Repentance—the Rabbis tells us—and thereby they came nearer to God outside of Eden than when in Eden.

(b) CAIN, SETH AND THEIR DESCENDANTS

Chapters IV and V

IV, 1–16. Cain and Abel

This narrative decribes the spread of sin, issuing in violence and death!

1. *gotten.* The derivation is based on the resemblance of sound between Cain and the Heb. root *kanah*—to acquire.

with the help of the Lord. The four Heb. words spoken by Eve are very obscure. The traditional interpretation makes "a man" refer to Cain; and the words, an expression of thanksgiving for her child. Others refer "man" to husband (cf. XXIX, 32). The sequel to the act of disobedience in the Garden would have caused estrangement between husband and wife; and Eve rejoices in the birth of a child, because through Cain, she wins back her husband.

CHAPTER IV

4 1. And the man knew Eve his wife; and she
conceived, and bare Cain, and said, I have gotten
a man with the help of the Lord. 2. And again she
bare his brother Abel. And Abel was a keeper
of sheep, but Cain was a tiller of the ground.
3. And in process of time it came to pass, that
Cain brought of the fruit of the ground an offering
unto the Lord. 4. And Abel, he also brought
of the firstlings of his flock, and of the fat thereof.
And the Lord had respect unto Abel and to his
offering: 5. but unto Cain and to his offering he
had not respect. And Cain was very wroth, and
his countenance fell. 6. And the Lord said unto
Cain, Why art thou wroth? and why is thy
countenance fallen? 7. If thou doest well, shall
it not be lifted up? and if thou doest not well,

2. *Abel.* In Assyrian, *ablu* means "son." The Heb. word signifies "a breath," like his life, so tragically brief. As the younger brother, Abel, is given the lighter task of caring for the flocks; while Cain assists his father in the cultivation of the soil.

3. *an offering.* This is the first mention of worship in Scripture. The religious instinct is part of man's nature, and sacrifice is the earliest outward expression of that worship. Its purpose was to express acknowledgment of His bounty to the Giver of all.

4. *firstlings.* The most highly-prized among the flocks.

the fat. The richest part of the animal.

had respect unto. *i.e.* accepted.

5. *but unto Cain.* Unlike Abel's, his sacrifice is rejected because of the difference of spirit in which it was offered. The Lord looks to the heart.

his countenance fell. In disappointment and dejection.

7. *shall it not be lifted up?* Alluding to the "countenance" that had fallen. God mercifully intervenes to

8 בּוֹ׃ וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם
9 קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ׃ וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי
י הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי׃ וַיֹּאמֶר
11 מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה׃ וְעַתָּה
אָרוּר אָתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לָקַחַת אֶת־
12 דְּמֵי אָחִיךָ מִיָּדֶךָ׃ כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תֹסֵף תֵּת־כֹּחָהּ
13 לָךְ נָע וָנָד תִּהְיֶה בָאָרֶץ׃ וַיֹּאמֶר קַיִן אֶל־יְהוָה גָּדוֹל עֲוֹנִי

8 ר׳ בלא פסקא

arrest the progress of evil thoughts. Another interpretation is, " Shall there not be acceptance ? "

sin coucheth. Sin is compared to a ravenous beast lying in wait for its prey. It crouches at the entrance of the house, to spring upon its victim as soon as the door is opened. By harbouring feelings of vexation, Cain opened the door of his heart to the evil passions of envy, anger, violence, which eventually ended in murder.

and unto thee. Passion and evil imagination are ever assaulting the heart of man; yet he can conquer them, if only he resist them with determination.

8. *and Cain told.* Or, " spake unto " (AJ). What is said is not mentioned. The ancient Versions supply some such words as, " let us go into the field." This is unnecessary, as Scripture often omits words (see II Chron. I, 2), which are obvious, and can be gathered from the context (Ehrlich).

in the field. Far away from their parents' home, where Cain had his brother at his mercy; cf. Deut. XXII, 25.

9. *where is?* As in III, 9, the object of the question is not information, but to elicit a confession of guilt (Rashi).

am I my brother's keeper? Cain's answer is both false and insolent. Only a murderer altogether renounces the obligations of brotherhood.

10. *what hast thou done?* The note of interrogation should be replaced by a note of exclamation. The meaning is: What a deed of horror hast thou wrought! This is further indicated by the fact that the word " brother " is used no less than six times in verses 8-11.

blood. The Heb. word is in the plural. In slaying Abel, Cain slew also Abel's unborn descendants. " He who

sin coucheth at the door: and unto thee is its
desire, but thou shouldest rule over it. 8. And
Cain told Abel his brother. And it came to pass,
when they were in the field, that Cain rose up
against Abel his brother, and slew him. 9. And
the Lord said unto Cain, Where is Abel thy
brother? And he said, I know not: am I my
brother's keeper? 10. And he said, What hast
thou done? the voice of thy brother's blood
crieth unto me from the ground. 11. And now
cursed art thou from the ground, which hath
opened her mouth to receive thy brother's blood
from thy hand; 12. when thou tillest the ground,
it shall not henceforth yield unto thee her strength;
a fugitive and a wanderer shalt thou be in the
earth. 13. And Cain said unto the Lord, My
punishment is greater than I can bear. 14. Behold,

destroys a single human life is as if he destroyed a whole world" (Talmud).

crieth unto me. For vengeance. See Job XVI, 18, "Oh, earth, cover not thou my blood, and let my cry have no resting-place."

11. *from the ground.* Or, "more than the ground," upon which a curse had been pronounced (III, 17).

12. *when thou tillest.* Wherever he lives, the curse will follow him and the soil will be barren for him. The remainder of his existence will consequently be an unceasing vagabondage.

13. *my punishment.* The Heb. word עון means both the consequences of a sin, *i.e.* punishment, and the sin itself. The Targum renders "mine iniquity is too great to be pardoned." The Heb. word translated "than I can bear" can also be rendered, "to be forgiven." Rashi understands the phrase as a question, "Is my iniquity too great to be forgiven?"

14 מִנְּשֹׂא׃ הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר
טו וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה כָל־מֹצְאִי יַהַרְגֵנִי׃ וַיֹּאמֶר לוֹ יְהוָה
לָכֵן כָּל־הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתִּי
16 הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ׃ וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־
17 נוֹד קִדְמַת־עֵדֶן׃ וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־
חֲנוֹךְ וַיְהִי בֹּנֶה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ׃
18 וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחִיָּיאֵל
(חמישי לכפ׳) 19 יָלַד אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ׃ וַיִּקַּח־לוֹ לֶמֶךְ
כ שְׁתֵּי נָשִׁים שֵׁם הָאַחַת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה׃ וַתֵּלֶד עָדָה

14. *ground.* "Land." He complains that he is banished into the desert, to share the fate of an outlaw.

and from thy face. To be "hidden from the face of God," (Deut. xxxi, 18) is to forfeit Divine protection. "This anguished cry of Cain reveals him as a man not wholly bad, one to whom banishment from the Divine presence is a distinct ingredient in his cup of misery" (Skinner).

whosoever findeth me. Cain feared death at the hands of some future "avenger of blood" (cf. Num. xxxv. 10f).

15. *sevenfold.* The number "seven" is occasionally used in the Bible to express an indefinite large number; cf. Lev. xxvi, 27; Prov. xxiv, 16. Cain's murderer shall be visited with a punishment far greater than that exacted of Abel's, as God had now made manifest His abhorrence of bloodshed to all.

appointed a sign for Cain. According to the Rabbis, Cain was a repentant sinner. God, therefore, reassured him that he would not be regarded as a common, intentional murderer. God's mercy to the guilty who repents of his sin is infinitely greater than that of man. The popular expression, *the brand of Cain,* in the sense of the sign of the murderer, arises from a complete misunderstanding of the passage.

16. *from the presence of the Lord.* Having forfeited God's favour, Cain withdraws from the neighbourhood of Eden, which was the special abode of the Divine Presence.

land of Nod. *Nod* means "Wandering."

thou hast driven me out this day from the face of
the ground; and from thy face shall I be hid;
and I shall be a fugitive and a wanderer in the
earth; and it shall come to pass, that whosoever
findeth me shall slay me. 15. And the Lord said
unto him, Therefore whosoever slayeth Cain,
vengeance shall be taken on him sevenfold. And
the Lord appointed a sign for Cain, lest any
finding him should smite him.

16. And Cain went out from the presence of the
Lord, and dwelt in the land of Nod, on the east
of Eden. 17. And Cain knew his wife; and she
conceived, and bare Enoch: and he builded a
city, and called the name of the city, after the
name of his son, Enoch. 18. And unto Enoch
was born Irad: and Irad begat Mehujael: and
Mehujael begat Methushael: and Methushael
begat Lamech. 19. And Lamech took unto him
two wives: the name of the one was Adah, and
the name of the other Zillah. 20. And Adah bare

17–24. Descendants of Cain

17. *and bare Enoch.* Scripture only records the birth of sons to Adam and Eve. Daughters must also have been born to them, who became the wives of their brothers. The marriage of brother and sister was quite common in primitive times, but the Hebrew people looked upon it with such abhorrence (cf. Lev. XVIII, 9) that Scripture makes no reference to the identity of the wife in this passage.

he builded a city. lit. "he was building a city"; did not necessarily complete it. Cain said in his heart, "If it is decreed upon me to be a wanderer on the earth, the decree shall not apply to my offspring" (Nachmanides).

19. *two wives.* This is especially mentioned, as it was a departure from the ideal expounded in II, 24.

21 אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃ וְשֵׁם אָחִיו יוּבָל הוּא
22 הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃ וְצִלָּה גַם־הִוא יָלְדָה אֶת־
תּוּבַל קַיִן לֹטֵשׁ כָּל־חֹרֵשׁ נְחֹשֶׁת וּבַרְזֶל וַאֲחוֹת תּוּבַל־קַיִן
23 נַעֲמָה׃ וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעַן קוֹלִי נְשֵׁי
לֶמֶךְ הַאְזֵנָּה אִמְרָתִי כִּי אִישׁ הָרַגְתִּי לְפִצְעִי וְיֶלֶד
24 לְחַבֻּרָתִי׃ כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן וְלֶמֶךְ שִׁבְעִים וְשִׁבְעָה׃
כה וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ
שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ
26 קָיִן׃ וּלְשֵׁת גַּם־הוּא יֻלַּד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אָז
הוּחַל לִקְרֹא בְּשֵׁם יְהוָה׃ ס ששי

ד׳ v. 23. א׳ נחה

20. *father.* *i.e.* the first, the originator of nomad life, Abel had been the keeper of sheep (v. 2); but Jabal widened the class of animals which could be domesticated.

21. *harp and pipe.* Music, according to Hebrew tradition, is thus the most ancient art, dating from the beginnings of the human race.

22. *brass.* The Heb. is more accurately translated "copper," since it was a metal dug from the earth (Deut. VIII, 9). Brass is an alloy. The discovery of the use of metals forms an important step in the progress of civilisation.

Naamah. The word means, "pleasant, gracious." Jewish legend states that she became the wife of Noah.

23, 24. A triumphal song on the invention of the weapons mentioned in the preceding verse. Lamech possibly committed an act of involuntary homicide on some young person. He turns to his wives and says boastfully, "See! I have taken a man's life, though he only inflicted a bruise on me. Should the necessity arise, I feel able to lay low any assailant that crosses my path. If Cain, though unarmed, was promised a sevenfold vengeance on a foe, I, equipped with the weapons invented by Tubal-Cain, will be

Jabal: he was the father of such as dwell in tents and have cattle. 21. And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. 22. And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah. 23. And Lamech said unto his wives:

Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me:
24. If Cain shall be avenged sevenfold,
Truly Lamech seventy and seven fold.

25. And Adam knew his wife again; and she bare a son, and called his name Seth: for, said she, God hath appointed me another seed instead of Abel; for Cain slew him. 26. And to Seth, to him also there was born a son; and he called his name Enosh: then began men to call upon the name of the Lord.* vi

able to exact a vengeance very much greater"! This heathen song marks the appalling growth of the spirit of Cain.

26. *Enosh.* In Heb. poetry, *enosh* means "man."

to call upon. Then men began to pray to God (Ibn Ezra); or, once more call upon God under the name *Adonay*, Lord, which seems to have been forgotten among the descendants of Cain (Hoffmann).

Chaps. II–IV record the sin of Adam and Eve, their expulsion from Eden, the murder of Abel, Cain's descendants reaching in Lamech the climax of boastful and unrestrained violence. Piety, however, does not perish with Abel, and it reaches a new development in the days of Enosh (W. H. Green).

ה

CAP. V. ה

א זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם בִּדְמוּת
2 אֱלֹהִים עָשָׂה אֹתוֹ׃ זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם
3 וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם׃ וַיְחִי אָדָם שְׁלֹשִׁים
וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃
4 וַיִּהְיוּ יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה
ה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיִּהְיוּ כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע
6 מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת׃ ס וַיְחִי־שֵׁת חָמֵשׁ
7 שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־אֱנוֹשׁ׃ וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ
אֶת־אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים
8 וּבָנוֹת׃ וַיִּהְיוּ כָּל־יְמֵי־שֵׁת שְׁתֵּים עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת
9 שָׁנָה וַיָּמֹת׃ ס וַיְחִי אֱנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־קֵינָן׃

CHAPTER V. DESCENDANTS OF SETH

1. *this is the book.* Heb. *sefer* does not always mean a volume ; it may be used of any written document. Rabbinic tradition states the Torah is not one continuous work, written at one definite moment. " The Torah was given to Moses in separate scrolls " (תורה מגילה מגילה נתנה). The formula, " These are the generations," which occurs ten times in Genesis, each time beginning a new section, would mark the beginning of such scroll or " book." This explains why some sections, as this Chapter, have introductory verses *which recall or summarise facts mentioned in earlier sections.*

The book of the generations of Adam. Heb. זה ספר תולדות אדם, One of the early Rabbis, Ban Azzai, translated these words. " This is the book of the generations of *Man*," and declared them to be " a great, fundamental teaching of the Torah." As all human beings are traced back to one parent, he taught, they must necessarily be brothers. These words, therefore, proclaim the vital truth of the Unity of the Human Race, and the consequent doctrine of the Brotherhood of Man. " This is the book of the generations of Man "—not black, not white, not great, not small, but *Man*. In these Scrip-

CHAPTER V

5 1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2. male and female created he them; and blessed them, and called their name Man, in the day when they were created. 3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: 4. and the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters. 5. And all the days that Adam lived were nine hundred and thirty years: and he died.

6. And Seth lived an hundred and five years, and begat Enosh: 7. and Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters: 8. and all the days of Seth were nine hundred and twelve years: and he died.

9. And Enosh lived ninety years, and begat

tural words we have a concept quite unknown in the ancient world—Humanity. And only the belief in One God could lead to such a clear affirmation of the unity of mankind.

in the likeness. A reminder of the dignity of man's nature.

5. Various theories have been propounded to explain the abnormally long lives of these antediluvians. Maimonides holds that only the distinguished individuals named in this chapter lived these long years, but others lived a more or less normal span. The idea that men in primeval times lived extraordinarily long lives is common to the traditions of most ancient peoples.

Two names in this series of descendants of Seth, Enoch and Lamech, are identical with those among the children of Cain. In both cases, however, the connection makes it evident that they represent different characters.

י וַיְחִי אֱנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה
11 וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיִּהְיוּ כָּל־יְמֵי
12 אֱנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃ ס וַיְחִי קֵינָן
13 שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־מַהֲלַלְאֵל׃ וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ
אֶת־מַהֲלַלְאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד
14 בָּנִים וּבָנוֹת׃ וַיִּהְיוּ כָּל־יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתְשַׁע מֵאוֹת
טו שָׁנָה וַיָּמֹת׃ ס וַיְחִי מַהֲלַלְאֵל חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה
16 וַיּוֹלֶד אֶת־יָרֶד׃ וַיְחִי מַהֲלַלְאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד
שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
17 וַיִּהְיוּ כָּל־יְמֵי מַהֲלַלְאֵל חָמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת
18 שָׁנָה וַיָּמֹת׃ ס וַיְחִי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמְאַת
19 שָׁנָה וַיּוֹלֶד אֶת־חֲנוֹךְ׃ וַיְחִי־יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ
כ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיִּהְיוּ כָּל־יְמֵי־יֶרֶד
21 שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃ ס וַיְחִי
22 חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת־מְתוּשָׁלַח׃ וַיִּתְהַלֵּךְ
חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מְתוּשֶׁלַח שְׁלֹשׁ
23 מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיְהִי כָּל־יְמֵי חֲנוֹךְ חָמֵשׁ
24 וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה׃ וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־

22. *walked with God.* To avoid the anthropomorphism, Onkelos renders, "Enoch walked in the fear of God," and the Jerusalem Targum, "served in truth before the Lord." Whereas the other men enumerated merely existed and preserved the race physically, Enoch led a life of intimate companionship with God in that morally deteriorating age. The Heb. idiom "to walk with God" is employed to express a righteous course of life, as though the man who is thus described, walked with and was accompanied by his Maker. A similar phrase is used concerning Noah (VI, 9.)

24. *and he was not.* These words may mean either that,

Kenan: 10. and Enosh lived after he begat Kenan
eight hundred and fifteen years, and begat sons
and daughters: 11. and all the days of Enosh
were nine hundred and five years: and he died.
12. And Kenan lived seventy years, and begat
Mahalalel: 13. and Kenan lived after he begat
Mahalalel eight hundred and forty years, and
begat sons and daughters: 14. and all the days
of Kenan were nine hundred and ten years: and
he died.

15. And Mahalalel lived sixty and five years,
and begat Jared: 16. and Mahalalel lived after he
begat Jared eight hundred and thirty years, and
begat sons and daughters: 17. and all the days
of Mahalalel were eight hundred ninety and five
years: and he died.
18. And Jared lived an hundred sixty and two
years, and begat Enoch: 19. and Jared lived after
he begat Enoch eight hundred years, and begat
sons and daughters: 20. and all the days of Jared
were nine hundred sixty and two years: and he
died.
21. And Enoch lived sixty and five years, and
begat Methuselah: 22. and Enoch walked with
God after he begat Methuselah three hundred
years, and begat sons and daughters: 23. and all
the days of Enoch were three hundred sixty and
five years: 24. and Enoch walked with God:
and he was not; for God took him.* vii

as a reward for his piety, Enoch did not meet with the ordinary fate of mortals, but like Elijah he was taken to Heaven without the agony of death; or, that Enoch died

שביעי כה הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים׃ ס וַיְחִי מְתוּשֶׁלַח
26 שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־לָמֶךְ׃ וַיְחִי
מְתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה
27 וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיִּהְיוּ כָּל־יְמֵי
מְתוּשֶׁלַח תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃ ס
28 וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד בֵּן׃
29 וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן
ל יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה׃ וַיְחִי־לֶמֶךְ אַחֲרֵי
הוֹלִידוֹ אֶת־נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֹת
31 שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיְהִי כָּל־יְמֵי־לֶמֶךְ שֶׁבַע
32 וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמֹת׃ ס וַיְהִי־
נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת־שֵׁם אֶת־חָם
וְאֶת־יָפֶת׃

ו CAP. VI. ו

א וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יֻלְּדוּ

v. 29. הקרא יטעים הגרש קדם התלשא

prematurely. Rashi explains that although Enoch was pious, he was weak and liable to go astray. To avert such a calamity, he was removed from earth.

for God took him. This description of death is profoundly significant. We come from God, and to Him do we return. To die is to be taken by God, in whose Presence there is life eternal.

Rabbinical legend was very busy with the story of Enoch. He was the repository of the mysteries of the universe; and even higher honours were accorded to him in the circles of the ancient Jewish mystics.

29. *comfort.* The Heb. word for Noah sounds like the Heb. word for "comfort." The birth of his child was regarded as the presage of a brighter time to the father. It proved a source of comfort in an age toiling hard on ground that brought forth little beyond thorns and thistles.

25. And Methuselah lived an hundred eighty
and seven years, and begat Lamech: 26. and
Methusaleh lived after he begat Lamech seven
hundred eighty and two years, and begat sons
and daughters: 27. and all the days of Methuselah
were nine hundred sixty and nine years: and he
died.

28. And Lamech lived an hundred eighty and
two years, and begat a son: 29. and he called his
name Noah, saying, This same shall comfort us
for our work and for the toil of our hands, because
of the ground which the Lord hath cursed.
30. And Lamech lived after he begat Noah five
hundred ninety and five years, and begat sons
and daughters: 31. and all the days of Lamech
were seven hundred seventy and seven years:
and he died.

32. And Noah was five hundred years old: and
Noah begat Shem, Ham, and Japheth.

CHAPTER VI

6 1. And it came to pass, when men began to
multiply on the face of the ground, and daughters

Instead of "comfort us," Rashi translates "shall give us rest"—referring to the invention of the plough, that was attributed to Noah, by which human labour was much lightened.

CHAPTER VI, 1–8. THE GROWING CORRUPTION OF MANKIND

1. *multiply.* This verse sums up the substance of preceding chapters.

2 לָהֶם׃ וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה
3 וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ׃ וַיֹּאמֶר יְהוָה לֹא־
יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה
4 וְעֶשְׂרִים שָׁנָה׃ הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־

2. *sons of God.* Is the literal translation of the Heb. phrase, *b'ne Elohim.*

Among several primitive peoples there was a belief that there once existed a race of men of gigantic strength and stature who were the offspring of human mothers and celestial fathers, and we are supposed to have an echo of that legend in this Biblical passage. Ancient writers (Philo, Josephus and Book of Jubilees) were misled into this interpretation by the analogy of these heathen fables. There is, however, no trace in Genesis of "fallen angels" or rebellious angels; and the idea of inter-marriage of angels and human beings is altogether foreign to Hebrew thought. The mythological explanation of this passage was in all ages repelled by a large body of Jewish and non-Jewish commentators, though it has been revived by many moderns.

Others render *b'ne Elohim* by "sons of the great" (in poetic Hebrew, *elohim* often means "mighty," cf. Ps. XXIX, 1). This verse would thus state that the sons of the nobles took them wives of the daughters of the people, who were powerless to resist. These marriages were the result of mere unbridled passion, and are an indication of the licentious state of society at that time.

"Sons of God" may, however, also mean those who serve God and obey Him, those nourished and brought up in the love of Him as their Father and Benefactor (Exod. IV, 22; Deut. XIV, 1; XXXII, 5; Isa. I, 2; Hos. II, 1). It is quite in accord with Biblical usage that those who adhered to the true worship of God—the children of Seth—are called "sons of God"; and that, in contrast to these, the daughters of the line of Cain should be spoken of as "daughters of men" (Ibn Ezra, Mendelssohn, S. R. Hirsch, W. H. Green).

Verses 1-4 would then point out the calamitous consequences to mankind of the pious sons of Seth merging with those who had developed a God-less civilisation and who, with all their progress in arts and inventions, had ended in depravity and despair. Through inter-marriage, the sons

were born unto them, 2. that the sons of God saw
the daughters of men that they were fair; and
they took them wives of all that they chose.
3. And the Lord said, My spirit shall not abide
in man for ever, for that he also is flesh:
therefore shall his days be an hundred and twenty
years. 4. The Nephilim were in the earth in those
days, and also after that, when the sons of God
came in unto the daughters of men, and they bare

of Seth sink to the level of the ungodly race; and likewise deserved the doom that, with the exception of one family, was to overtake mankind. These verses are thus the first warning in the Torah against inter-marriage with idolators.

3. *abide in.* The above interpretation is borne out by this verse. For, if "fallen angels" were in question, and if it was wrong for them to marry human women, the angels surely were the chief offenders; and yet the sentence falls exclusively upon *man*. "In God's judgments there is no unrighteousness, partiality, or even the appearance of partiality" (Keil).

for that he also is flesh. Another translation is, "by reason of their going astray they are flesh." Despite the fact that man is created in the Divine image, he has proved by his proneness to err that he is "flesh"; *i.e.* the earthly side of his nature too readily overpowers the spiritual.

an hundred and twenty years. *i.e.* his days are numbered: but I will not at once destroy him. There shall yet be an interval of 120 years, before I bring the Deluge upon mankind (Targum); a respite to the human race to give them time for penitence (Ibn Ezra).

4. *Nephilim.* Or, "giants." They existed before the inter-marriages took place. The mention of Nephilim in Num. XIII, 33, is no reason to assume that they survived the Flood. The excited imagination of the Spies expresses its terror at the men of great stature whom they saw at Hebron, by saying that they must be the old antediluvian giants (W. H. Green).

כֵ֣ן אֲשֶׁ֨ר יָבֹ֜אוּ בְּנֵ֤י הָֽאֱלֹהִים֙ אֶל־בְּנ֣וֹת הָֽאָדָ֔ם וְיָלְד֖וּ לָהֶ֑ם
הֵ֧מָּה הַגִּבֹּרִ֛ים אֲשֶׁ֥ר מֵעוֹלָ֖ם אַנְשֵׁ֥י הַשֵּֽׁם׃ פ מפטיר
ה וַיַּ֣רְא יְהוָ֔ה כִּ֥י רַבָּ֛ה רָעַ֥ת הָאָדָ֖ם בָּאָ֑רֶץ וְכָל־יֵ֙צֶר֙
6 מַחְשְׁבֹ֣ת לִבּ֔וֹ רַ֥ק רַ֖ע כָּל־הַיּֽוֹם׃ וַיִּנָּ֣חֶם יְהוָ֔ה כִּֽי־עָשָׂ֥ה
7 אֶת־הָֽאָדָ֖ם בָּאָ֑רֶץ וַיִּתְעַצֵּ֖ב אֶל־לִבּֽוֹ׃ וַיֹּ֣אמֶר יְהוָ֗ה אֶמְחֶ֨ה
אֶת־הָאָדָ֤ם אֲשֶׁר־בָּרָ֙אתִי֙ מֵעַל֙ פְּנֵ֣י הָֽאֲדָמָ֔ה מֵֽאָדָם֙ עַד־
בְּהֵמָ֔ה עַד־רֶ֖מֶשׂ וְעַד־ע֣וֹף הַשָּׁמָ֑יִם כִּ֥י נִחַ֖מְתִּי כִּ֥י עֲשִׂיתִֽם׃
8 וְנֹ֕חַ מָ֥צָא חֵ֖ן בְּעֵינֵ֥י יְהוָֽה׃

men of renown. By reason of their abnormal physical strength, they gained for themselves a reputation as heroes. But enduring fame does not rest upon such qualifications as these Nephilim possessed. Their fate was to disappear from the earth, and humanity was to continue through Noah, " a righteous man, and blameless in his generation."

5. *wickedness.* This verse and the two that follow form the climax to the previous four verses in which the moral depravity of the age is depicted. Retribution is swiftly coming.

imagination. The desires; the whole bent of his thoughts.

heart. In Heb. the heart is the seat of mind, intellect, purpose.

6. *repented.* See note to Chap. II, 2. Here the feelings of a human being are ascribed to God. " He who destroys his own work seems to repent of having made it " (Ibn Ezra).

grieved him. A touching indication of the Divine love for His creation. God is grieved at the frustration of His purposes for the human race—the possibility of such frustration being the price of man's freedom of will. According to Biblical thought, God glories in the beauty of His handiwork; how great then must His grief be, when His handiwork is soiled through human wickedness!

7. *I will blot out man.* " In the Divine economy of the universe, men or nations, or generations, that thwart God's purpose, have no permanent title to life " (Kent).

and beast. Rashi remarks: " Beast and creeping thing and fowl were all created for man's sake. When, therefore, man disappears, what necessity is there for preserving

children to them: the same were the mighty
men which were of old, the men of renown.*m
5. And the Lord saw that the wickedness of man
was great in the earth, and that every imagination
of the thoughts of his heart was only evil con-
tinually. 6. And it repented the Lord that he
had made man on the earth, and it grieved him
at his heart. 7. And the Lord said, I will blot out
man whom I have created from the face of the
ground; both man, and beast, and creeping
thing, and fowl of the air; for it repenteth me
that I have made them. 8. But Noah found
grace in the eyes of the Lord.

the animals alive!" But a comparison with Jonah IV, 11, where the innocence of the animals as well as of the little children, is invoked by the Prophet in his plea for Nineveh, suggests that in the Biblical view all life, whether human or animal, forms one organic whole. See v. 12 below.

8. *grace.* Favour. "Righteousness delivereth from death." On what grounds Noah won the Divine approval, is told in the next verse.

For the Lesson from the Prophets, Isaiah, XLII, 5–XLIII, 10 (*Sephardim:* Isaiah, XLII, 5–21), *see* The Haftorahs, p. 434.

Additional Note A

THE CREATION CHAPTER

Genesis I–II, 3, is a worthy opening of Israel's Sacred Scriptures, and ranks among the most important chapters of the Bible. Even in form it is pre-eminent in the literature of religion. No other ancient account of creation (cosmogony) will bear a second reading. Most of them not only describe the origin of the world, but begin by describing how the gods emerged out of pre-existent chaos (theogony). In contrast with the simplicity and sublimity of Genesis I, we find all ancient cosmogonies, whether it be the Babylonian or the Phoenician, the Greek or the Roman, alike unrelievedly wild, cruel, even foul.

Thus, the Assyro-Babylonian mythology tells how, before what we call earth or heaven had come into being, there existed a primeval watery chaos—Tiamat—out of which the gods were evolved :—

"When, in the height, heaven was not yet named,
And the earth beneath did not bear a name,
And the primeval Apsu (the Abyss), their begetter,
And Chaos (Tiamat), the mother of them both,
Their waters were mingled together,
Then were created the gods in the midst of heaven."

Apsu, the Abyss, disturbed at finding his domain invaded by the new gods, induced Tiamat and Chaos to join him in contesting their supremacy ; he was, however, subdued by the cunning of Ea ; and Tiamat, left to carry on the struggle alone, provides herself with a brood of hideous allies. The alarmed gods thereupon appoint Marduk as their champion. With winds and lightnings, Marduk advances ; he seizes Tiamat in a huge net, and "with his merciless club he crushed her skull." The carcase of the monster he split into two halves, one of which he fixed on high, to form a firmament supporting the waters above it. In the same grotesque way, the story continues to describe the formation of sun, moon, plants, animals and man. Many moderns feign to believe that this is the source from which Genesis I is taken. But a thorough-going Bible critic like the late Dr. Driver admits, "It is incredible that the monotheistic author of Genesis I could have borrowed any detail, however slight, from the polytheistic epic of the conflict of Marduk and Tiamat."

The infinite importance, however, of the first page of the

Bible consists in the fact that it enshrines some of the fundamental beliefs of Judaism. Among these are:

I. God is the Creator of the Universe. Each religion has certain specific teachings, convictions, dogmas. Such a dogma of Judaism is its belief that the world was called into existence at the will of the One, Almighty and All-good God. And nowhere does this fundamental conviction of Israel's Faith find clearer expression than in Genesis I. When neighbouring peoples deified the sun, moon and stars, or worshipped stocks and stones and beasts, the sacred river Nile, the crocodile that swam in its waters, and the very beetles that crawled along its banks, the opening page of Scripture proclaimed in language of majestic simplicity that the universe, and all that therein is, are the product of one supreme directing Intelligence; of an eternal, spiritual Being, prior to them and independent of them.

Now, while the *fact* of creation has to this day remained the first of the articles of the Jewish Creed, there is no uniform and binding belief as to the *manner* of creation, *i.e.* as to the process whereby the universe came into existence. The manner of the Divine creative activity is presented in varying forms and under differing metaphors by Prophet, Psalmist and Sage; by the Rabbis in Talmudic times, as well as by our medieval Jewish thinkers. In the Bible itself we have at least three modes of representing the overwhelming fact of Divine Creation. Genesis I gives us the story of Creation in the form of a Divine drama set out in six acts of a day each, with a similar refrain (*And there was evening, and there was morning, etc.*) closing the creative work of each day. The Psalmist, to whom Nature was a continual witness of its Divine Author (Ps. XIX), gives in Psalm CIV a purely poetic representation of the Creation story:

"O Lord my God, Thou art very great;
Thou art clothed with honour and majesty.
Who coverest Thyself with light as with a garment;
Who stretchest out the heavens like a curtain . . .
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind:
Who maketh winds his messengers . . . ."

Again, Proverbs VIII, 22-31, shows forth Divine Wisdom presiding at the birth of Nature.

The mode of creation continued to engage Jewish minds after the close of the Bible and throughout the Rabbinic

period, even though the Mishna warns against all speculation concerning the beginning of things. To some, the relation of God to the universe was that of a mason to his work, and they accordingly spoke of God's "architect's plans"; others lost themselves in heretic fancies as to what constituted the raw material, so to speak, of Creation; while to Philo of Alexandria, Creation was altogether outside time. Several of the ancient Rabbis, followed by the later Mystics, believed in successive creations. Prior to the existence of the present universe, they held, certain formless worlds issued from the Fountain of Existence and then vanished, like sparks which fly from a red-hot iron beaten by a hammer, that are extinguished as they separate themselves from the burning mass. In contrast to these abortive creations, the medieval Jewish Mystics maintain, ours is the best of all possible worlds. It is the outcome of a series of emanations and eradiations from God, the Infinite, *En Sof*. Furthermore, Rashi, the greatest Jewish commentator of all times, taught that the purpose of Scripture was not to give a strict chronology of Creation; while no less an authority than Maimonides declared: "The account given in Scripture of the Creation is not, as is generally believed, intended to be in all its parts literal." Later Jewish philosophers (Levi ben Gerson, Crescas, Albalag) made dangerous concessions to the Aristotelian doctrine of the eternity of matter; which doctrine Yehudah Hallevi, among others, strongly opposed as both contrary to Reason and as limiting God's Omnipotence.

Jewish Attitude towards Evolution

In face of this great diversity of views as to the *manner* of creation, there is, therefore, nothing inherently un-Jewish in the evolutionary conception of the origin and growth of forms of existence from the simple to the complex, and from the lowest to the highest. The Biblical account itself gives expression to the same general truth of gradual ascent from amorphous chaos to order, from inorganic to organic, from lifeless matter to vegetable, animal and man; *insisting, however, that each stage is no product of chance, but is an act of Divine will,* realising the Divine purpose, and receiving the seal of the Divine approval. Such, likewise, is in effect the evolutionary position. Behind the orderly development of the universe there must be a Cause,

at once controlling and permeating the process. Allowing for all the evidence in favour of interpreting existence in terms of the evolutionary doctrine, there still remain facts—tremendous facts—to be explained; *viz.*, the origin of life, mind, conscience, human personality. For each of these, we must look back to the Creative Omnipotence of the Eternal Spirit. Nor is that all. Instead of evolution ousting design and purpose from nature, "almost every detail is now found to have a purpose and a use" (A. R. Wallace). In brief, evolution is conceivable only as the activity of a creative Mind purposing, by means of physical and biological laws, that wonderful organic development which has reached its climax in a being endowed with rational and moral faculties and capable of high ethical and spiritual achievement; in other words, as the activity of a supreme, directing Intelligence that has planned out, far back in the recesses of time, the ultimate goal of creation—"last in production, first in thought" סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה. Thus evolution, far from destroying the *religious* teaching of Gen. I, is its profound confirmation.

As a noted scientist well remarks:

> "Slowly and by degrees, Science is being brought to recognise in the universe the existence of One Power, which is of no beginning and no end; which has existed before all things were formed, and will remain in its integrity when all is gone—the Source and Origin of all, in Itself beyond any conception or image that man can form and set up before his eye or mind. This sum total of the scientific discoveries of all lands and times is the approach of the world's thought to our *Adon Olam*, the sublime chant, by means of which the Jew has wrought and will further work the most momentous changes in the world" (Haffkine).

II. The second teaching of this chapter is, MAN IS THE GOAL AND CROWN OF CREATION—he is fundamentally distinguished from the lower creation, and is akin to the Divine. Man, modern scientists declare, is cousin to the anthropoid ape. But it is not so much the descent, as the *ascent* of man, which is decisive. Furthermore, it is not the resemblances, but the *differences* between man and the ape, that are of infinite importance. It is the differences between them that constitute the humanity of man, the God-likeness of man. The qualities that distinguish the lowest man from the highest brute make the differences between them

differences in kind rather than in degree; so much so that, whatever man might have inherited from his animal ancestors, his advent can truly be spoken of as a specific Divine act, whereby a new being had arisen with God-like possibilities within him, and *conscious* of these God-like possibilities within him. Man is of God, declared Rabbi Akiba; and what is far more, he *knows* he is of God.

Nor is the Biblical account of the creation of man irreconcilable with the view that certain forms of organised being have been endowed with the capacity of developing, in God's good time and under the action of suitable environment, the attributes distinctive of man. "God formed man of the dust of the ground" (Gen. II, 7). Whence that dust was taken is not, and cannot be, of fundamental importance. Science holds that man was formed from the lower animals; are they not too "dust of the ground"? "And God said, *Let the earth bring forth the living creature*"—this command, says the Midrash, includes Adam as well, תוצא הארץ נפש חיה, זו רוחו של אדם הראשון. The thing that eternally matters is the breath of Divine and everlasting life that He breathed into the being coming from the dust. By virtue of that Divine impact, a new and distinctive creature made its appearance—man, dowered with an immortal soul. The sublime revelation of the unique worth and dignity of man, contained in Gen. I, 27 ("And God created man in His own image, in the image of God created He him") may well be called the Magna Charta of humanity. Its purpose is not to explain the biological origins of the human race, but *its spiritual kinship with God.* There is much force in the view expressed by a modern thinker: "(The Bible) neither provides, nor, in the nature of things, could provide, faultless anticipations of sciences still unborn. If by a miracle it had provided them, without a miracle they could not have been understood" (Balfour). And fully to grasp the eternal power and infinite beauty of these words—"And God created man in His own image"—we need but compare them with the genealogy of man, condensed from the pages of one of the leading biologists of the age (Haeckel):

> "Monera begat Amoeba, Amoeba begat Synamoebae, Synamoebae begat Ciliated Larva, Ciliated Larva begat Primeval Stomach Animals, Primeval Stomach Animals begat Gliding Worms, Gliding Worms begat Skull-less animals, Skull-less animals begat Single-Nostrilled

> animals, Single-nostrilled animals begat Primeval Fish, Primeval Fish begat Mud-fish, Mud-fish begat Gilled Amphibians, Gilled Amphibians begat Tailed Amphibians, Tailed Amphibians begat Primary Mammals, Primary Mammals begat Pouched Animals, Pouched Animals begat Semi-Apes, Semi-Apes begat Tailed Apes, Tailed Apes begat Man-like Apes, Man-like Apes begat Ape-like Men, Ape-like Men begat Men."

Let anyone who is disturbed by the fact that Scripture does not include the latest scientific doctrine, try to imagine such information provided in a Biblical chapter.

III. JUDAISM IS OPTIMISM, is the third teaching of this chapter. No less than five times is the refrain, "And God saw that it was good" repeated in the Creation Chapter. The world is not something hostile to God or independent of Him. All comes from God and all is His handiwork; all is in its essence good, nor is there anything absolutely evil. Israel acclaims God as the sole "King of the universe, who formest light and createst darkness, who makest peace and createst all things" (Authorised Prayer Book, p. 37). Though Nature seems to be indifferent to man's sense of compassion, the world is good, since goodness is its final aim : without struggle, there would be no natural selection or adaptation to changing surroundings, and therefore no progress from lower to higher. "And God saw everything that He had made, and, behold it was *very* good" —even suffering, evil, nay death itself, have a rightful and beneficent place in the Divine scheme, is the Rabbinic comment on this verse.

IV. THE SABBATH CONSECRATES WORK AND HALLOWS MAN'S LIFE, is the culminating teaching of the Chapter. The institution of the Sabbath is part of the cosmic plan, and therefore intended for all humanity. The Sabbath is a specifically Jewish contribution to human civilisation. "The actual Jewish Sabbath as we know it is without any point of contact in Babylonian institutions" (Skinner). The ancient Babylonians had "a day of cessation," which they called by a name somewhat similar to "Sabbath," and it was observed on the 7th, 14th, 19th, 21st and 28th days of the months Ellul and Marcheshvan. These were considered unlucky days, and on them the king was not to offer sacrifice, nor consult an oracle, nor invoke curses on his enemies. Quite other is the Jewish Sabbath. It is not merely a day of cessation from toil. On the one hand, it has

its positive aspect as a day of spiritual recreation; and, on the other hand, it is a day of joy, and is greeted in the Synagogue in the words לכה דודי לקראת כלה ("Come, my Beloved, to meet the Bride, Queen Sabbath"). It banishes toil and sorrow—a symbol of immortality, of that Life which is wholly a Sabbath.

God the Creator and Lord of the Universe, which is the work of His goodness and wisdom; and Man, made in His image, who is to hallow his week-day labours by the blessedness of Sabbath-rest—such are the teachings of the Creation chapter. Its purpose is to reveal these teachings to the children of men—and not to serve as a text-book of astronomy, geology or anthropology. Its object is not to teach scientific facts; but to proclaim highest religious truths respecting God, Man and the Universe. The "conflict" between the fundamental realities of Religion and the established facts of Science, is seen to be unreal as soon as Religion and Science each recognizes the true borders of its dominion.

Additional Note B

THE GARDEN OF EDEN

Chapter III is one of the most beautiful in the Bible. It has been called the "pearl of Genesis," and men read with wonder its profound psychology of temptation and conscience. With unsurpassable art, it shows the beginning, the progress and the culmination of temptation and the consequences of sin. It depicts the earliest tragedy in the life of each human soul—the loss of man's happy, natural relation with God, through deliberate disobedience of the voice of conscience, the voice of God. "Every man who knows his own heart, knows that the story is true; it is the story of his own fall. Adam אדם is man, and his story is ours" (McFadyen).

Is the narrative literal or figurative, and is the Serpent an animal, a demon or merely the symbolic representation of Sin? Various have been the answers to these questions; and none of them are of cardinal importance to the Faith of the Jew. There is nothing in Judaism against the belief that the Bible attempts to convey deep truths of life and conduct by means of allegory. The Rabbis often taught by parable; and such method of instruction is, as is well known, the immemorial way among Oriental

peoples. Eminent Jewish thinkers, like Maimonides and Nachmanides, have accordingly understood this chapter as a parable; and Saadyah regarded the Serpent as the personification of the sinful tendencies in man, the *Yetzer hara*, the Evil Imagination.

Two fundamental religious truths are reflected in this Chapter. One of them is, *the seriousness of sin*. There is an everlasting distinction between right and wrong, between good and evil. There have always been voices—Serpent voices—deriding all moral do's and don'ts, proclaiming instinct and inclination to be the truest guides to human happiness, and bluntly denying that any evil consequences follow defiance of God's commands. This Chapter for all time warns mankind against these insidious and fateful voices. In the words of Isaiah it seems to say, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes."

The other vital teaching of this chapter is, *Free will has been given to man*, and it is in his power either to work with or against God. It is not the knowledge of evil, but the succumbing to it, which is deadly; man may see the forbidden fruit, he need not eat of it. Man himself can make or mar his destiny. In all ages and in all conditions, man has shown the power to resist the suggestions of sin and proved himself superior to the power of evil. And if a man stumble and fall on the pathway of life, Judaism bids him rise again and seek the face of his Heavenly Father in humility, contrition and repentance. "If a man sin, what is his punishment?" ask the Rabbis. The answer of the Prophet is, "The soul that sinneth it shall die"—the wages of sin is death. The answer of Sage is, "Evil pursueth the evil-doer"—the wages of sin is sin. The answer of the Almighty is, "Let a man repent, and his sin will be forgiven him"—*the wages of sin is repentance*.

Jewish View of the "Fall of Man"

Strange and sombre doctrines have been built on this chapter of the Garden of Eden, such as the Christian doctrine of Original Sin (*e.g.* "In Adam's fall, we sinned all"—New England Primer. "The condition of man after the fall of Adam is such that he cannot turn and prepare

himself by his own natural strength and good works to faith and calling upon God." Art x, Free Will, of the Thirty-nine Articles). This Christian dogma of Original Sin is throughout the Middle Ages accompanied by an unbelievable vilification of Woman, as the authoress of death and all our earthly woe. Judaism rejects these doctrines. Man was mortal from the first, and death did not enter the world through the transgression of Eve. Stray Rabbinic utterances to the contrary are merely homiletic, and possess no binding authority in Judaism. There is no loss of the God-likeness of man, nor of man's ability to do right in the eyes of God; and no such loss has been transmitted to his latest descendants. Although a few of the Rabbis occasionally lament Eve's share in the poisoning of the human race by the Serpent, even they declare that the antidote to such poison has been found at Sinai; rightly holding that the Law of God is the bulwark against the devastations of animalism and godlessness. The Psalmists often speak of sin and guilt; but never is there a reference to this chapter or to what Christian Theology calls "The Fall." One searches in vain the Prayer Book, of even the Days of Penitence, for the slightest echo of the doctrine of the Fall of man. "My God the soul which Thou hast given me is pure," is the Jew's daily morning prayer. "Even as the soul is pure when entering upon its earthly career, so can man return it pure to his Maker" (Midrash).

Instead of the Fall of man (in the sense of humanity as a whole), Judaism preaches the Rise of man; and instead of Original Sin, it stresses Original Virtue (זכות אבות), the beneficent hereditary influence of righteous ancestors upon their descendants. "There is no generation without its Abraham, Moses or Samuel," says the Midrash; *i.e.* each age is capable of realising the highest potentialities of the moral and spiritual life. Judaism clings to the idea of Progress. The Golden Age of Humanity is not in the past, but in the future (Isaiah II and XI); and all the children of men are destined to help in the establishment of that Kingdom of God on earth.

II. NOACH

(Chapters VI, 9–XI, 32)

THE FLOOD

The primeval traditions recorded in the early chapters of Genesis, stretch away into prehistoric times, and enshrine in outline, great universal truths that touch the origin and meaning of Life and Man. The Rabbis tell us that the Patriarch Jacob spent fourteen years in the centres of ancient Semitic learning, the "academies of Shem and Eber", (בבית מדרשו של שם ועבר) acquiring the ancient traditions which he handed on to his descendants. Among these was the memory of a fearful upheaval with an all-destroying Flood that caused a complete breach in the continuity of civilisation in the primitive dwelling-place of mankind. Striking evidence is now at hand that the Bible story of the Flood is an event in historic times, approximately about the year 3800 before the Common Era. "New discoveries have brought history so close to the Flood period and have produced so many phenomena requiring for their explanation just such an event as the Flood is supposed to have been, that the a priori denial of the Flood becomes thoroughly unscientific. We are justified in asking for more evidence, but there can be little doubt which way that evidence will trend" (L. Woolley). As it was recounted in the families of the Patriarchs, the story of that Flood is of great ethical and religious value. The Deluge was a Divine judgment upon an age in which might was right, and depravity degraded and enslaved the children of men. There were giants on earth in those days; *they* were the "men of renown"; and life to these super-men meant unscrupulous selfishness and the deification of power and pleasure.

Among these men of violence, one man alone was upright and blameless, Noah, who believed in justice and practised mercy. He preached to the men of his generation—the Rabbis tell us—and warned them that a Deluge was coming, peradventure they might desist from iniquity and turn to righteousness. In vain. He saw that entire generation swept away; but he also lived to see the Rainbow of Promise, and the beginnings of a better world that was eventually to gain in strength, and to find lasting expression in Abraham and his descendants.

פ פ פ ב 2

9 אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו
י אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ׃ וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־
11 שֵׁם אֶת־חָם וְאֶת־יָפֶת׃ וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹהִים
12 וַתִּמָּלֵא הָאָרֶץ חָמָס׃ וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה
נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ׃ ס
13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי כִּי־מָלְאָה
14 הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ׃ עֲשֵׂה
לְךָ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכָפַרְתָּ אֹתָהּ

VI, 9–22. The Building of the Ark

9. *these are the generations.* i.e. this is the story of Noah. This phrase, as in II, 4, introduces a new section of the history.

righteous. In his actions, in his relationship with his fellows.

blameless. "Whole-hearted" (AJ); faultless.

in his generations. The Rabbis point out that these words may be understood either as praise or as blame of Noah. It may be understood as stating that, despite the depravity which raged around him, he remained unspotted and untainted by corruption. It may, however, also mean that in *his* generations, *i.e.* judged by the low standard of his age, Noah was righteous; but had he lived in the period of Abraham, he would not have been conspicuous for goodness.

Noah walked with God. But Abraham, Scripture later tells us, walked *before* God. A father takes his young child by the hand so that the latter walks *with* him, but he allows an older, maturer child to walk *before* him. In moral strength, Abraham was the superior of Noah (Midrash).

10. A new section begins with v. 9. Hence the sons who had been enumerated in V, 32 are again referred to, because they figure in the story which forms the theme of this section.

11. *the earth.* i.e. the inhabitants of the earth. So again in XLI, 57.

II NOACH

9. These are the generations of Noah. Noah
was a righteous man, and blameless in his genera-
tions: Noah walked with God. 10. And Noah
begat three sons, Shem, Ham, and Japheth.
11. And the earth was corrupt before God, and
the earth was filled with violence. 12. And God
saw the earth, and, behold, it was corrupt; for
all flesh had corrupted his way upon the earth.
13. And God said unto Noah, The end of all
flesh is come before me; for the earth is filled
with violence through them: and, behold, I will
destroy them with the earth. 14. Make thee an
ark of gopher wood; rooms shalt thou make in
the ark, and shalt pitch it within and without

corrupt. The Rabbis understand this as an allusion to gross immorality.

before God. Either in open and flagrant defiance of God, or what they did was an offence in the sight of God.

violence. Ruthless outrage of the rights of the weak by the strong.

12. *all flesh.* Some understand it as referring only to human beings; while others include the animals. Their corruption manifested itself in the development of ferocity.

way. Manner of life, conduct.

13. *the end.* The destruction.

is come before me. *i.e.* has come before God's mind, has been determined by Him.

through them. Because of them, on their account.

with the earth. With the things that are upon the surface of the earth.

14. *make thee an ark.* *i.e.* a ship. The Rabbis tell that the construction of the Ark occupied Noah for 120 years, in order to give his contemporaries an opportunity to repent. Their curiosity would naturally be aroused by what Noah was doing; and he would answer their enquiry by warning them of

טו מִבַּ֥יִת וּמִח֖וּץ בַּכֹּֽפֶר׃ וְזֶ֕ה אֲשֶׁ֥ר תַּעֲשֶׂ֖ה אֹתָ֑הּ שְׁלֹ֧שׁ מֵא֣וֹת
אַמָּ֗ה אֹ֚רֶךְ הַתֵּבָ֔ה חֲמִשִּׁ֤ים אַמָּה֙ רָחְבָּ֔הּ וּשְׁלֹשִׁ֥ים אַמָּ֖ה
16 קוֹמָתָֽהּ׃ צֹ֣הַר ׀ תַּעֲשֶׂ֣ה לַתֵּבָ֗ה וְאֶל־אַמָּה֙ תְּכַלֶ֣נָּה מִלְמַ֔עְלָה
וּפֶ֥תַח הַתֵּבָ֖ה בְּצִדָּ֣הּ תָּשִׂ֑ים תַּחְתִּיִּ֛ם שְׁנִיִּ֥ם וּשְׁלִשִׁ֖ים
17 תַּעֲשֶֽׂהָ׃ וַאֲנִ֗י הִנְנִי֩ מֵבִ֨יא אֶת־הַמַּבּ֥וּל מַ֙יִם֙ עַל־הָאָ֔רֶץ
לְשַׁחֵ֣ת כָּל־בָּשָׂ֗ר אֲשֶׁר־בּוֹ֙ ר֣וּחַ חַיִּ֔ים מִתַּ֖חַת הַשָּׁמָ֑יִם כֹּ֥ל
18 אֲשֶׁר־בָּאָ֖רֶץ יִגְוָֽע׃ וַהֲקִמֹתִ֥י אֶת־בְּרִיתִ֖י אִתָּ֑ךְ וּבָאתָ֙ אֶל־
19 הַתֵּבָ֔ה אַתָּ֕ה וּבָנֶ֛יךָ וְאִשְׁתְּךָ֥ וּנְשֵֽׁי־בָנֶ֖יךָ אִתָּֽךְ׃ וּמִכָּל־הָ֠חַ֠י
מִכָּל־בָּשָׂ֞ר שְׁנַ֧יִם מִכֹּ֛ל תָּבִ֥יא אֶל־הַתֵּבָ֖ה לְהַחֲיֹ֣ת אִתָּ֑ךְ
כ זָכָ֥ר וּנְקֵבָ֖ה יִהְיֽוּ׃ מֵהָע֣וֹף לְמִינֵ֗הוּ וּמִן־הַבְּהֵמָה֙ לְמִינָ֔הּ
מִכֹּ֛ל רֶ֥מֶשׂ הָֽאֲדָמָ֖ה לְמִינֵ֑הוּ שְׁנַ֧יִם מִכֹּ֛ל יָבֹ֥אוּ אֵלֶ֖יךָ
21 לְהַחֲיֽוֹת׃ וְאַתָּ֣ה קַח־לְךָ֗ מִכָּל־מַאֲכָל֙ אֲשֶׁ֣ר יֵאָכֵ֔ל וְאָסַפְתָּ֖
22 אֵלֶ֑יךָ וְהָיָ֥ה לְךָ֛ וְלָהֶ֖ם לְאָכְלָֽה׃ וַיַּ֖עַשׂ נֹ֑חַ כְּכֹ֗ל אֲשֶׁ֨ר צִוָּ֥ה
אֹת֛וֹ אֱלֹהִ֖ים כֵּ֥ן עָשָֽׂה׃ שני

v. 19. הה״א בקמץ

the judgment which God was bringing on mankind. They, however, scoffed at him and gave no heed to his words.

gopher wood. A resinous wood, which would not admit the water; probably the cypress.

rooms. lit. "nests." The space was to be divided up into separate stalls for the different species of animals, with special apartments for the human beings.

15. *this is how.* These are the measurements and directions.

a cubit. Roughly eighteen inches.

16. *a light.* The unusual word here used for light means in the plural (dual) "noon." Legend relates that it was a precious stone, which illuminated the whole interior of the Ark.

to a cubit. The precise meaning of these words is doubtful. The "light" (which must be thought of as a kind of casement near to the roof) was to measure a cubit in height;

with pitch. 15. And this is how thou shalt make
it: the length of the ark three hundred cubits,
the breadth of it fifty cubits, and the height of it
thirty cubits. 16. A light shalt thou make to
the ark, and to a cubit shalt thou finish it upward;
and the door of the ark shalt thou set in the side
thereof; with lower, second, and third stories
shalt thou make it. 17. And I, behold, I do
bring the flood of waters upon the earth, to destroy
all flesh, wherein is the breath of life, from under
heaven; every thing that is in the earth shall
die. 18. But I will establish my covenant with
thee: and thou shalt come into the ark, thou,
and thy sons, and thy wife, and thy sons' wives
with thee. 19. And of every living thing of all
flesh, two of every sort shalt thou bring into the
ark, to keep them alive with thee; they shall be
male and female. 20. Of the fowl after their
kind, and of the cattle after their kind, of every
creeping thing of the ground after its kind, two
of every sort shall come unto thee, to keep them
alive. 21. And take thou unto thee of all food
that is eaten, and gather it to thee; and it shall
be for food for thee, and for them. 22. Thus did
Noah; according to all that God commanded
him, so did he.* ii

or there was to be a space of a cubit between the roof and the top of the casement.

17. *and I, behold I.* These emphatic words bring out the thought of the terrible necessity of the Flood.

18. *covenant.* A covenant means an agreement or compact between two parties, for the observance of which pledges are given. Here it is used in the simple sense of a promise. God will fulfil His promise to spare Noah and his family.

Cap. VII. ז

ז
א וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה כִּי־
2 אֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה׃ מִכֹּל ׀ הַבְּהֵמָה
הַטְּהוֹרָה תִּקַּח־לְךָ שִׁבְעָה שִׁבְעָה אִישׁ וְאִשְׁתּוֹ וּמִן־
3 הַבְּהֵמָה אֲשֶׁר לֹא טְהֹרָה הִוא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ׃ גַּם־
מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וּנְקֵבָה לְחַיּוֹת זֶרַע עַל־
4 פְּנֵי כָל־הָאָרֶץ׃ כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר עַל־
הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה וּמָחִיתִי אֶת־כָּל־
ה הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה׃ וַיַּעַשׂ נֹחַ כְּכֹל

22. *thus did Noah.* *i.e.* he made the ark and collected provisions. The act of bringing the animals into the ark is described in the next chapter.

Chapter VII, 1–9. Entering the Ark

1. *righteous.* In vi, 9, Noah was described as "righteous and blameless." Since the present verse was addressed *to* Noah, whereas vi, 9 was spoken *of* him in his absence, the Rabbis deduced the rule: "Utter only a part of a man's praise in his presence, but thou mayest speak the whole of a man's praise in his absence." Most people unfortunately give utterance to the whole of a man's *blame* in his absence, graciously contenting themselves with only a portion of such blame in his presence.

2. *clean beast.* According to Rashi, this means "of every beast which at a later period would be considered clean by the people of Israel" (Lev. xi and Deut. xiv). But more probably, the distinction between clean and unclean in this passage is based on the fitness of the animal to be used as a sacrifice to God; cf. viii, 20, where it is narrated that Noah offered upon the altar "of every clean beast, and of every clean fowl."

seven and seven. *i.e.* seven pairs; seven males and seven females. The *general* direction in vi, 19 to take a pair of each kind of animals into the ark in order to preserve alive the various species, is here supplemented by the more *specific*

CHAPTER VII

7 1. And the Lord said unto Noah, Come thou
and all thy house into the ark; for thee have
I seen righteous before me in this generation.
2. Of every clean beast thou shalt take to thee
seven and seven, the male and his female; and
of the beasts that are not clean two, the male
and his female; 3. of the fowl also of the air,
seven and seven, male and female: to keep seed
alive upon the face of all the earth. 4. For
yet seven days, and I will cause it to rain upon
the earth forty days and forty nights; and
every living thing that I have made will I blot
out from off the face of the ground. 5. And

injunction, when the time arrived for entering the ark, that *of the clean beasts* there shall be seven of each species. As Rashi points out, he required additional clean animals for sacrifice on leaving the ark. From the phrasing of the verse, Malbim shows that the command is concerning Noah's *domestic* animals. (Hence the phrase איש ואשתו instead of זכר ונקבה in vi, 19).

beasts that are not clean. Of Noah's domestic animals—such as hares, asses, camels—he was to take two each. The phrase "that are not clean" is itself noteworthy. It is a circumlocution which might have been avoided by the use of the simple word "unclean." The Talmud bases on this verse its admonition to avoid impure and unrefined language in conversation.

3. *the fowl.* From the context it is evident that clean fowl is intended. There would be no unclean fowl, *e.g.* birds of prey, among Noah's household belongings.

4. *for yet seven days.* To give Noah time to carry out the instructions which had been given him.

ground. The earth.

according unto all. Cf. vi, 22. There it refers to the construction of the ark; here it implies the strict fulfilment of the directions enumerated in the preceding verses.

6 אֲשֶׁר־צִוָּ֖הוּ יְהוָֽה׃ וְנֹ֕חַ בֶּן־שֵׁ֥שׁ מֵא֖וֹת שָׁנָ֑ה וְהַמַּבּ֣וּל הָיָ֔ה
7 מַ֖יִם עַל־הָאָֽרֶץ׃ וַיָּ֣בֹא נֹ֗חַ וּ֠בָנָיו וְאִשְׁתּ֧וֹ וּנְשֵֽׁי־בָנָ֛יו אִתּ֖וֹ אֶל־
8 הַתֵּבָ֑ה מִפְּנֵ֖י מֵ֥י הַמַּבּֽוּל׃ מִן־הַבְּהֵמָה֙ הַטְּהוֹרָ֔ה וּמִן־
הַבְּהֵמָ֔ה אֲשֶׁ֥ר אֵינֶ֖נָּה טְהֹרָ֑ה וּמִ֨ן־הָע֔וֹף וְכֹ֥ל אֲשֶׁר־רֹמֵ֖שׂ
9 עַל־הָאֲדָמָֽה׃ שְׁנַ֨יִם שְׁנַ֜יִם בָּ֧אוּ אֶל־נֹ֛חַ אֶל־הַתֵּבָ֖ה זָכָ֣ר
י וּנְקֵבָ֑ה כַּֽאֲשֶׁ֛ר צִוָּ֥ה אֱלֹהִ֖ים אֶת־נֹֽחַ׃ וַיְהִ֖י לְשִׁבְעַ֣ת הַיָּמִ֑ים
11 וּמֵ֣י הַמַּבּ֔וּל הָי֖וּ עַל־הָאָֽרֶץ׃ בִּשְׁנַ֨ת שֵׁשׁ־מֵא֤וֹת שָׁנָה֙ לְחַיֵּי־
נֹ֔חַ בַּחֹ֙דֶשׁ֙ הַשֵּׁנִ֔י בְּשִׁבְעָֽה־עָשָׂ֥ר י֖וֹם לַחֹ֑דֶשׁ בַּיּ֣וֹם הַזֶּ֔ה
נִבְקְעוּ֙ כָּל־מַעְיְנֹת֙ תְּה֣וֹם רַבָּ֔ה וַאֲרֻבֹּ֥ת הַשָּׁמַ֖יִם נִפְתָּֽחוּ׃
12 וַיְהִ֥י הַגֶּ֖שֶׁם עַל־הָאָ֑רֶץ אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָֽיְלָה׃
13 בְּעֶ֨צֶם הַיּ֤וֹם הַזֶּה֙ בָּ֣א נֹ֔חַ וְשֵׁם־וְחָ֥ם וָיֶ֖פֶת בְּנֵי־נֹ֑חַ וְאֵ֣שֶׁת
14 נֹ֗חַ וּשְׁלֹ֧שֶׁת נְשֵֽׁי־בָנָ֛יו אִתָּ֖ם אֶל־הַתֵּבָֽה׃ הֵ֜מָּה וְכָל־הַחַיָּ֣ה
לְמִינָ֗הּ וְכָל־הַבְּהֵמָה֙ לְמִינָ֔הּ וְכָל־הָרֶ֛מֶשׂ הָרֹמֵ֥שׂ עַל־
הָאָ֖רֶץ לְמִינֵ֑הוּ וְכָל־הָע֣וֹף לְמִינֵ֔הוּ כֹּ֖ל צִפּ֥וֹר כָּל־כָּנָֽף׃

9. *two and two.* In couples.

10-24. "THE WINDOWS OF HEAVEN WERE OPENED"

11. *in the second month.* The Rabbis differ as to whether the year is here reckoned as beginning in Nisan or Tishri. On the view that the year commenced with Tishri, the Flood began about November, which is the time of the rainy season. More probably, the Flood began in May, which is the time of the inundation of the Babylonian plain.

the great deep. The *tehom* of I, 2. There was a seismic upheaval; the earth was swept by a gigantic tidal wave, and simultaneously there was a torrential downpour of rain.

windows of heaven. For the expression, cf. II Kings VII, 2, 19; Mal. III, 10; as if the vast reservoirs of water thought of as stored above the sky (I, 7) were coming down through special openings, constantly and in resistless strength.

12. *rain.* lit. "heavy rain." There was a continuous downpour for the period of time specified.

Noah did according unto all that the Lord com-
manded him.
6. And Noah was six hundred years old when
the flood of waters was upon the earth. 7. And
Noah went in, and his sons, and his wife, and
his sons' wives with him, into the ark, because
of the waters of the flood. 8. Of clean beasts,
and of beasts that are not clean, and of fowls,
and of every thing that creepeth upon the ground,
9. there went in two and two unto Noah into the
ark, male and female, as God commanded Noah.
10. And it came to pass after the seven days,
that the waters of the flood were upon the earth.
11. In the six hundredth year of Noah's life, in
the second month, on the seventeenth day of the
month, on the same day were all the fountains
of the great deep broken up, and the windows
of heaven were opened. 12. And the rain was
upon the earth forty days and forty nights.
13. In the selfsame day entered Noah, and Shem,
and Ham, and Japheth, the sons of Noah, and
Noah's wife, and the three wives of his sons with
them, into the ark; 14. they, and every beast
after its kind, and all the cattle after their kind,
and every creeping thing that creepeth upon the
earth after its kind, and every fowl after its kind,
every bird of every sort. 15. And they went in

13. After a summary of the Flood-story (v. 6–12) we have a more detailed description of the event.

selfsame day. *i.e.* the day determined by God.

14. *every bird of every sort.* lit. "every bird of every wing"; *i.e.* every species of winged creature.

טו וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל־הַבָּשָׂר אֲשֶׁר־
16 בּוֹ רוּחַ חַיִּים׃ וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל־בָּשָׂר בָּאוּ
שלישי 17 כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים וַיִּסְגֹּר יְהוָה בַּעֲדוֹ׃ וַיְהִי הַמַּבּוּל
אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֵּבָה
18 וַתָּרָם מֵעַל הָאָרֶץ׃ וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ
19 וַתֵּלֶךְ הַתֵּבָה עַל־פְּנֵי הַמָּיִם׃ וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד
עַל־הָאָרֶץ וַיְכֻסּוּ כָּל־הֶהָרִים הַגְּבֹהִים אֲשֶׁר־תַּחַת כָּל־
כ הַשָּׁמָיִם׃ חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם וַיְכֻסּוּ
21 הֶהָרִים׃ וַיִּגְוַע כָּל־בָּשָׂר ׀ הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה
22 וּבַחַיָּה וּבְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ וְכֹל הָאָדָם׃ כֹּל
אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ׃
23 וַיִּמַח אֶת־כָּל־הַיְקוּם ׀ אֲשֶׁר ׀ עַל־פְּנֵי הָאֲדָמָה מֵאָדָם
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ
24 וַיִּשָּׁאֶר אַךְ־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה׃ וַיִּגְבְּרוּ הַמַּיִם עַל־
הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם׃

v. 23. הַמ׳ רפה

16. *The Lord shut him in.* This means either literally that God fastened the door so that it withstood the violence of the storm; or it is a beautifully naive figure of speech to denote the Divine protection which encompassed Noah. Hence the employment of the term Lord, *Adonay*, for this act of Divine mercy (cf. note II, 4).

17. *the waters increased.* After it had rained for forty days, the waters were sufficiently deep to bear the ark which, as Rashi remarks, had previously been like a heavily-laden ship stuck in shallow water and unable to move.

18. *the waters prevailed.* They covered the earth. It will be noted that there were three stages in the increase of the waters. The first was marked by the lifting of the ark (v. 17); the second by the floating of the ark (v. 18); the third by the total submergence of the mountains (v. 19).

20. *fifteen cubits upward.* This means that the waters

unto Noah into the ark, two and two of all flesh
wherein is the breath of life. 16. And they that
went in, went in male and female of all flesh,
as God commanded him: and the Lord shut
him in.* iii 17. And the flood was forty days
upon the earth; and the waters increased, and
bare up the ark, and it was lift up above the earth.
18. And the waters prevailed, and increased
greatly upon the earth; and the ark went upon
the face of the waters. 19. And the waters
prevailed exceedingly upon the earth; and all
the high mountains that were under the whole
heaven were covered. 20. Fifteen cubits upward
did the waters prevail; and the mountains were
covered. 21. And all flesh died that moved upon
the earth, both fowl, and cattle, and beast, and
every swarming thing that swarmeth upon the
earth, and every man: 22. all in whose nostrils
was the breath of the spirit of life, of all that was
in the dry land, died. 23. And he blotted out
every living thing which was upon the face of the
ground, both man, and cattle, and creeping thing,
and fowl of the heaven; and they were blotted
out from the earth: and Noah only was left,
and they that were with him in the ark. 24. And
the waters prevailed upon the earth an hundred
and fifty days.

rose twenty-two and a half feet above the top of the highest mountain.

21. What had been foretold in VI, 17 was literally fulfilled.

died. Perished.

every man. *i.e.* the entire human race outside the ark.

22. *of all that was.* "Whatsoever was" (AJ).

Cap. VIII. ח

ח

א וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ
2 הַמָּיִם׃ וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם וַיִּכָּלֵא
3 הַגֶּשֶׁם מִן־הַשָּׁמָיִם׃ וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב
4 וַיַּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמְאַת יוֹם׃ וַתָּנַח הַתֵּבָה
בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט׃
ה וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי
6 בְּאֶחָד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הֶהָרִים׃ וַיְהִי מִקֵּץ אַרְבָּעִים

24. *prevailed.* Dominated the earth. After forty days' downpour, the waters reached their highest point, and remained so for a period of one hundred and ten days. After 150 days had passed from the commencement of the Flood, the waters began to diminish.

Chapter VIII, 1–5. The Diminution of Waters

1. *God remembered.* His covenanted promise to Noah that He would preserve him, and all that were with him in the ark (Ibn Ezra). The animals are expressly included in the kindly thought of God. As there is no forgetfulness with God, so we cannot really apply the term remembrance to him (Kimchi). This phrase which is in continual use in devotion is only a human way of speaking of the Divine

assuaged. The Heb. verb is used of anger being calmed down (Esther ii, 1). The waters grew calm after the fury of the storm.

3. *returned . . . . continually.* *i.e.* kept gradually diminishing.

an hundred and fifty days. Cf. vii, 24. The Flood commenced on the 17th day of the second month (vii, 11); and 150 days later, on the 17th of the seventh month, the waters had decreased to such an extent that the ark grounded on the mountains of Ararat.

the mountains of Ararat. Ararat is the name of a country; see Isa. xxxvii, 38, where the Septuagint translates Ararat

CHAPTER VIII

8 1. And God remembered Noah, and every living
thing, and all the cattle that were with him in
the ark: and God made a wind to pass over the
earth, and the waters assuaged; 2. the fountains
also of the deep and the windows of heaven
were stopped, and the rain from heaven was
restrained; 3. and the waters returned from off
the earth continually: and after the end of an
hundred and fifty days the waters decreased.
4. And the ark rested in the seventh month, on
the seventeenth day of the month, upon the
mountains of Ararat. 5. And the waters de-
creased continually until the tenth month: in
the tenth month, on the first day of the month,
were the tops of the mountains seen.

6. And it came to pass at the end of forty days,
that Noah opened the window of the ark which

by Armenia. Assyrian inscriptions also speak of Armenia as "Urartu." Mount Ararat is 17,000 feet high.

5. The waters continued to decrease for a further period of 73 days, and then the tops of ordinary mountains, as contrasted with Ararat, became visible.

6–14. The Raven and the Dove

6. *at the end of forty days.* *i.e.* after the first day of the 10th month, referred to in the last verse.

window. lit. "aperture." The Heb. is a different word from that used in VI, 16.

The aperture must have been too small to enable Noah to put his head through, and see for himself what was the state of things outside. The only view he could obtain was of the sky; he, therefore, had recourse to the birds for the purpose of obtaining information. He selected the raven because, as a bird of prey, the raven would sustain

7 יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה׃ וַיְשַׁלַּח אֶת־
הָעֹרֵב וַיֵּצֵא יָצוֹא וָשׁוֹב עַד־יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ׃
8 וַיְשַׁלַּח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקַלּוּ הַמַּיִם מֵעַל פְּנֵי
9 הָאֲדָמָה׃ וְלֹא־מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף־רַגְלָהּ וַתָּשָׁב
אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ
י וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה׃ וַיָּחֶל עוֹד שִׁבְעַת
11 יָמִים אֲחֵרִים וַיֹּסֶף שַׁלַּח אֶת־הַיּוֹנָה מִן־הַתֵּבָה׃ וַתָּבֹא
אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ וַיֵּדַע
12 נֹחַ כִּי־קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ׃ וַיִּיָּחֶל עוֹד שִׁבְעַת יָמִים
13 אֲחֵרִים וַיְשַׁלַּח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד׃ וַיְהִי
בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ
הַמַּיִם מֵעַל הָאָרֶץ וַיָּסַר נֹחַ אֶת־מִכְסֵה הַתֵּבָה וַיַּרְא וְהִנֵּה

itself by feeding on carrion which would abound if the earth were dry.

7. *it went forth to and fro.* It kept going backwards and forwards. So long as the raven returned to the ark, Noah knew that the waters still covered the earth.

8. *sent forth a dove.* Rashi explains that between the sending forth of the raven and the sending forth of the dove there was an interval of seven days, since in v. 10 it is stated " he stayed *yet another* seven days." Noah changed his scout, because the action of the dove would give more reliable information. The dove fed on vegetation; and should it find food, Noah would have the sign for which he was waiting.

11. *at eventide.* Noah had presumably let the dove out in the morning. It must therefore have flown a considerable distance if it did not return until the evening. The inference was that the earth all around was covered by water.

olive leaf. Since the olive tree grew to no great height, Noah understood that the waters had almost disappeared, though not completely. He, therefore, waited another week. The Rabbis have a beautiful comment on the fact

he had made: 7. and he sent forth a raven, and
it went forth to and fro, until the waters were
dried up from off the earth. 8. And he sent forth
a dove from him, to see if the waters were abated
from off the face of the ground; 9. but the dove
found no rest for the sole of her foot, and she
returned unto him to the ark, for the waters were
on the face of the whole earth: and he put forth
his hand, and took her, and brought her in unto
him into the ark. 10. And he stayed yet other
seven days; and again he sent forth the dove out
of the ark; 11. and the dove came in to him at
eventide; and, lo, in her mouth a fresh olive leaf:
so Noah knew that the waters were abated from
off the earth. 12. And he stayed yet other seven
days; and sent forth the dove; and she returned
not again unto him any more.
13. And it came to pass in the six hundred and
first year, in the first month, the first day of the
month, the waters were dried up from off the
earth: and Noah removed the covering of the
ark, and looked, and behold, the face of the
ground was dried. 14. And in the second month,

that the dove comes back to Noah with the bitter olive leaf in its mouth. "Better," it seemed to say, "bitter food that comes from God than the sweetest food at the hands of man."

13. *first month.* Two months after the tops of the mountains had become visible (v. 5).

removed the covering. He took off part of the roof so as to get a view of what was outside.

the ground was dried. i.e. the water had drained away from the surface of the ground; but the surrounding earth

charab
sur.
mikseh.

14 חָרְבוּ פְּנֵי הָאֲדָמָה׃ וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם
רביעי טו לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ׃ ס וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר׃
16 צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃
17 כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בָּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־
הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ הוֹצֵא* אִתָּךְ וְשָׁרְצוּ בָאָרֶץ וּפָרוּ
18 וְרָבוּ עַל־הָאָרֶץ׃ וַיֵּצֵא*־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ׃
19 כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל רוֹמֵשׂ עַל־הָאָרֶץ
כ לְמִשְׁפְּחֹתֵיהֶם יָצְאוּ מִן־הַתֵּבָה׃ וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה
וַיִּקַּח מִכֹּל ׀ הַבְּהֵמָה הַטְּהֹרָה וּמִכֹּל הָעוֹף הַטָּהֹר וַיַּעַל
21 עֹלֹת בַּמִּזְבֵּחַ׃ וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה
אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר
הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעֻרָיו וְלֹא־אֹסִף עוֹד

v. 17. היצא קרי v. 18. במקף יבנינה

must have been a mass of marsh and bog, and it was unsafe to step upon the ground.

14. *dry.* A different Heb. word from that used in the previous verse. It denotes that the ground had become hard, and could bear the weight of the inhabitants of the ark.

15–22. Leaving the Ark, and Building an Altar

17. *breed abundantly.* "Swarm" (AJ). The Heb. word denotes a moving about from place to place.

19. *families.* *i.e.* species, as in Jer. xv, 3.

20. *builded an altar.* Noah feels moved to express his gratitude to God. He is the pioneer of all the altar-builders of the Bible.

burnt offerings. A burnt offering was entirely consumed by fire on the altar, and no part eaten by the priest or the bringer of the sacrifice.

21. *the sweet savour.* The sacrifice offered by Noah was as agreeable to the Deity, humanly speaking, as sweet odours are to a man. To avoid the anthropomorphism, the Targum renders "And the Lord accepted with pleasure the sweet savour."

on the seven and twentieth day of the month, was the earth dry.* iv

15. And God spake unto Noah, saying, 16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 17. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18. And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19. every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark.

20. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21. And the Lord smelled the sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth;

in his heart. The Heb. is "to his heart," *i.e.* to Himself. The phrase means simply, "God resolved."

I will not again curse. There will be no repetition of the curse pronounced in the days of Adam (see III, 17). In all probability, the "curse" of the Flood is also implied. A world-catastrophe will in such measure never recur.

for the imagination. Better, "*although the imagination*" (Zunz, Leeser).

imagination. The Evil Inclination in man, *Yetzer hara*, which too often gains the mastery over the Good Inclination, *Yetzer tob.*

from his youth. *i.e.* from the dawn of the knowledge of good and evil.

22 לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃ עֹד כָּל־יְמֵי הָאָרֶץ
זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה לֹא
יִשְׁבֹּתוּ׃

Cap. IX. ט

ט

א וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ
2 וּמִלְאוּ אֶת־הָאָרֶץ׃ וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל־חַיַּת
הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמָיִם בְּכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה
3 וּבְכָל־דְּגֵי הַיָּם בְּיֶדְכֶם נִתָּנוּ׃ כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם
4 יִהְיֶה לְאָכְלָה כְּיֶרֶק עֵשֶׂב נָתַתִּי לָכֶם אֶת־כֹּל׃ אַךְ־בָּשָׂר
ה בְּנַפְשׁוֹ דָמוֹ לֹא תֹאכֵלוּ׃ וְאַךְ אֶת־דִּמְכֶם לְנַפְשֹׁתֵיכֶם

as I have done. In the future, God will punish the individual sinners, and not the human family as a body.

22. The regular change of the seasons will not again be suspended. According to the Talmud, these six terms here enumerated mark the actual divisions of the year, each being of two months' duration.

Chapter IX, 1–17. The Covenant with Noah. The Seven Commandments of Man

1–2. The blessing which was bestowed on Adam (I, 28) is repeated, since Noah and his sons were the heads of a new race. The Divine benediction would hearten them to undertake the task of rebuilding a ruined world.

3. *every moving thing.* The term is here used in a wide sense to include beast, fish and fowl.

as the green herb. The meaning is that just as the green herb was granted to man as food by God (I, 29), so now permission is given him to partake of the flesh of animals.

4. *blood.* In the Biblical conception, the blood is identified with the life; cf. Deut. XII, 23, "for the blood is the life." This thought was the obvious deduction from the fact that as the blood is drained from the body, the vitality weakens until it ceases altogether. Life, in every form, has in it an

neither will I again smite any more every thing
living, as I have done. 22. While the earth
remaineth seedtime and harvest, and cold and
heat, summer and winter, and day and night
shall not cease.

CHAPTER IX

9 1. And God blessed Noah and his sons, and said
unto them, Be fruitful, and multiply, and replenish
the earth. 2. And the fear of you and the dread
of you shall be upon every beast of the earth, and
upon every fowl of the air; with all wherewith
the ground teemeth, and all the fishes of the sea,
into your hand are they delivered. 3. Every
moving thing that liveth shall be food for you;
as the green herb have I given you all. 4. But
flesh with the life thereof, which is the blood
thereof, shall ye not eat. 5. And surely your
blood, the blood of your lives, will I require; at

element of holiness, since God is the source of all life. Therefore, although permission was given to eat the flesh of an animal, this was done with one special restriction; *viz.*, life must altogether have departed from the animal before man partakes of its flesh. According to Rashi, the restriction was of a twofold nature. It, firstly, forbade אבר מן החי "cutting a limb from a live animal"—a barbarous practice common among primitive races; and secondly, the blood must not on any account be eaten, since it was the seat of life. This double prohibition of cruelty to animals and the partaking of blood, is the basis of most of the rules of the Jewish slaughter of animals (Shechitah) and of the preparation (kashering) of meats, which have been observed by Jews from time immemorial.

5. *the blood of your lives.* lit. "Your blood, according to your own souls." The Rabbis understood these words

אֶדְרֹשׁ מִיַּד כָּל־חַיָּה אֶדְרְשֶׁנּוּ וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו
6 אֶדְרֹשׁ אֶת־נֶפֶשׁ הָאָדָם׃ שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ
7 יִשָּׁפֵךְ כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם׃ וְאַתֶּם פְּרוּ
חמישי 8 וּרְבוּ שִׁרְצוּ בָאָרֶץ וּרְבוּ־בָהּ׃ ס וַיֹּאמֶר אֱלֹהִים אֶל־
9 נֹחַ וְאֶל־בָּנָיו אִתּוֹ לֵאמֹר׃ וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי
י אִתְּכֶם וְאֶת־זַרְעֲכֶם אַחֲרֵיכֶם׃ וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר
אִתְּכֶם בָּעוֹף בַּבְּהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכֹּל יֹצְאֵי
11 הַתֵּבָה לְכֹל חַיַּת הָאָרֶץ׃ וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתְּכֶם
וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל וְלֹא־יִהְיֶה עוֹד

literally, *i.e. your* life-blood, and based on them the prohibition of suicide.

Will I require. *i.e.* Will I exact punishment for it.

beast. If an animal killed a man, it must be put to death; see Exod. xxi, 28–32 for the law concerning an ox which gored a man.

at the hand of every man's brother. Better, "*at the hand of his brother-man*" (M. Friedlander). This clause emphasises the preceding phrase, "and at the hand of man." If God seeks the blood of a man at the hand of a beast which kills him, how much more will He exact vengeance from a human being who murders his brother-man!

6. *by man.* This is usually understood, as the Targum has it, through the agency of man, *viz.*, by judges or by an avenger.

for in the image of God. See i, 27. We have here a declaration of the native dignity of man, irrespective of his race or creed. Because man is created in the image of God, he can never be reduced to the level of a thing or chattel; he remains a *personality*, with inalienable human rights. To rob a man of these inalienable rights constitutes an outrage against the Divine. It is upon this thought that the Jewish conception of Justice, as respect for human personality, rests.

7. This verse is not a superfluous repetition of v. 1. It gives a further reason why God holds bloodshed in such abhorrence. It is His desire that life should be multiplied, and not diminished through murder. The Talmud founded

the hand of every beast will I require it: and at
the hand of man, even at the hand of every man's
brother, will I require the life of man. 6. Whoso
sheddeth man's blood, by man shall his blood be
shed: for in the image of God made he man.
7. And you, be ye fruitful, and multiply; bring
forth abundantly in the earth, and multiply
therein.* v

8. And God spake unto Noah, and to his sons
with him, saying, 9. And I, behold, I establish
my covenant with you, and with your seed after
you; 10. and with every living creature that is
with you, the fowl, the cattle, and every beast
of the earth with you; of all that go out of the
ark, even every beast of the earth. 11. And I will
establish my covenant with you; neither shall
all flesh be cut off any more by the waters of

on this verse its strong condemnation of him who does not fulfil the command to found a family.

Rabbinic interpretation of these verses deduced seven fundamental laws from them: *viz.* (1) the establishment of courts of justice; (2) the prohibition of blasphemy; (3) of idolatry; (4) of incest; (5) of bloodshed; (6) of robbery; (7) of eating flesh cut from a living animal. The Rabbis called these seven laws the "Seven Commandments given to the descendants of Noah." These constitute what we might call Natural Religion, as they are vital to the existence of human society. Whereas an Israelite was to carry out all the precepts of the Torah, obedience to these Seven Commandments alone was in ancient times required of non-Jews living among Israelites, or attaching themselves to the Jewish community.

9. *and I.* "As for Me" (AJ). If man, by avoiding homicide, will do his part not to destroy human life, God will never send another Flood.

establish. i.e. confirm. The covenant is that mentioned in vi. 18.

12 מַבּוּל לְשַׁחֵת הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית
אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם
13 לְדֹרֹת עוֹלָם׃ אֶת־קַשְׁתִּי נָתַתִּי בֶּעָנָן וְהָיְתָה לְאוֹת בְּרִית
14 בֵּינִי וּבֵין הָאָרֶץ׃ וְהָיָה בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה
טו הַקֶּשֶׁת בֶּעָנָן׃ וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין
כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל
16 לְשַׁחֵת כָּל־בָּשָׂר׃ וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר
בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר
17 אֲשֶׁר עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית
ששי אֲשֶׁר הֲקִמֹתִי בֵּינִי וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ׃ פ
18 וַיִּהְיוּ בְנֵי־נֹחַ הַיֹּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וָיָפֶת וְחָם הוּא

12. *token.* The visible sign of the permanence of the covenant.

13. *I have set my bow.* This does not imply that the rainbow was then for the first time instituted ; it merely assumed a new role as a token of the Divine pledge that there would never again be a world-devastating Deluge. " We must explain the verse as saying, The bow which I have set in the clouds from the day of creation shall henceforth be a token of the covenant between Me and you . . . a covenant of peace " (Nachmanides). The same commentator further asserts, " We must accept the view of the Greeks that the rainbow is the result of the reflection of the sun in the moist atmosphere," *i.e.* the refraction and reflection of light.

16. *I will look upon it.* The Midrashic comment is : " When the attribute of Justice will come to accuse you and hold you guilty of offending, then I will look upon the bow and remember the covenant."

17. This concluding verse of the paragraph stresses the idea that the covenant was not only with Noah but with " all flesh that is upon the earth."

the flood; neither shall there any more be a
flood to destroy the earth. 12. And God said,
This is the token of the covenant which I make
between me and you and every living creature
that is with you, for perpetual generations: 13. I
have set my bow in the cloud, and it shall be for
a token of a covenant between me and the
earth. 14. And it shall come to pass, when I bring
a cloud over the earth, that the bow shall be
seen in the cloud, 15. and I will remember my
covenant, which is between me and you and
every living creature of all flesh; and the waters
shall no more become a flood to destroy all flesh.
16. And the bow shall be in the cloud; and I
will look upon it, that I may remember the
everlasting covenant between God and every
living creature of all flesh that is upon the earth.
17. And God said unto Noah, This is the token
of the covenant which I have established between
me and all flesh that is upon the earth.* vi

18. And the sons of Noah, that went forth of the
ark, were Shem, and Ham, and Japheth: and
Ham is the father of Canaan. 19. These three

18–29. Planting a Vineyard

18. The historical thread of the main narrative—which is the story of the Human Family—is now resumed, after the digression on the symbolic meaning of the rainbow. Shem, Ham and Japheth are the fathers of the races from which the whole of mankind has descended.

Canaan. This is mentioned because of the narrative which follows. From a father showing such a fundamental lack of moral sense as Ham, it is not surprising that a wicked people like the Canaanites sprang.

19 אֲבִי כְנָעַן׃ שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נָפְצָה כָל־הָאָרֶץ׃
כ 21 וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם׃ וַיֵּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר
22 וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה׃ וַיַּרְא חָם אֲבִי כְנַעַן אֵת עֶרְוַת אָבִיו
23 וַיַּגֵּד לִשְׁנֵי־אֶחָיו בַּחוּץ׃ וַיִּקַּח שֵׁם וָיֶפֶת אֶת־הַשִּׂמְלָה
וַיָּשִׂימוּ עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית וַיְכַסּוּ אֵת עֶרְוַת
24 אֲבִיהֶם וּפְנֵיהֶם אֲחֹרַנִּית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ׃ וַיִּיקֶץ
כה נֹחַ מִיֵּינוֹ וַיֵּדַע אֵת אֲשֶׁר־עָשָׂה לוֹ בְּנוֹ הַקָּטָן׃ וַיֹּאמֶר

overspread. Heb. " the whole earth was dispersed " ; the word " earth " here meaning " the population of the earth " as in VI, 11f ; XI, 1.

20. *began.* The Heb. word has also the meaning of " being profane." Hence, Rashi's comment :—" Noah made himself profane, degraded himself. He should have planted anything but the vine," which is the source of so much sin and crime among the children of men.

uncovered. " Scripture shows in this narrative what shame and evil can through drunkenness befall even a man like Noah who was otherwise found righteous and blameless before God. Some commentators, however, explain that as Noah was the first to cultivate the vine, he was ignorant of the intoxicating effect of its fruit. What happened to him is therefore a warning to mankind " (Luzzatto).

22. *Ham, the father of Canaan.* This vague narrative refers to some abominable deed in which Canaan seems to have been implicated.

told his two brethren. Instead of showing filial respect and covering his father, Ham deemed the occasion food for laughter, and mockingly repeated the incident to his brothers.

23. *garment.* Heb. " an outer cloak."

went backward. In sharpest contrast to the impious conduct of Ham, the other brothers displayed delicacy and true reverence, averting their face so as not to see their father's disgrace.

Some Jewish and non-Jewish teachers omit this story in children's Bible classes. Yet, it is of deep significance

were the sons of Noah: and of these was the
whole earth overspread.

20. And Noah began to be an husbandman, and
planted a vineyard: 21. and he drank of the wine,
and was drunken; and he was uncovered within
his tent. 22. And Ham, the father of Canaan, saw
the nakedness of his father, and told his two
brethren without. 23. And Shem and Japheth
took a garment, and laid it upon both their
shoulders, and went backward, and covered the
nakedness of their father; and their faces were
backward, and they saw not their father's naked-
ness. 24. And Noah awoke from his wine, and
knew what his youngest son had done unto him.

in a child's moral training. An intelligent child cannot help now and then detecting a fault or something to laugh at in his parents; but instead of mockery or callous exposure, it is for him to throw the mantle of filial love over the fault and turn away his face. "Am I the one to judge my parents?" a child should ask himself (F. Adler). Few Jewish children have parents who are drunkards, but there is a great number whose fathers and mothers do not, *e.g.* speak the language of the land as fluently as they do. Instead of laughing at them, Jewish children should be taught to feel: "Have my parents had the opportunities in life that they have given *me?*" Especially calamitous is it for a teacher to pour ridicule upon the native tongue and customs of the homes of the children under his charge. Such conduct turns some of them into little Hams and Canaans, despising or even openly mocking their parents.

24. *awoke from his wine.* The effects of intoxication wore off. He then "knew," realised, the infamy perpetrated against him.

youngest son. Heb. *beno hak-katan*, which might also mean "grandson," like the French *petit fils* (Wogue). The reference is evidently to Canaan.

26 אָר֣וּר כְּנָ֑עַן עֶ֥בֶד עֲבָדִ֖ים יִֽהְיֶ֥ה לְאֶחָֽיו׃ וַיֹּ֕אמֶר בָּר֥וּךְ יְהוָ֖ה
27 אֱלֹ֣הֵי שֵׁ֑ם וִיהִ֥י כְנַ֖עַן עֶ֥בֶד לָֽמוֹ׃ יַ֤פְתְּ אֱלֹהִים֙ לְיֶ֔פֶת וְיִשְׁכֹּ֖ן
28 בְּאָֽהֳלֵי־שֵׁ֑ם וִיהִ֥י כְנַ֖עַן עֶ֥בֶד לָֽמוֹ׃ וַֽיְחִי־נֹ֖חַ אַחַ֣ר הַמַּבּ֑וּל
29 שְׁלֹ֤שׁ מֵאוֹת֙ שָׁנָ֔ה וַחֲמִשִּׁ֖ים שָׁנָֽה׃ וַיְהִי֙ כָּל־יְמֵי־נֹ֔חַ תְּשַׁ֤ע
מֵאוֹת֙ שָׁנָ֔ה וַחֲמִשִּׁ֖ים שָׁנָ֑ה וַיָּמֹֽת׃ פ

כצ״ל v. 29.

25. *cursed be Canaan.* It was firmly held in ancient time (cf. XLVIII and XLIX) that the blessing or curse which a father pronounced upon a child affected the latter's descendants. We, therefore, have here in effect a forecast of the future, that the Canaanites would be a servile and degraded race.

servant of servants. A Hebraism expressing the superlative degree; the meanest, most degraded, servant; cf. "holy of holies," *i.e.* holy in the highest degree.

26. *the God of Shem.* The meaning is, Blessed be the God who will, in the days to come, keep His promise to the descendants of Shem—the Israelites—the promise to give unto them the land of Canaan for a possession, and to be their God and their Guide.

27. *God enlarge Japheth.* A play on the root-meaning of the name, which may mean "enlargement." There is an important difference between the blessings bestowed on Shem and Japheth respectively. Of Shem, the ancestor of the Jewish race, it is said, "Blessed be the Lord, the God of Shem"—an indication of Israel's nearness to God and of his destiny as the guardian and missioner of religion. Japheth, the progenitor of the other Indo-European or Aryan peoples, receives the blessing of "enlargement," *i.e.* worldly prosperity and widespread dominion, but he was to dwell "in the tents of Shem." Friendly relations should subsist between the Semitic and Japhetic races. This is the first of the universalist forecasts in Scripture of the day when enmity between nations will be forgotten, and they unite in acknowledgement of the God of Israel.

The word Japheth may also mean "beauty." The Rabbis spoke admiringly of the cultural contribution of Japheth (Greece) to human life; but they conceived beauty under the category of purity, and longed for Japheth *i.e.* the beauty of Greece, to dwell in the tents of Shem. Since their day,

25. And he said,
Cursed be Canaan;
A servant of servants shall he be unto his brethren.
26. And he said,
Blessed be the Lord, the God of Shem;
And let Canaan be their servant.
27. God enlarge Japheth,
And he shall dwell in the tents of Shem;
And let Canaan be their servant.

28. And Noah lived after the flood three hundred
and fifty years. 29. And all the days of Noah
were nine hundred and fifty years: and he died.

serious-minded men have looked forward to a Hellenism moralised by Hebraic righteousness and holiness.

Chapter X. The Family of the Nations

This chapter traces the nations of the earth to the sons of Noah. The principal races and peoples known to the Israelites are arranged as if they were different branches of one great family. Thus, all the nations are represented as having sprung from the same ancestry. All men are therefore brothers. This sublime conception of the *Unity of the Human Race* logically follows from the belief in the Unity of God, and like it, forms one of the corner-stones of the edifice of Judaism. Polytheism could never rise to the idea of Humanity; heathen society "was vitiated by failure to recognize the moral obligation involved in our common humanity" (Elmslie). There is, therefore, no parallel to this chapter in the literature of any other ancient people. It has been rightly called a Messianic document.

While the surpassing importance of this wonderful chapter is *religious*, "the so-called table of the nations remains, according to all results of archaeological exploration, an ethnographic original document of the first rank which

CAP. X. י

א וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וָיָפֶת וַיִּוָּלְדוּ לָהֶם בָּנִים
2 אַחַר הַמַּבּוּל׃ בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וְיָוָן וְתֻבָל וּמֶשֶׁךְ
3 4 וְתִירָס׃ וּבְנֵי גֹּמֶר אַשְׁכְּנַז וְרִיפַת וְתֹגַרְמָה׃ וּבְנֵי יָוָן
ה אֱלִישָׁה וְתַרְשִׁישׁ כִּתִּים וְדֹדָנִים׃ מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם
6 בְּאַרְצֹתָם אִישׁ לִלְשֹׁנוֹ לְמִשְׁפְּחֹתָם בְּגוֹיֵהֶם׃ וּבְנֵי חָם

nothing can replace" (Kautzsch). In all essential details, its trustworthiness has been strikingly vindicated by the new light from ancient monuments.

1. *Shem, Ham and Japheth.* As in VI, 10; but in the list that follows the order is reversed and Shem is dealt with last, since it is a descendant of Shem—Abram—whose story is to follow.

2. Contains the names of peoples in Asia Minor.

Gomer. The Cimmerians, on the shores of the Caspian Sea.

Magog. The Scythians whose territory lay on the borders of the Caucasus.

Madai. The Medes.

Javan. The Greeks; (Ionians, in the older language, Iawones).

3. *Ashkenaz.* From a reference in Jer. LI, 27 we learn that they lived in the neighbourhood of Ararat, Armenia. In later Jewish literature, Ashkenaz is used to denote Germany; hence, *Ashkenazim*, the term for Jews hailing from Germanic countries, in contrast to *Sephardim*, Jews from Spain and Portugal.

Riphath and Togarmah. Peoples of Asia Minor.

4. *Elishah.* Most scholars see the word "Hellas" in the name. Others identify it with Southern Italy, Sicily or Cyprus.

Tarshish. Frequently mentioned in the Bible as a flourishing and wealthy seaport. It is generally identified with Tartessus in ancient Spain.

Kittim. A race inhabiting part of the island of Cyprus, of Phœnician extraction.

Dodanim. In I Chron. 1, 4–25 (with which this chapter should be compared) it is written *Rodanim*, *i.e.* the inhabitants of the Rhodian islands in the Ægean Sea. Both forms,

CHAPTER X

10 1. Now these are the generations of the sons
of Noah, Shem, Ham and Japheth: and unto
them were sons born after the flood.
2. The sons of Japheth; Gomer, and Magog,
and Madai, and Javan, and Tubal, and Meshech,
and Tiras. 3. And the sons of Gomer; Ashkenaz,
and Riphath, and Togarmah. 4. And the sons
of Javan; Elishah, and Tarshish, Kittim, and
Dodanim. 5. Of these were the coastlands of the
nations divided in their lands, every one after his
tongue; after their families, in their nations.
6. And the sons of Ham; Cush, and Mizraim,
and Put, and Canaan. 7. And the sons of Cush;

רודנים and דודנים are shortened forms of דרדנים as given in Targum Jonathan, and referring to Dardania in the region of Troy (Luzzatto.)

5. *of these.* From these, *i.e.* the sons of Javan enumerated in the preceding verse.

coastlands. The Heb. word also means, "islands."

divided. As separate countries, because of their distinctive populations.

after his tongue. The differentiation of language is accounted for in the next chapter. The Rabbis explain that the narratives in Scripture are not always in strict chronological order. Sometimes an event is anticipated, at other times it is told in connection with a later event. אין מוקדם ומאוחר בתורה

6. *Ham.* The most ancient name for Egypt was "Chem," meaning "black," alluding no doubt to the dark colour of the Egyptian soil.

Cush. Ethiopia.

Mizraim. The most common name for Egypt. The Heb. form of the name is dual, and refers to the division into Upper and Lower Egypt.

Put. Lybia.

Canaan. The word is probably derived from a root

7 כּוּשׁ וּמִצְרַיִם וּפוּט וּכְנָעַן׃ וּבְנֵי כוּשׁ סְבָא וַחֲוִילָה וְסַבְתָּה
8 וְרַעְמָה וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא וּדְדָן׃ וְכוּשׁ יָלַד אֶת־
9 נִמְרֹד הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ׃ הוּא־הָיָה גִבֹּר־צַיִד
לִפְנֵי יְהוָה עַל־כֵּן יֵאָמַר כְּנִמְרֹד גִּבּוֹר צַיִד לִפְנֵי יְהוָה׃
י וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וְאַכַּד וְכַלְנֵה בְּאֶרֶץ
11 שִׁנְעָר׃ מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת־נִינְוֵה וְאֶת־
12 רְחֹבֹת עִיר וְאֶת־כָּלַח׃ וְאֶת־רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח
13 הִוא הָעִיר הַגְּדֹלָה׃ וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עֲנָמִים
14 וְאֶת־לְהָבִים וְאֶת־נַפְתֻּחִים׃ וְאֶת־פַּתְרֻסִים וְאֶת־כַּסְלֻחִים

meaning "to be low," and Canaan was the term originally applied to the lowland of the coast of Phœnicia and the land of the Philistines. The name was afterwards extended to the whole of Western Palestine. According to this verse, Mizraim and Canaan were "brothers"; *i.e.* Palestine and Egypt were provinces of the same Empire. This was the case only in the time of the Nineteenth Dynasty, the age of Moses (Sayce). It was quite untrue of the time of the Exile when the alleged author of "P" (see p. 106) is said to have lived. The name "Persians" does not occur in the chapter, because in the days of Moses, these did not yet exist.

7. Tribes and places on the African coast of the Red Sea, or on the opposite shore of Arabia.

Sheba. A great commercial state in Southern Arabia. The Queen of Sheba visited King Solomon (I Kings, x).

8. *Nimrod.* Nimrod is a descendant of Ham. It is now established that the original founders of Babylonian civilisation, the Sumerians, were a people of non-Semitic stock.

a mighty one. He acquired dominion and ascendancy by conquest and by the terror he inspired.

9. *a mighty hunter.* lit. "a hero of the chase." The Assyrian monuments often depict monarchs and nobles in the act of hunting.

before the Lord. This phrase is an expression of emphasis, "a very great hunter"; cf. Jonah III, 5, "Nineveh was a city great unto God," meaning, Nineveh was an exceeding great city.

wherefore it is said. A formula introducing a proverb;

Seba, and Havilah, and Sabtah, and Raamah,
and Sabteca: and the sons of Raamah; Sheba,
and Dedan. 8. And Cush begat Nimrod: he
began to be a mighty one in the earth. 9. He was
a mighty hunter before the Lord: wherefore it is
said, Like Nimrod a mighty hunter before the
Lord. 10. And the beginning of his kingdom was
Babel, and Erech, and Accad, and Calneh, in the
land of Shinar. 11. Out of that land he went
forth into Assyria, and builded Nineveh, and
Rehoboth-Ir, and Calah, 12. and Resen between
Nineveh and Calah (the same is the great city).
13. And Mizraim begat Ludim, and Anamim, and
Lehabim, and Naphtuhim, 14. and Pathrusim, and

cf. XXII, 14, Num. XXXI, 14, etc. Nimrod's exploits became proverbial.

10. *beginning of his kingdom.* When he commenced to reign, his dominion extended over the cities here enumerated.

Babel. Babylon; its building is described in the next chapter. It was the centre of the ancient Orient, and for many centuries, the mistress of the world.

Erech. The Babylonian city "Uruk," now called "Warka," on the left bank of the lower Euphrates.

Accad. Name of a city, Agade; also of the land of Accad, Northern Babylonia.

Shinar. A Heb. name for Babylonia; cf. XIV, 1, 9; Joshua VII, 21, etc. Some identify Shinar with "Sumir," the land of the Sumerians (Delitzsch, Jampel).

11. *he went forth into Assyria. i.e.* Nimrod extended his kingdom and took possession of Assyria (Asshur). Archaeology confirms the Biblical statement that the cities of Assyria owed their existence to the development of Babylonian power by conquest and colonisation.

Nineveh. The capital of Assyria.

12. *great city. i.e.* Nineveh together with the other three places constituted one great city (Jonah III, 3).

Lehabim. The Lybians.

Naphtuhim. The dwellers of the Nile Delta.

טו אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹּרִים׃ ס וּכְנַעַן
16 יָלַד אֶת־צִידֹן בְּכֹרוֹ וְאֶת־חֵת׃ וְאֶת־הַיְבוּסִי וְאֶת־הָאֱמֹרִי
17 18 וְאֵת הַגִּרְגָּשִׁי׃ וְאֶת־הַחִוִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי׃ וְאֶת־
הָאַרְוָדִי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי וְאַחַר נָפֹצוּ מִשְׁפְּחוֹת
19 הַכְּנַעֲנִי׃ וַיְהִי גְּבוּל הַכְּנַעֲנִי מִצִּידֹן בֹּאֲכָה גְרָרָה עַד־עַזָּה
כ בֹּאֲכָה סְדֹמָה וַעֲמֹרָה וְאַדְמָה וּצְבֹיִם עַד־לָשַׁע׃ אֵלֶּה
בְנֵי־חָם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם בְּגוֹיֵהֶם׃ ס
21 וּלְשֵׁם יֻלַּד גַּם־הוּא אֲבִי כָּל־בְּנֵי־עֵבֶר אֲחִי יֶפֶת הַגָּדוֹל׃
22 23 בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשַׁד וְלוּד וַאֲרָם׃ וּבְנֵי אֲרָם

v. 17. ההי"א בקמץ   v. 19. וצבוים קרי   v. 23. פתח בס"פ

14. *Pathrusim*. The population of Upper Egypt, Pathros.

whence went forth the Philistines. A difficulty arises from the fact that in Deut. II, 23, Amos IX, 7, the Philistines are spoken of as coming from Caphtor, *i.e.* Crete. The explanation may be that there were two immigrations of Philistines, one by way of the Egyptian sea-coast and the other from Crete. They have given their name to the land, "Palestine."

Caphtorim. The inhabitants of Crete.

15. *Zidon his firstborn*. "Firstborn," the oldest settlement of the Canaanites. Zidon, the capital of ancient Phœnicia, stands for the whole country.

Heth. The Hittites, a powerful and warlike nation who held sway in Syria and Asia Minor from 1800 to 900 B.C.E. Wonderful remains of their civilization have been unearthed since the beginning of this century, and their language is now deciphered.

16. *Jebusite*. This tribe dwelt in and around Jerusalem, which was originally known as Jebus.

Amorite. This term is sometimes used to denote all the inhabitants of Canaan before the coming of the Israelites, and sometimes one particular warlike tribe amongst the Canaanites.

Girgashite. One of the peoples driven from Canaan by the Israelites (xv, 21).

17. These tribes, mentioned in this and in the following verse, lived in greater or less proximity to Mt. Lebanon.

Casluhim (whence went forth the Philistines), and
Caphtorim.

15. And Canaan begat Zidon his firstborn, and
Heth; 16. and the Jebusite, and the Amorite, and
the Girgashite; 17. and the Hivite, and the
Arkite, and the Sinite; 18. and the Arvadite, and
the Zemarite, and the Hamathite: and afterward
were the families of the Canaanite spread abroad.
19. And the border of the Canaanite was from
Zidon, as thou goest toward Gerar, unto Gaza;
as thou goest toward Sodom and Gomorrah and
Admah and Zeboiim, unto Lasha. 20. These
are the sons of Ham, after their families, after
their tongues, in their lands, in their nations.

21. And unto Shem, the father of all the children
of Eber, the elder brother of Japheth, to him also
were children born. 22. The sons of Shem; Elam,
and Asshur, and Arpachshad, and Lud, and

18. *Hamathite.* Hamath, in Syria, was at one time the capital of a strong kingdom (Is. XXXVII, 13).

spread abroad. They extended into the territory mentioned in the next verse.

19. The border of the Canaanites was originally within the limits stated in this verse—from Zidon in the North to Gaza in the South, and from Sodom and Gomorrah in the South-east to Lasha in the North-east of Palestine.

22-24. According to this genealogical table, Eber was the great-grandson of Shem; but he was the ancestor of Abram who is called *Ha-ibri* (XIV, 13). From "Eber" is formed the word "Hebrew," the name by which the Israelites were known to foreign peoples. Special stress is here laid on Eber because he is, through Abram, the ancestor of the people of Israel.

22. *Elam.* The name of a land and people beyond Babylonia and the Persian Gulf—the eastern-most people with which the descendants of Shem were brought into contact. As the Elam of history is Aryan, the correctness of

24 עוּץ וְחוּל וְגֶתֶר וָמַשׁ׃ וְאַרְפַּכְשַׁד יָלַד אֶת־שָׁלַח וְשֶׁלַח
כה יָלַד אֶת־עֵבֶר׃ וּלְעֵבֶר יֻלַּד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג
26 כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יָקְטָן׃ וְיָקְטָן יָלַד אֶת־
27 אַלְמוֹדָד וְאֶת־שָׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יָרַח׃ וְאֶת־הֲדוֹרָם
28 וְאֶת־אוּזָל וְאֶת־דִּקְלָה׃ וְאֶת־עוֹבָל וְאֶת־אֲבִימָאֵל וְאֶת־
29 שְׁבָא׃ וְאֶת־אוֹפִר וְאֶת־חֲוִילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי
ל יָקְטָן׃ וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בֹּאֲכָה סְפָרָה הַר הַקֶּדֶם׃
31 אֵלֶּה בְנֵי־שֵׁם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם לְגוֹיֵהֶם׃
32 אֵלֶּה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵהֶם וּמֵאֵלֶּה נִפְרְדוּ
הַגּוֹיִם בָּאָרֶץ אַחַר הַמַּבּוּל׃ פ שביעי

the Biblical view that Elam is a son of Shem was questioned. The French exploration at Susa, however, has shown that the oldest Elamite inscriptions are written in Babylonian, which proves that early Elam was peopled by Semites. Bible critics did not relish the idea of being robbed of one of their stock arguments against the trustworthiness of this chapter. But as they are forced to admit that the statement in regard to Elam is correct, they add : " The fact [that his statement is correct] is not one which the writer of the verse is very likely to have known " (Driver). No clearer proof is needed of the negative dogmatism of Bible critics.

Asshur. Assyria, the most powerful of the Semitic peoples.

Arpachshad. Sayce explains the name as " the territory of the Chasd " (cf. Ur of the Casdim, *i.e.* Chaldæans).

Lud. The Lydians of Asia Minor.

Aram. The Aramæan or Syrian people whose territory included Mesopotamia (" Aram of the two Rivers "). Both the Aramæan people and language were destined to exert great influence in Jewish history.

23. *Uz.* The land where Job lived (Job, I). In Lam. IV, 21, the Edomites are mentioned as dwelling in the land of Uz.

Aram. 23. And the sons of Aram; Uz, and Hul,
and Gether, and Mash. 24. And Arpachshad
begat Shelah; and Shelah begat Eber. 25. And
unto Eber were born two sons: the name of the
one was Peleg; for in his days was the earth
divided; and his brother's name was Joktan.
26. And Joktan begat Almodad, and Sheleph,
and Hazarmaveth, and Jerah; 27. and Hadoram,
and Uzal, and Diklah; 28. and Obal, and Abimael,
and Sheba; 29. and Ophir, and Havilah, and
Jobab: all these were the sons of Joktan. 30. And
their dwelling was from Mesha, as thou goest
toward Sephar, the mountain of the east. 31. These
are the sons of Shem, after their families, after
their tongues, in their lands, after their nations.

32. These are the families of the sons of Noah,
after their generations, in their nations: and of
these were the nations divided in the earth after
the flood.* vii

Hul, Gether, Mash. Unidentified localities in Syria.

25. *divided.* By "earth," is meant the population of the earth. The allusion is probably to the scattering of the peoples described in the next chapter.

Peleg. "Division." In Assyrian, *palgu* means "canal"; and Sayce believes the "division of the land" to refer to the introduction of a system of canals into Babylonia.

26. *Joktan.* Regarded as the progenitor of the Southern Arabs.

Hazarmaveth. The land of Hadramaut, in Southern Arabia.

29. *Ophir.* Famed for its gold (I Kings, IX, 28 and XII).

30. The identification of these Arabian landmarks is uncertain.

Cap. XI. יא

יא
א 2 וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים׃ וַיְהִי בְּנָסְעָם
3 מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם׃ וַיֹּאמְרוּ
אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לְבֵנִים וְנִשְׂרְפָה לִשְׂרֵפָה
וַתְּהִי לָהֶם הַלְּבֵנָה לְאָבֶן וְהַחֵמָר הָיָה לָהֶם לַחֹמֶר׃
4 וַיֹּאמְרוּ הָבָה ׀ נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם

v. 3. קמץ בז״ק

Chapter XI. The Tower of Babel and the Diversity of Languages

One explanation of this difficult chapter is that it continues the theme of the preceding section and indicates that the Divine ideal was One Humanity united by one universal language. In view of the division of mankind by diversity of tongue, which has ever been a source of misunderstanding, hostility and war, this chapter answers the question how the original Divinely-ordained unity of language, that indispensable link for the unity of mankind, was lost. Only a great transgression—an enterprise colossal in its insolent impiety and evidencing an open revolt against God—could account for such a moral catastrophe to humanity (Steinthal). Standing symbols of such heathen impiety to the Hebrew mind were the *ziggurats*, the Mesopotamian temple-towers, rising to an immense height as if intended to scale Heaven.

The building of the greatest of these towers was associated with Babylon, the centre of ancient luxury and power. The Rabbis assert that the builders of this Tower of Babel wished to storm the heavens in order to wage war against the Deity; and "as the highest stage in an Assyrian or Babylonian ziggurat was surmounted by a shrine of the Deity, there is perhaps less fancifulness in these words than is often suspected" (Ryle). Jewish legend tells of the godlessness and inhumanity of these tower-builders. If, in the course of the construction of the Tower, a man fell down and met his death, none paid heed to it; but if a brick fell down and broke into fragments, they were grieved and even shed tears—a graphic summing up of heathen civilisation, ancient or modern. Such an enterprise provoked Divine

CHAPTER XI

11 1. And the whole earth was of one language
and of one speech. 2. And it came to pass, as
they journeyed east, that they found a plain in
the land of Shinar; and they dwelt there. 3. And
they said one to another, Go to, let us make
brick, and burn them thoroughly. And they had
brick for stone, and slime had they for mortar.
4. And they said, Go to, let us build us a city,
and a tower, whose top may reach unto heaven,

punishment; and that insolence and power were broken by lasting division occasioned by diversity of language.

Quite a different interpretation of this chapter is given by Ibn Ezra: "The purpose of the builders was simply to prevent their becoming separated, and to secure their dwelling together. But as this purpose was contrary to the design of Providence (IX, 1; I, 28) that the whole earth should be inhabited, it was frustrated." The expression "whose top may reach unto heaven" must accordingly be interpreted that that tower was to be of very great height so that it would be visible at a considerable distance and become a rallying point to all people.

1–9. The Building of the Tower

1. *one speech.* Better, "*few words.*" *i.e.* they had but a small vocabulary (Malbim).

plain. The territory of Babylon consisted of an almost unbroken plain.

plain of Shinar. Cf. x, 10. It is more and more coming to be regarded as the cradle of the earliest civilisation.

3. *go to.* "Come" (AJ).

brick. In Babylon, clay-bricks were the material for building.

burn them thoroughly. Bricks were usually sun-dried; but in order to make these more durable, they were put through a process of burning by fire.

slime. Bitumen.

4. *whose top may reach unto heaven.* An exaggerated state-

ה וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ׃ וַיֵּרֶד יְהוָה
לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃
6 וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם
לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃
7 הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ
8 שְׂפַת רֵעֵהוּ׃ וַיָּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ
9 וַיַּחְדְּלוּ לִבְנֹת הָעִיר׃ עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם
בָּלַל יְהוָה שְׂפַת כָּל־הָאָרֶץ וּמִשָּׁם הֱפִיצָם יְהוָה עַל־פְּנֵי
כָּל־הָאָרֶץ׃ פ
י אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן־מְאַת שָׁנָה וַיּוֹלֶד אֶת־אַרְפַּכְשָׁד
11 שְׁנָתַיִם אַחַר הַמַּבּוּל׃ וַיְחִי־שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד
12 חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וְאַרְפַּכְשַׁד
13 חַי חָמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שָׁלַח׃ וַיְחִי אַרְפַּכְשַׁד
אַחֲרֵי הוֹלִידוֹ אֶת־שֶׁלַח שָׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה

v. 11. קמץ בז״ק

ment; cf. Deut. I, 28, "the cities are great and walled up to heaven."

a name. If they all dwell together, they would be powerful and become renowned.

5. *came down.* So again XVIII, 21. An anthropomorphic expression. The Rabbis deduce from this the rule that a judge should never condemn an offender without first seeing for himself both him and the nature of the offence.

6. *begin to do.* At this early stage in human history, men are led to combine by an unworthy motive. If their design is not frustrated, they might employ their united strength for outrageous purposes. All human effort is both futile and empty, if dictated by self-exaltation, and divorced from acknowledgement of God.

7. *let us go down.* The plural of Majesty, as in I, 26.

9. *Babel.* This is an instance of popular etymology based on resemblance of sound and is frequently found in Scripture. The Assyrian name for Babel means, "Gate of God."

and let us make us a name; lest we be scattered
abroad upon the face of the whole earth. 5. And
the Lord came down to see the city and the
tower, which the children of men builded. 6. And
the Lord said, Behold, they are one people, and
they have all one language; and this is what they
begin to do: and now nothing will be withholden
from them, which they purpose to do. 7. Go to,
let us go down, and there confound their language,
that they may not understand one another's
speech. 8. So the Lord scattered them abroad
from thence upon the face of all the earth: and
they left off to build the city. 9. Therefore was
the name of it called Babel; because the Lord
did there confound the language of all the earth:
and from thence did the Lord scatter them abroad
upon the face of all the earth.

10. These are the generations of Shem. Shem
was an hundred years old, and begat Arpachshad
two years after the flood: 11. and Shem lived
after he begat Arpachshad five hundred years,
and begat sons and daughters.

12. And Arpachshad lived five and thirty years,
and begat Shelah: 13. and Arpachshad lived after
he begat Shelah four hundred and three years,
and begat sons and daughters.

10–32. From Shem to Abraham

10. *these are the generations.* This new section, leaving Universal History behind, reverts to the main purpose of the First Book of the Torah, which is that of giving a complete account of the founders of the Hebrew race, viz., Abraham, Isaac and Jacob and their children. Abram is traced back through ten successive generations to Shem, the son of Noah.

14 וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד
טו אֶת־עֵבֶר׃ וַיְחִי־שֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֵבֶר שָׁלֹשׁ שָׁנִים
16 וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וַיְחִי־
17 עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־פָּלֶג׃ וַיְחִי־עֵבֶר
אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה
18 וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וַיְחִי־פֶלֶג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד
19 אֶת־רְעוּ׃ וַיְחִי־פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת־רְעוּ תֵּשַׁע שָׁנִים
כ וּמָאתַיִם שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וַיְחִי רְעוּ שְׁתַּיִם
21 וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שְׂרוּג׃ וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ
אֶת־שְׂרוּג שֶׁבַע שָׁנִים וּמָאתַיִם שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
22 23 ס וַיְחִי שְׂרוּג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־נָחוֹר׃ וַיְחִי שְׂרוּג
אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר מָאתַיִם שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
24 כה ס וַיְחִי נָחוֹר תֵּשַׁע וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת־תָּרַח׃ וַיְחִי
נָחוֹר אַחֲרֵי הוֹלִידוֹ אֶת־תֶּרַח תְּשַׁע־עֶשְׂרֵה שָׁנָה וּמְאַת
26 שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וַיְחִי־תֶרַח שִׁבְעִים שָׁנָה
27 וַיּוֹלֶד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן׃ וְאֵלֶּה תּוֹלְדֹת תֶּרַח
תֶּרַח הוֹלִיד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד
28 אֶת־לוֹט׃ וַיָּמָת הָרָן עַל־פְּנֵי תֶּרַח אָבִיו בְּאֶרֶץ מוֹלַדְתּוֹ

16. *Peleg.* See x, 25. The descendants of Peleg were omitted from the former chapter because they were to be mentioned here.

26. *Abram.* The name was in common use at Babylon. " Abi-rama " is a witness to a Babylonian deed long before the days of Abraham.

28. *in the presence of.* During his father's life-time.

Ur of the Chaldees. Usually identified with Mugheir, a town on the Euphrates some distance east of its junction with the Tigris. The name Ur occurs in the inscriptions in the form Uru, which was one of the old Babylonian royal

14. And Shelah lived thirty years, and begat
Eber: 15. and Shelah lived after he begat Eber
four hundred and three years, and begat sons and
daughters.
16. And Eber lived four and thirty years, and
begat Peleg: 17. and Eber lived after he begat
Peleg four hundred and thirty years, and begat
sons and daughters.
18. And Peleg lived thirty years, and begat
Reu: 19. and Peleg lived after he begat Reu two
hundred and nine years, and begat sons and
daughters.
20. And Reu lived two and thirty years, and
begat Serug: 21. and Reu lived after he begat
Serug two hundred and seven years, and begat
sons and daughters.
22. And Serug lived thirty years, and begat
Nahor: 23. and Serug lived after he begat Nahor
two hundred years, and begat sons and daughters.
24. And Nahor lived nine and twenty years, and
begat Terah: 25. and Nahor lived after he begat
Terah an hundred and nineteen years, and begat
sons and daughters.
26. And Terah lived seventy years, and begat
Abram, Nahor, and Haran.
27. Now these are the generations of Terah.
Terah begat Abram, Nahor, and Haran; and
Haran begat Lot. 28. And Haran died in the
presence of his father Terah in the land of his

towns and a centre of the moon-god worship. Astounding discoveries have in recent years been made, and are still being made, on its ruins. These enable us to have a vivid

מפטיר 29 בְּאוּר כַּשְׂדִּים׃ וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שֵׁם אֵשֶׁת־
אַבְרָם שָׂרָי וְשֵׁם אֵשֶׁת־נָחוֹר מִלְכָּה בַּת־הָרָן אֲבִי־מִלְכָּה
ל 31 וַאֲבִי יִסְכָּה׃ וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד׃ וַיִּקַּח תֶּרַח
אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בֶּן־הָרָן בֶּן־בְּנוֹ וְאֵת שָׂרַי כַּלָּתוֹ
אֵשֶׁת אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת אַרְצָה
32 כְּנַעַן וַיָּבֹאוּ עַד־חָרָן וַיֵּשְׁבוּ שָׁם׃ וַיִּהְיוּ יְמֵי־תֶרַח חָמֵשׁ
שָׁנִים וּמָאתַיִם שָׁנָה וַיָּמָת תֶּרַח בְּחָרָן׃

v. 32. טן נוזרה

picture of contemporary life in the native city of Abraham; see *The Excavations at Ur and the Hebrew Records*, by C. Leonard Woolley, 1929.

Chaldees. Is often used in the Bible as a synonym for Babylonians.

Sarai. The personal names "Sarai" and "Nahor" also occur in Babylonian inscriptions.

Milcah. The importance of mentioning her lies in the fact that she was the ancestress of Rebekah, the mother of Isaac (XXIII, 20, XXIV, 15).

Iscah. This name does not elsewhere occur in Scripture. It is the basis for the Shakespearian name, Jessica.

31. *they went forth with them.* This verse records the outward fact of the migration of Abraham's family from Babylon towards Canaan. The inward spiritual meaning is given in next chapter.

Haran. A town on the highway from Mesopotamia to

University of Southern Californ...

WESTERN ASIA
(TIMES OF ABRAHAM AND CYRUS)
English Miles
0 50 100 200
JAVAN
HITTITES
Haran
PADAN ARAM
(ARAM NAHARAIM)
ASSYRIA
Nineveh
MEDIA
PERSIA
ELAM
Susa
MESOPOTAMIA
Chaboras
Tigris
Euphrates
Accad
Babylon
SHINAR
BABYLONIA
Ur of the Chaldees
Kittim
(Cyprus)
MEDITERRANEAN SEA
(GREAT SEA)
ARAM
SYRIA
Hamath
Damascus
Zidon
Tyre
CANAAN
Jordan
Shechem
Jericho
Jerusalem
Hebron
Beersheba
AMMON
MOAB
Sodom
Mt. Seir
EDOM
KEDAR
UZ
EGYPT
Zoan
MIZRAIM
GOSHEN
On
Memphis
Nile
Wilderness of Sinai
AMALEKITES
Elath
Gulf of Akaba
MIDIAN
ARABIA
36
32
36
40
44
East from Greenwich

nativity, in Ur of the Chaldees.* m 29. And
Abram and Nahor took them wives: the name of
Abram's wife was Sarai; and the name of Nahor's
wife, Milcah, the daughter of Haran, the father of
Milcah, and the father of Iscah. 30. And Sarai
was barren; she had no child. 31. And Terah
took Abram his son, and Lot the son of Haran,
his son's son, and Sarai his daughter in law, his
son Abram's wife; and they went forth with
them from Ur of the Chaldees, to go into the land
of Canaan; and they came unto Haran, and
dwelt there. 32. And the days of Terah were two
hundred and five years: and Terah died in
Haran.

the West; the converging point of the commerical routes from Babylon in the South, Nineveh in the East, and Damascus in the West.

32. The death of Terah did not take place till sixty years after Abram had left Haran; but it is recorded here to complete the story of Terah and thus concentrate on the life of Abram.

For the Lesson from the Prophets, Isaiah LIV, 1–LV, 5.
(*Sephardim :* Isaiah LIV, 1–10), *see* The Haftorahs, p. 444.

Additional Note C

THE DELUGE AND ITS BABYLONIAN PARALLEL

Flood stories are very numerous, and are found in every part of the world. But these are of little or no interest to the Bible student or to the modern reader. The Babylonian parallel to the Biblical account of the Deluge, however, stands in a class by itself. Both the resemblances and the differences of the two accounts are of great importance for the understanding and proper appreciation of the Bible narrative.

The Babylonian story is as follows: The gods in council decide to send a Flood upon the earth. One of the gods, Ea, who was present at the council, resolves to save his favourite Utnapishtim—this is the name of the Babylonian Noah. He warns him of the impending danger and at the same time commands him to build a ship. He also furnishes the "superlatively clever one," Utnapishtim, with a misleading pretext to offer his contemporaries when questioned as to the reason for his building the ship. (In the Rabbinical legend, Noah during the years of the ship's construction, is a preacher of repentance. "Turn from your evil ways and live," is his admonition to his fellow men.) When the ship is built, Utnapishtim fills it with his possessions, his family, dependants, including artisans, together with domestic and wild animals. He then enters it himself and closes the door behind him. The storm rages for six days and nights, till all mankind are destroyed, and the very gods "cowered in terror like dogs." On the seventh day, he sends out a dove, which comes back to him. And then he lets go a raven which does not return. On this, Utnapishtim released all the animals; and leaving the ship, offered a sacrifice. "The gods gathered like flies over the sacrifice." The dieties then began to quarrel; but eventually Utnapishtim is blessed, and is received into the society of the gods.

The resemblances between this Babylonian story and the Biblical account lie on the surface. To mention only a few features common to both: the whole human race is doomed to destruction; one man with his dependants and animals is saved in a ship; the episode of the dove and raven; and after leaving the ship, the man offers sacrifices and receives Divine blessings.

Of far greater significance, however, are the differences between the two accounts. The Babylonian story is unethical and polytheistic, devoid of any uniform or exalted

purpose, and lacking in reverence and restraint. Not so the terse, direct and simple Hebrew narrative. Instead of the quarrelsome, deceitful, vindictive pack of Babylonian deities, false to one another and false to men, we have in the Hebrew account, the One and Supreme God—holy and righteous in His dealings with man. Unlike its Babylonian counterpart, the Hebrew Deluge is a proclamation of the eternal truth that the basis of human society is justice, and that any society which is devoid of justice deserves to perish, and will inevitably perish. Noah is saved, not through celestial caprice or favouritism, not because he was "superlatively clever," but because he was righteous and blameless in a perverse generation; a man who was worthy of God's approval, as well as of inaugurating a new era for humanity. An impassable gulf separates the Biblical and the Babylonian Deluge stories. This infinite ethical *difference* between them is recognised even by those who are otherwise hostile to the Bible. "The Biblical story of the Deluge possesses an intrinsic power to stir the conscience of the world, and it was written with this educational and moral end in view. Of this end, there is no trace in the Deluge records outside the Bible" (A. Jeremias).

In its Babylonian form, Assyriologists tell us, the story seems to have been reduced to writing as early as the days of Abraham. It must have been known in substance to the children of Israel in Canaan and later in Egypt. But in the form in which, under God's Providence, the Patriarchs transmitted it to their descendants, it was free from all degrading elements, and became an assertion of the everlasting righteousness of the One God. "The Babylonian parallel only serves to bring out the unique grandeur of Israel's God-idea, which could thus purify and transform the most uncongenial and repugnant features of the ancient Deluge tradition" (Gunkel).

ADDITIONAL NOTE D

ARE THERE TWO CONFLICTING ACCOUNTS OF CREATION AND THE DELUGE IN THE BIBLE?

All those scholars who are followers of what is called "Higher Criticism" maintain that the account of the Flood in the Bible was written much later than Moses. In the

face of all archæological evidence to the contrary, they maintain that the art of writing, was not known in Israel before the days of David. Like all primitive nations, Israel had bards and singers who recited and composed legends and tales concerning the exploits of the ancestral heroes; and in the course of centuries, these early legends and tales of Israel assumed a fixed literary form in two distinct collections. They call one of these supposed "collections" E, because the Divine Name used in it is *Elohim* (rendered in English by God), and allege that it arose in the Prophetic circles of Northern Israel in the ninth pre-Christian century. The other collection they call J, because, they say, it regularly employs the Divine Name which is read as *Adonay* (translated into English by the word Lord), and they declare it arose in the Prophetic circles of Judaea in the eighth pre-Christian century. A third document (Deuteronomy), they tell us, arose in the reign of King Josiah; and on the return from Exile, a fourth portion of the Torah came into existence, the Priestly Document, which they call P. As these distinct documents, however, E, J, D, and P, do not exist separately or even side by side, we are asked to believe that at various stages in Israel's history, these different parts have been combined and edited by a succession of "redactors." We shall elsewhere in the course of this commentary show the utter baselessness of this revolutionary view of Israel's history and religion. At this place, we shall examine the principal reasons which the critics assign for the division of the text of the Torah into what they call its "original elements." These reasons are: (*a*) the alleged diversity in the use of Divine Names; and (*b*) supposed discrepancies in statement between the various "sources." And nowhere in the Pentateuch, they hold, are these differences in Divine Names and in details of statement more evident than in the chapters dealing with the Creation and the Deluge. These sections, therefore, should afford the best test to prove the tenability, or otherwise, of the claims of the Bible critics.

A. Genesis, chapters I and II are supposed to contain two distinct accounts of Creation. Genesis, chapter I–II, 3 is called P—the Priestly account, and is supposed to be post-exilic; whereas Genesis, chapter II, 4–25 is the Prophetic account, E, and is stated to be some three centuries earlier.

But, *are* there two accounts of Creation? Can Genesis II, 4–25, honestly be considered as such? Unlike Chapter I,

it does not describe the coming into existence of the sun, moon and stars, of the seas and their inhabitants. Even Heaven and earth are mentioned only indirectly, in an introductory phrase. Genesis II, 4–25 pre-supposes Gen. I, supplements it, and is unintelligible without it. The proposed distinguishing of the two sources by the use of the different Divine Names fails at the very start. *Elohim* they declare to be exclusively used by the Priestly writer of Gen. I; and *Adonay* to be the Divine Name used only by the supposed Prophetic writer to whom they assign Gen. II, 4–15; *and yet Elohim occurs* 20 *times together with Adonay in Gen.* II, 4–25 and in Chap. III, which is also held by them to be Prophetic." The Critics attempt to get over this difficulty by stating that Elohim has here been interpolated by the "redactor" 20 times in one chapter. But then, in the conversation between Eve and the serpent, Elohim without Adonay is used! Is this too an interpolation?

As explained in the comment on II, 4, the alternate, or combined, use of Elohim and Adonay for the Name of God presents no difficulty whatsoever. Their employment varies according to the nature of the context. Thus, in connection with the creation of the Universe at large (Genesis I), the Divine Name employed is *Elohim*. In God's merciful relations with human beings, however, (Gen. II, 4–25), He is spoken of as *Adonay*, Lord. There is nothing strange or out of the way in such usage. In English, we choose words like Deity, Supreme Being, Almighty, God, Lord, according as the subject and occasion demand. *One and the same writer*, may at various times use any one of these English terms for the Divine Being. The nature of the context decides what Divine Name is employed. In the same way, different Divine Names in the Hebrew text do not argue a diversity of writers, but simply that the Divine Name has each time been selected in accordance with the idea to be expressed. Dr. David Hoffmann of Berlin, and especially Prof. W. H. Green in his *The Unity of the Book of Genesis*, have examined each and every instance of the use of these Names throughout Genesis, and have shown the exact appropriateness of each Name to the subject matter in which it occurs.

B. No more are there two distinct accounts of the Deluge than there are two accounts of Creation. Here, too, the Divine Name "test" fails completely. One example will suffice. "And they that went in, went in male and female

of all flesh, as God (Elohim) commanded him; and the Lord (Adonay) shut him in" (VII, 16). As the Bible critics declare this verse to be written by P, it ought to contain only Elohim; and yet we have Elohim followed by *Adonay!* The critics are compelled by their theory to assign the "offending" words to J, although the whole context belongs to P. Those who are not critics find, of course, no difficulty here: Adonay is used, because "the Lord (Adonay) shut him in" describes a merciful action. In face of such a combined use of both Elohim and Adonay as we have here, and in Genesis II, the test of the Divine Name surely breaks down.

Equally baseless is the argument triumphantly brought forward that there is a striking descrepancy of statement in the directions given to Noah, which descrepancy compels the assumption of two distinct accounts. Noah is first told (VI, 19) to take into the ark two each of all animals; whereas, in the next chapter, he is told to take two of all animals, but *seven* of all clean beasts! The answer is plain: VI, 19 does not say that *only* two shall be taken from each kind. The first is a general command; whereas the second command at the moment of entering the ark is more specific, and directs that of the clean domestic animals of Noah that were to serve him for food and later for sacrifices, he was to take seven of each. Such general statements (כלל) followed by a statement giving specific details (פרט), is the rule in Scripture. Thus, the opening verse of Gen. I, "In the beginning God created the heavens and the earth," is a general statement. This is followed by a whole series of supplementary specific statements, giving the details of creation. Yet there certainly is no contradiction between the general statement that back of the whole Universe is a Creator, and the remainder of the chapter describing the various creative acts. The same rule of general and specific statement obtains in connection with the command to Noah.

But the utter falsity of the critical theory is proved by the Babylonian version itself. The Babylonian version is in agreement with the Bible account *as an undivided whole.* There are special points of agreement between it and the portions assigned to P; such as, the precise instructions for building the ark, and the statement that the ark rested on a mountain, etc. There are also special points of agreement between it and the portions assigned to J, such as,

the sending forth of birds, and the later building of an altar and the offering of sacrifices. This is unanswerable testimony to the unity of the Scriptural Deluge account.

The procedure of the critics in connection with the Creation and Deluge chapters is typical of their method throughout. It justifies the protest of the late Lord Chancellor of England, the Earl of Halsbury—an excellent judge of evidence—who in 1915 found himself impelled to declare :—" For my own part I consider the assignment of different fragments of Genesis to a number of wholly imaginary authors great rubbish. I do not understand the attitude of those men who base a whole theory of this kind on hypotheses for which there is no evidence whatsoever." A generation before the Earl of Halsbury, the historian Lecky gave expression to a similar judgment, in the following words: " I may be pardoned for expressing my belief that this kind of investigation is often pursued with an exaggerated confidence. Plausible conjecture is too easily mistaken for positive proof. Undue significance is attached to what may be mere casual coincidence, and a minuteness of accuracy is professed in discriminating between different elements in a narrative which cannot be attained by mere internal evidence."

Whenever *external* evidence comes to light, as in the case of the Babylonian version of the Deluge, or, as we shall see later, in the case of the discovery of the Babylonian Code of Laws—the arbitrary and purely fictitious nature of the critical theories becomes patent to all.

Additional Note E

ABRAHAM

I

Mankind descending from Adam became hopelessly corrupt and was swept away by the Deluge. Noah alone was spared. But before many generations pass away, mankind once again becomes arrogant and impious, and moral darkness overspreads the earth. "And God said *Let Abraham be*—and there was light," is the profound saying of the Midrash. In many a beautiful legend, the Rabbis recount how Abraham refused to walk in the way of the Tower-builders, and broke away from the debasing heathenism of his contemporaries. In his early childhood

one night, he looked at the stars under the clear Mesopotamian sky, and felt, "These are the gods!" But the dawn came, and soon the stars could be seen no longer when the sun rose. "This is my god, him will I adore!" he exclaimed. But then the sun set, and he hailed the moon as his deity. When in turn the moon was obscured, he cried out: "This, too, is no god! There must be One who is the Maker of Sun, Moon and Stars." Having gradually reached the momentous conviction that the Universe is the work of One Supreme Being who is the God of righteousness, he endeavours to open the eyes of others to the folly and idol-worship, and becomes the Preacher of the True Faith. In his father's house, the legend continues, there stood one great idol and a large number of smaller ones. Abraham broke all the smaller ones and then placed the hammer in the hand of the big idol. "They quarrelled among themselves," he later explained to his dumbfounded father, "and the big one thereupon took a hammer and shattered them all. Behold, it is still in his hands!" "But there is no life and power in them to do such things," his father answered in rage. "Why then dost thou serve them? Can they hear thy prayers when thou callest upon them?" was the reply. Abraham was thereupon haled before the ruler of Babylon, Nimrod, who cast him into a fiery furnace (whence the name of the city "Ur," which means *fire*). An angel of God rescues him unhurt from its devouring flames (Midrash). Abraham the idol-wrecker is the father of that People which was to shatter all idolatries; which was to suffer all things, endure all things, and survive all things in its defiance of despotisms of the body and soul; which was to succeed in turning the course of history by the perpetuation of true religion for the children of men. The call of Abraham is the beginning of the higher spiritual life of humanity.

II

With Abraham, the nature of the Book of Genesis changes. Hitherto, in its first eleven chapters, it gave an account of the dawn of the world and of human society. The remainder of the Book is the story of the founders of the People whose destiny, in the light of God's purpose, forms the main theme of Scripture. These founders of the Jewish People are not divine of semi-divine beings, as is the case with the mythical heroes of Greece, Rome or the Teutonic nations. They are purely human personalities, just normal men, of like passions

with ourselves, having their faults and excellencies. "Abraham is the 'Friend of God.' He is nothing more; but he is nothing less. In him was exemplified the fundamental truth of all religion, that God has not deserted the world; that His work is carried on by His own chosen instruments; that good men are not only His creatures and His servants, but His friends" (Stanley).

With the Patriarchs, we leave the dim, Primeval world and enter the full daylight of historical times. Even a generation ago, Bible critics looked upon the Patriarchal stories in Genesis as a tissue of fabrications, at best as legends, but in no case as authentic history. No theory was too fantastic, or too blasphemous, to be put forward as a serious explanation of the narrative. One critic declared Abraham to be a "free creation of unconscious art"; another turned him into a "fetish stone"; a third identified him with the "starry heavens"; and a fourth made of him "a sacred locality." One of the greatest of these Bible critics (Dillmann), who at one time shared those preposterous views, eventually felt himself impelled to state "we have no right to explain these Genesis narratives as pure fiction. They rest in essentials on sound historical recollection." This view is now that of all responsible students of the Bible. "The patriarchal period has been so illumined by recent discoveries," says the author of the commentary on "Genesis" in the *International Critical Series*, "that it is no longer possible to doubt its substantial historicity. Contemporary documents reveal a set of conditions into which the patriarchal narratives fit perfectly, and which are so different from those prevailing under the monarchy that the situation could not possibly have been imagined by an Israelite of that age" (John Skinner). The words of the Psalmist, "Truth shall spring out of the earth," have become literally fulfilled, and the very stones of the Nile and the Euphrates valleys, of Palestine, and Asia Minor, have given their decisive testimony in vindication of the Torah. "We have travelled far from the time when scholars attempted to turn the Patriarchs into mythical beings. To-day that attempt itself almost appears mythical" (Prof. D. H. Müller).

CAP. XII. יב

יב פ פ פ ג 3

א וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית
2 אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃ וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ
3 וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃ וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ

III. LECH LECHA

(CHAPTERS XII–XVII)

HISTORY OF THE PATRIARCHS

(a) ABRAHAM

CHAPTERS XII, 1–XXV, 18

CHAPTER. XII. THE CALL OF ABRAHAM, v. 1–9

1. *out of thy country.* "In this land of idol worship thou art not worthy to rear sons to the service of God" (Rashi)—the evil surroundings would contaminate them. The Midrash explains that the command was issued for the benefit of his fellow-men. "When a flask of balsam is sealed and stored away, its fragrance is not perceptible; but, opened and moved about, its sweet odour is widely diffused."

thy country . . . thy kindred . . . thy father's house. These are the main influences which mould a person's thoughts and actions. The words also indicate the severity of the trial which was being imposed upon him. He was to cut himself completely adrift from all associations that could possibly hinder his mission. A similar "call" comes to Abraham's descendants in every age and clime, to separate themselves from all associations and influences that are inimical to their Faith and Destiny.

thy country. Babylonia, which was then the most powerful empire in the world, with a highly developed city-civilisation, commercial society and literary culture.

land that I will shew thee. The destination of the journey is not specified, to increase the test of Abram's faith in the Divine call. He was to follow whithersoever the will of God would direct him.

III. LECH LECHA

CHAPTER XII

12 1. Now the Lord said unto Abram, Get thee
out of thy country, and from thy kindred, and
from thy father's house, unto the land that I will
shew thee: 2. and I will make of thee a great
nation, and I will bless thee, and make thy name
great; and be thou a blessing: 3. and I will
bless them that bless thee, and him that curseth

2. *I will bless thee.* With all good.

make thy name great. Although at first he would be unknown, a stranger in a strange land.

be thou a blessing. These words contain the ideal which Abram was to set himself, to become a blessing to humanity by the beneficent influence of his godly life and by turning others to a knowledge of God. With the change of one vowel, says the Midrash, the Hebrew word for "blessing" means "spring of water." Even as a spring purifies the defiled, so do thou attract those who are far from the knowledge of God and purify them for their Heavenly Father. And such has indeed been the role played by the children of Abraham on the stage of human history. "The Jew is that sacred being," says Tolstoy, "who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions."

3. *I will bless.* They who follow Abram's teachings will like him enjoy God's favour.

him that curseth thee. "The story of European history during the past centuries teaches one uniform lesson. That the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered—and that the nations that have tortured and oppressed him have written out their own curse" (Olive Schreiner).

all the families of the earth be blessed. Israel shall be "a light of the nations" (Isa. XLII, 6). Through him, all men were to be taught the existence of the Most High God, and the love of righteousness, thereby opening for themselves

4 אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה׃ וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר
דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים
ה וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן׃ וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ
וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־
הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ
6 אַרְצָה כְּנָעַן׃ וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד
7 אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ׃ וַיֵּרָא יְהוָה אֶל־אַבְרָם
וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה

v. 5. קמץ בז״ק

the same treasury of blessings which he enjoyed. "The germ of the idea underlying the fuller conception of a Messianic Age was in existence from the time of the founders of the race of Israel. *In thy seed shall all the families of the earth be blessed*, was the promise given both to Abraham and Isaac. It was a promise that reached far beyond the lifetime of each, farther than the limits of the temporal kingdom their descendants founded; that has obtained but partial fulfilment up to our time, and looks for fullest realisation to that future towards which each of us in his measure may contribute his share" (S. Singer).

4. *as the Lord had spoken.* In obedience to the Heavenly voice, he leaves the land of his birth and all the glamour and worldly prosperity of his native place; he becomes a pilgrim for life, enduring trials, famines, privations; wandering into Canaan as a sojourner, into Egypt as a refugee, and back again into Canaan—all for the sake of humanity, that it might share the blessing of his knowledge of God and Righteousness.

Lot went with him. Lot was a mere follower, and does not seem to have been inspired with the same ideals as prompted Abram's departure.

8. *their substance.* Their worldly goods, movable property.

the souls. *i.e.* their slaves and dependents. The Rabbis take the word "souls" to mean the proselytes whom Abram made among the men, and Sarai among the women. These converts became subservient to God's law and followed their master in his spiritual adventure.

gotten. lit., "made"; for, declare the Rabbis, he who

thee will I curse: and in thee shall all the families of the earth be blessed. 4. So Abram went, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6. And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land. 7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar

wins over an idolater to the service of God is as though he had created him anew.

6. *Shechem.* The modern Nablus, 30 miles N. of Jerusalem. It is one of the oldest cities of Palestine.

Terebinth of Moreh. Some translate, "the directing terebinth," *i.e.* the oracular tree held sacred by the tree-worshipping Canaanites. Such trees were attended by priests, who interpreted the answers of the oracle to those who came to consult it. The terebinth (or turpentine-tree) grows to a height of from twenty to forty feet, and may therefore well have served as a landmark.

the Canaanite was then in the land. *i.e.* was already in the land. "Before the age of Abraham, the Canaanites had already settled in the lowlands of Palestine—Canaan, be it noted, signified Lowlands" (Sayce). The interpretation of this verse as meaning that the Canaanites were *at that time* in the land, but were no longer so at the time when Genesis was written (an interpretation which misled even Ibn Ezra), is quite impossible. The Canaanites formed part of the population down to the days of the later Kings.

7. *unto thy seed.* In spite of its possession by the warlike and racially alien Canaanites (x, 6).

8 הַנִּרְאֶה אֵלָיו׃ וַיַּעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית־אֵל וַיֵּט
אָהֳלֹה בֵּית־אֵל מִיָּם וְהָעַי מִקֶּדֶם וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה
9 וַיִּקְרָא בְּשֵׁם יְהוָה׃ וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃ פ
י וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי־כָבֵד
11 הָרָעָב בָּאָרֶץ׃ וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא מִצְרָיְמָה וַיֹּאמֶר
אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יָדַעְתִּי כִּי אִשָּׁה יְפַת־מַרְאֶה אָתְּ׃
12 וְהָיָה כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ
13 אֹתִי וְאֹתָךְ יְחַיּוּ׃ אִמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי

8. *Bethel.* In Central Palestine, the modern Beitin, 10 miles N. of Jerusalem. The place is here called by the name given to it by Jacob, XXVIII, 19.

Ai. Probably the modern Haiyan, about two miles E. of Bethel.

called upon the name of the Lord. The Targum renders, "and prayed in the name of the Lord." He proclaimed the knowledge of the true God (Talmud). He had the moral courage to preach his conception of God and duty in the very face of the soul-degrading ideas of divine worship and human duty held by the peoples then inhabiting Canaan.

9. *going on still.* The Hebrew indicates travelling by stages, after the manner of nomads.

the south. Or, "the Negeb," the name by which the Southern district of Judah is known. The Midrash explains that Abram was being drawn towards the city of Jerusalem, which is in the south of Palestine.

10–20. Abram in Egypt

10. *a famine in the land.* Owing to the scarcity of rivers and lack of irrigation, the country was subject to famine if the rainy seasons failed. Palestine nomads would then seek safety in Egypt. A famine drove Abram to Egypt, and the same cause was again to bring his descendants to that land. As the Rabbis say, "The lives of the Patriarchs foreshadow the story of their descendants."

to sojourn there. For a temporary stay only.

12. *they will kill me.* To kill the husband in order to possess himself of his wife seems to have been a common

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unto the Lord, who appeared unto him. 8. And
he removed from thence unto the mountain on
the east of Beth-el, and pitched his tent, having
Beth-el on the west, and Ai on the east: and
there he builded an altar unto the Lord, and
called upon the name of the Lord. 9. And Abram
journeyed, going on still toward the South.
10. And there was a famine in the land: and
Abram went down into Egypt to sojourn there;
for the famine was sore in the land. 11. And it
came to pass, when he was come near to enter
into Egypt, that he said unto Sarai his wife,
Behold now, I know that thou art a fair woman
to look upon: 12. and it shall come to pass, when
the Egyptians shall see thee, that they shall say,
This is his wife: and they will kill me, but they
will save thee alive. 13. Say, I pray thee, thou
art my sister: that it may be well with me for

royal custom in those days. A papyrus tells of a Pharaoh who, acting on the advice of one of his princes, sent armed men to fetch a beautiful woman and make away with her husband. Another Pharaoh is promised by his priest on his tombstone, that even after death he will kill Palestinian sheiks and include their wives in his harem.

13. Once or twice Abram falls a prey to fear and plays with the truth in order to preserve his life. Though merely an episode with him, natural enough in an ordinary man, it is quite unwôrthy of his majestic soul. It is the glory of the Bible that it shows no partiality towards its heroes; they are *not* superhuman, sinless beings. And when they err—for " there is no man on earth who doeth good always and sinneth never "—Scripture does not gloss over their faults. The great Jewish commentator Nachmanides refers to Abram's action as " a great sin."

my sister. The statement was partly true; see on XX, 12.

שני 14 בַּעֲבוּרֵךְ וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ׃ וַיְהִי כְּבוֹא אַבְרָם מִצְרָיְמָה
טו וַיִּרְאוּ הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד׃ וַיִּרְאוּ
אֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתֻּקַּח הָאִשָּׁה
16 בֵּית פַּרְעֹה׃ וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ וַיְהִי־לוֹ צֹאן־וּבָקָר
17 וַחֲמֹרִים וַעֲבָדִים וּשְׁפָחֹת וַאֲתֹנֹת וּגְמַלִּים׃ וַיְנַגַּע יְהוָה ׀
אֶת־פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דְּבַר שָׂרַי אֵשֶׁת
18 אַבְרָם׃ וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי
19 לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הִוא׃ לָמָה אָמַרְתָּ אֲחֹתִי
הִוא וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ׃
כ וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־
כָּל־אֲשֶׁר־לוֹ׃

that it may be well with me. He would escape death. The same thought is repeated in the following clause.

my soul may live. The Heb. idiomatic way of saying, "I may live."

14. *very fair.* Sarai was then in middle age, and apparently had retained her youthful beauty.

15. *Pharaoh.* The Heb. transcription of *Pr-'o* the Egyptian title of the king of the country. It signifies "Great House." The statement of some writers that the title did not come into use till much later is inaccurate. In the days of the Nineteenth Dynasty, the age of Moses, the word is the usual reverential designation of the King.

16. *entreated.* *i.e.* "treated."

and he had. And he came to have. In this verse we have enumerated what was then considered true wealth. Note the omission of silver and gold; cf. Job. 1, 3.

17. *plagued.* A mysterious sickness fell upon Pharaoh and his house, which aroused suspicion and led to enquiries that resulted in the discovery of the truth (Driver). According to the Rabbis, the nature of the plague was such as to constitute a safeguard to Sarai's honour.

and his house. *i.e.* his household.

thy sake, and that my soul may live because of
thee.* ii 14. And it came to pass, that, when
Abram was come into Egypt, the Egyptians
beheld the woman that she was very fair. 15. And
the princes of Pharaoh saw her, and praised her
to Pharaoh: and the woman was taken into
Pharaoh's house. 16. And he entreated Abram
well for her sake: and he had sheep, and oxen,
and he-asses, and menservants, and maidservants,
and she-asses, and camels. 17. And the Lord
plagued Pharaoh and his house with great plagues
because of Sarai Abram's wife. 18. And Pharaoh
called Abram, and said, What is this that thou
hast done unto me? why didst thou not tell me
that she was thy wife? 19. Why saidst thou,
She is my sister? so that I took her to be my
wife: now therefore behold thy wife, take her,
and go thy way. 20. And Pharaoh gave men
charge concerning him: and they brought him on
the way, and his wife, and all that he had.

18. *what is it that thou hast done unto me?* "Pharaoh, justly incensed with Abram, sternly reproves him and dismisses him with abruptness." This is the usual non-Jewish comment on this verse. Yet Pharaoh, in whose land the husband of a beautiful wife was in danger of being murdered so that the wife be taken into the royal harem, was hardly justified in his moral indignation towards Abraham. Pharaoh's was largely the blame for the short, coming on the part of the Patriarch.

יג

Cap. XIII. יג

א וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ
2 3 הַנֶּגְבָּה׃ וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב׃ וַיֵּלֶךְ
לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם
4 אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃ אֶל־מְקוֹם הַמִּזְבֵּחַ
אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה׃ שלישי
ה וְגַם־לְלוֹט הַהֹלֵךְ אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֹהָלִים׃
6 וְלֹא־נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב
7 וְלֹא־יָכְלוּ לָשֶׁבֶת יַחְדָּו׃ וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם
וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ׃
8 וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ וּבֵין
9 רֹעַי וּבֵין רֹעֶיךָ כִּי־אֲנָשִׁים אַחִים אֲנָחְנוּ׃ הֲלֹא כָל־הָאָרֶץ
לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל וְאֵימִנָה וְאִם־הַיָּמִין

Chapter XIII. Abram and Lot

1. *Lot with him.* Lot is here explicitly named because of the incident which follows.

2. *rich.* lit. "heavy," *i.e.* laden with possessions.

3. *and he went on his journeys.* The Heb. implies that he travelled by stages, covering much the same ground as on the outward journey.

4. *at the first.* Rashi renders: "Unto the place of the altar which he had made there at the first, and where Abram had called on the name of the Lord." See xii, 8.

6. *not able to bear them.* *i.e.* there was insufficient pasturage and water for their numerous herds.

7. *the Canaanite and the Perizzite dwelt then in the land.* This seemingly superfluous clause explains how so large a tract of country could not supply sufficient pasturage for the flocks of Abram and Lot. The older inhabitants would naturally have taken possession of the fertile districts.

8. *no strife.* Abram's conduct is both self-denying and peace-loving.

CHAPTER XIII

13 1. And Abram went up out of Egypt, he, and
his wife, and all that he had, and Lot with him,
into the south. 2. And Abram was very rich in
cattle, in silver, and in gold. 3. And he went on
his journeys from the South even to Beth-el,
unto the place where his tent had been at the
beginning, between Beth-el and Ai; 4. unto the
place of the altar, which he had made there at
the first: and there Abram called on the name of
the Lord.* iii 5. And Lot also, which went with
Abram, had flocks, and herds, and tents. 6. And
the land was not able to bear them, that they
might dwell together: for their substance was
great, so that they could not dwell together.
7. And there was a strife between the herdmen of
Abram's cattle and the herdmen of Lot's cattle:
and the Canaanite and the Perizzite dwelled then
in the land. 8. And Abram said unto Lot, Let
there be no strife, I pray thee, between me and
thee, and between my herdmen and thy herdmen;
for we are brethren. 9. Is not the whole land
before thee? separate thyself, I pray thee, from
me: if thou wilt take the left hand, then I will go
to the right; or if thou take the right hand, then
I will go to the left. 10. And Lot lifted up his

for we are brethren. *i.e.* kinsmen. Strife would be especially unseemly among relations.

9. *the whole land before thee.* Although the Canaanites and the Perizzites inhabited the country, there are several unoccupied sites available. In the interests of peace, Abram waives his right, as the elder, to make the selection, and allows Lot to choose in which direction he would go.

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י וְאַשְׂמְאִילָה׃ וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן
כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי ׀ שַׁחֵת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה
11 כְּגַן־יְהוָה כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר׃ וַיִּבְחַר־לוֹ לוֹט אֵת
כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו׃
12 אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל
13 14 עַד־סְדֹם׃ וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד׃ וַיהוָה
אָמַר אֶל־אַבְרָם אַחֲרֵי הִפָּרֶד־לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ
וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה
טו וָיָמָּה׃ כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה

10. *the Plain of Jordan.* lit., "the circle of the Jordan," is the specific name for the land on both sides of the lower Jordan valley. "A large part of this valley is of exuberant fertility . . . Wherever water comes, the flowers rise to the knee, and the herbage to the shoulder" (G. A. Smith).

well-watered. By the Jordan and its tributaries,

like the garden of the Lord. *i.e.* Eden and its river (II, 10).

like the land of Egypt. Watered by the Nile.

as thou goest unto Zoar. Better, *as thou camest unto Zoar.* This is one of the Mosaic "touches" in Genesis (Naville). Zoar is *not* the town near Sodom. It is the name of an ancient Egyptian frontier fortress. *Speaking to men who had come out of Egypt*, Scripture compares the fertility of the Plain of Jordan to the verdure and richness of Egypt "as thou camest unto Zoar," on the edge of the barren desert and sands.

11. *Lot chose him all the Plain of Jordan.* "He chose the rich soil, and with it the corrupt civilisation which had grown up in the rank climate of that deep descent; and left to Abraham, the hardship, the glory, and the virtues of the rugged hills, the sea-breezes, and the inexhaustible future of Western Palestine" (Stanley).

12. *in the land of Canaan.* *i.e.* the remainder of the land.

13. *men of Sodom.* The fertility of the soil, with the luxurious and enervating character of the climate, rapidly developed the sensual vices of this early civilised but depraved race; cf. Ezek. XVI, 49f. For all that, Lot was willing to

eyes, and beheld all the Plain of Jordan, that it
was well watered every where, before the Lord
destroyed Sodom and Gomorrah, like the garden
of the Lord, like the land of Egypt, as thou goest
unto Zoar. 11. So Lot chose him all the Plain of
Jordan; and Lot journeyed east: and they
separated themselves the one from the other.
12. Abram dwelled in the land of Canaan, and Lot
dwelled in the cities of the Plain, and moved his
tent as far as Sodom. 13. Now the men of Sodom
were wicked and sinners against the Lord exceed-
ingly. 14. And the Lord said unto Abram, after
that Lot was separated from him, Lift up now
thine eyes, and look from the place where thou
art, northward and southward and eastward and
westward: 15. for all the land which thou seest,
to thee will I give it, and to thy seed for ever.

dwell amongst them. The material attractions of the locality overbore his fear of moral contamination. This statement also prepares us for their destruction narrated in Chap. XIX.

wicked and sinners. Wicked—heartless and inhuman in their dealings with their fellowmen; and sinners—abandoning themselves to nameless abominations and depravities.

against the Lord. Their immoral conduct was an offence to God.

14. *Lot was separated from him.* God chose that moment to renew His assurance to Abram, because he may then have been depressed by the departure of his nephew whom, in default of a son, he had regarded as his probable heir, through whom the Divine promise was to be fulfilled.

from the place where thou art. The spot near Bethel where he was standing commands a wonderful view of the whole country. Travellers speak in glowing terms of the panorama which this holy place affords.

15. *for ever.* "It will be theirs for ever, even though they may not always be in possession of it; even as it was

16 וּלְזַרְעֲךָ עַד־עוֹלָם׃ וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר ׀
אִם־יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זַרְעֲךָ יִמָּנֶה׃
17 קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה׃
18 וַיֶּאֱהַל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן
וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה׃ פ רביעי

CAP. XIV. יד

יד
א וַיְהִי בִּימֵי אַמְרָפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָּסָר

v. 18. בתביר

given to Abraham, without his being in actual possession of it" (S. R. Hirsch).

16. *as the dust.* "As the dust of the earth extends from one end of the world to the other, so will thy seed be dispersed throughout all lands. And as the dust causes even metals to decay but itself endures, so will all worshippers of idolatry perish, but Israel will continue forever" (Midrash.)

17. *arise, walk through the land.* The act of walking through the land was a legal formality denoting acquisition.

18. *Hebron.* Josephus speaks of it as a "more ancient city than Memphis in Egypt." Of the oak-tree he says, "Report goes, that this tree has continued ever since the creation of the world."

Chapter XIV. The War of the Kings

Much has been written on this Chapter during the last sixty years. This Chapter does not fit in with any of the so-called "sources" of the Bible critics; hence their determined attacks on its veracity. Its historical accuracy has, however, been strikingly confirmed by recent discoveries, which conclusively show that the age of Abraham was a literary age with a developed historic sense (Sayce).

1–17. Abram rescues Lot

1. *Amraphel.* Usually identified with Hammurabi, a great and enlightened king of Babylon. He finally united all the city-states of North and South Babylonia into

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. 18. And Abram moved his tent, and came and dwelt by the terebinths of Mamre, which are in Hebron, and built there an altar unto the Lord.*iv

CHAPTER XIV

14 1. And it came to pass in the days of Amraphel
king of Shinar, Arioch king of Ellasar, Chedor-
laomer king of Elam, and Tidal king of Goiim,

one strong centralised empire, defeated the Elamites, and extended his rule to the shores of the Mediterranean. He undertook the codification of Babylonian law, and his Code was rediscovered at the beginning of this century. The date of his reign is 1945–1902 before the Christian era. The final consonant in the Heb. form of the name probably corresponds to the ending *el*, "God," in Biblical names.

Shinar. The Targum reads "Babylon"; it seems to have been one of the Egyptian names for Babylonia. The word may possibly be identical with Sumir; see on x, 10.

Arioch, king of Ellasar. *i.e.* Eriaku, king of Larsa, midway between Babylon and the mouth of the Euphrates.

Chedorlaomer. A Hebraised form of Kudur, "servant of," and Lagamar, the name of an Elamite deity.

Elam. See on x, 22. It was at this time in possession of Babylonia, and therefore, also of Canaan which was under Babylonian supremacy.

Tidal, king of Goiim. Tudghula of the cuneiform texts, who was king of the "hordes" of Northern Kurdish nations mentioned from time to time in the inscriptions as invading Assyria (Sayce). Some explain Goiim as the Heb. form of Gutium, Kurdistan.

2 כְּדָרְלָעֹ֖מֶר מֶ֣לֶךְ עֵילָ֑ם וְתִדְעָ֖ל מֶ֥לֶךְ גּוֹיִֽם׃ עָשׂ֣וּ מִלְחָמָ֗ה
אֶת־בֶּ֙רַע֙ מֶ֣לֶךְ סְדֹ֔ם וְאֶת־בִּרְשַׁ֖ע מֶ֣לֶךְ עֲמֹרָ֑ה שִׁנְאָ֣ב ׀ מֶ֣לֶךְ
3 אַדְמָ֗ה וְשֶׁמְאֵ֙בֶר֙ מֶ֣לֶךְ צְבֹיִּ֔ם וּמֶ֥לֶךְ בֶּ֖לַע הִיא־צֹֽעַר׃ כָּל־
4 אֵ֙לֶּה֙ חָֽבְר֔וּ אֶל־עֵ֖מֶק הַשִּׂדִּ֑ים ה֖וּא יָ֥ם הַמֶּֽלַח׃ שְׁתֵּ֤ים
עֶשְׂרֵה֙ שָׁנָ֔ה עָֽבְד֖וּ אֶת־כְּדָרְלָעֹ֑מֶר וּשְׁלֹשׁ־עֶשְׂרֵ֥ה שָׁנָ֖ה
ה מָרָֽדוּ׃ וּבְאַרְבַּע֩ עֶשְׂרֵ֨ה שָׁנָ֜ה בָּ֣א כְדָרְלָעֹ֗מֶר וְהַמְּלָכִים֙
אֲשֶׁ֣ר אִתּ֔וֹ וַיַּכּ֤וּ אֶת־רְפָאִים֙ בְּעַשְׁתְּרֹ֣ת קַרְנַ֔יִם וְאֶת־הַזּוּזִ֖ים
6 בְּהָ֑ם וְאֵת֙ הָֽאֵימִ֔ים בְּשָׁוֵ֖ה קִרְיָתָֽיִם׃ וְאֶת־הַחֹרִ֖י בְּהַרְרָ֣ם
7 שֵׂעִ֑יר עַ֚ד אֵ֣יל פָּארָ֔ן אֲשֶׁ֖ר עַל־הַמִּדְבָּֽר׃ וַ֠יָּשֻׁבוּ וַיָּבֹ֜אוּ
אֶל־עֵ֤ין מִשְׁפָּט֙ הִ֣וא קָדֵ֔שׁ וַ֨יַּכּ֔וּ אֶֽת־כָּל־שְׂדֵ֖ה הָעֲמָלֵקִ֑י וְגַ֨ם

v. 2. צבוים ק׳

2. *Bera, etc.* The names of these kings (like the "kings" in Joshua, petty princes of Canaanite towns) are discussed in W. T. Pilter's monumental work on Genesis XIV, "*The Pentateuch, a Historical Record*, 1928," Chap. x.

3. *joined together.* "Came as allies" (AJ).

vale of Siddim. The name does not occur elsewhere.

Salt Sea. Deservedly so called. Whereas ordinary sea-water contains six per cent of salt, its waters have four times that quantity. The Church Fathers named it "the Dead Sea."

4. *they served.* *i.e.* they paid tribute; withholding the annual payment was the act of rebellion.

5. The peoples named in this verse—Rephaim, Zuzim, Emim, Horites are the aboriginal inhabitants of the regions afterwards occupied by Edom, Moab and Ammon; see Deut. II, 9f.

Ashteroth-karnaim. A hill 21 miles E. of the Sea of Galilee. The name means "Astarte of the two horns," derived in all probability from a local Sanctuary of that goddess, whose symbol was the crescent or two-horned moon.

Ham. The primitive name of the Ammonite capital, Rabbah, 25 miles N.E. of the upper end of the Dead Sea.

Shaveh-kiriathaim. lit. "the plain of the two towns."

2. that they made war with Bera king of Sodom,
and with Birsha king of Gomorrah, Shinab king
of Admah, and Shemeber king of Zeboiim, and
the king of Bela (the same is Zoar). 3. All these
joined together in the vale of Siddim (the same is
the Salt Sea). 4. Twelve years they served
Chedorlaomer, and in the thirteenth year they
rebelled. 5. And in the fourteenth year came
Chedorlaomer, and the kings that were with him,
and smote the Rephaim in Ashteroth-karnaim,
and the Zuzim in Ham, and the Emim in Shaveh-
kiriathaim, 6. and the Horites in their mount
Seir, unto El-paran, which is by the wilderness.
7. And they returned, and came to En-mishpat
(the same is Kadesh), and smote all the country
of the Amalekites, and also the Amorites, that

Usually identified with the modern Kureyat, 10 miles E. of the Dead Sea.

6. *Seir.* The mountainous district S.E. of the Dead Sea.

El-paran. Probably the port at the Northern extremity of the Gulf of Akaba, Red Sea.

the wilderness. The bare plateau of limestone between Canaan and Egypt.

7. *they returned.* Their march had hitherto been towards the South; but they now turned to the N.W.

En-mishpat. That is, " the well of judgment," probably the seat of an oracle to which disputants resorted for the settlement of their claims.

the same is Kadesh. Usually " Kadesh-Barnea " (cf. Deut. I, 2, 46). It is situated on the S.E. frontier of Judah.

all the country of the Amalekites. More accurately, " the field of the Amalekites," a nomad people living between Palestine and Egypt, and later on attempting to prevent the Israelites from entering the peninsula of Sinai (Exod. XVII, 8ff). The phrase, " all the country of the Amelekites," must be understood to mean, " the country afterwards inhabited by the Amalekites " (Midrash, Rashi). Esau's

8 אֶת־הָאֱמֹרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר׃ וַיֵּצֵא מֶלֶךְ־סְדֹם וּמֶלֶךְ
עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צְבֹיִּים וּמֶלֶךְ בֶּלַע הִוא־צֹעַר
9 וַיַּעַרְכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׂדִּים׃ אֵת כְּדָרְלָעֹמֶר
מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ
10 מֶלֶךְ אֶלָּסָר אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה׃ וְעֵמֶק הַשִּׂדִּים
בֶּאֱרֹת בֶּאֱרֹת חֵמָר וַיָּנֻסוּ מֶלֶךְ־סְדֹם וַעֲמֹרָה וַיִּפְּלוּ־שָׁמָּה
11 וְהַנִּשְׁאָרִים הֶרָה נָּסוּ׃ וַיִּקְחוּ אֶת־כָּל־רְכֻשׁ סְדֹם וַעֲמֹרָה
12 וְאֶת־כָּל־אָכְלָם וַיֵּלֵכוּ׃ וַיִּקְחוּ אֶת־לוֹט וְאֶת־רְכֻשׁוֹ בֶּן־אֲחִי
13 אַבְרָם וַיֵּלֵכוּ וְהוּא יֹשֵׁב בִּסְדֹם׃ וַיָּבֹא הַפָּלִיט וַיַּגֵּד
לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי
14 אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרָם׃ וַיִּשְׁמַע אַבְרָם

v. 8. צבים ק׳

grandson was named after a chieftain Amalek who had founded the Amalekite people (Nachmanides).

the Amorites. Denoting generally the pre-Israelite population of Canaan.

Hazazon-tamar. At the mouth of the deep gorge which runs into the Dead Sea, about half-way down the western shore.

10. *full of slime pits. i.e.* wells of bitumen. These pits hampered the flight of the defeated army.

and they fell there, etc. The subject of the verb is vaguely expressed. The kings of Sodom and Gomorrah fell into the pits, whereas the remainder (*i.e.* the other three kings) made good their escape. From v. 17 we learn that the king of Sodom must have been rescued from the slime pits.

to the mountain. Of Moab, to the E. of the Dead Sea.

12. *who dwelt in Sodom.* It was because of Lot's willingness to live with evil-doers, that this misfortune befell him (Rashi).

13. *the Hebrew.* This is the first time this word occurs in the Bible, where it is a title used of Israelites either by foreigners or in speaking of them to foreigners, or in contrast to foreigners. After the exile of the Ten Tribes, when the tribe of Judah (Yehudah) remained the principal branch of

dwelt in Hazazon-tamar. 8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; 9. against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. 10. Now the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. 11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. 13. And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. 14. And when Abram heard that his

Israel, the name *Yehudim* (translated, Judaioi, Judaei, Juden, Jews) came into general use. The Rabbis, also modern scholars, are divided as to the origin of the name, Hebrew. Either the word is to be connected with Eber (see x, 21, xi, 16f) and signifies "a descendant of Eber"; or it means "one from the other side," in accordance with the statement, "And I took your father Abraham from the other side of the River (Euphrates)" (Josh. xxiv, 3). It is also claimed that the name is identical with that of the *Habiri*, a nomad people mentioned in the Tell-el-Amarna Tablets (see on v. 18 below), as making war upon the Canaanite towns and population.

14. *when Abram heard.* The Midrash describes his emotions on hearing the news, in the words of Psalm cxii, 7,

כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת־חֲנִיכָיו יְלִידֵי בֵיתוֹ שְׁמֹנָה עָשָׂר
טו וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן׃ וַיֵּחָלֵק עֲלֵיהֶם ׀ לַיְלָה הוּא
וַעֲבָדָיו וַיַּכֵּם וַיִּרְדְּפֵם עַד־חוֹבָה אֲשֶׁר מִשְּׂמֹאל לְדַמָּשֶׂק׃
16 וַיָּשֶׁב אֵת כָּל־הָרְכֻשׁ וְגַם אֶת־לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב
17 וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם׃ וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ
אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר
18 אִתּוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק הַמֶּלֶךְ׃ וּמַלְכִּי־צֶדֶק מֶלֶךְ

"He shall not be afraid of evil tidings; his heart is stedfast, trusting in the Lord." With gentleness and reasonableness of disposition, there were united in Abraham the most conspicuous courage and decision.

his brother. *i.e.* his kinsman, as in XIII, 8.

he led forth. "He emptied"; it therefore signifies that he called upon every one of his dependents to aid him in the attempt to rescue Lot.

born in his house. *i.e.* slaves reared in the Patriarch's home; and, therefore, feeling a greater attachment to their master.

Dan. The name is given to the place by anticipation. Formerly, it was called Leshem (Josh. XIX, 47) or Laish (Judg. XVIII, 29). It is in the extreme North of Palestine.

15. *divided himself.* He formed his men into several bodies which attacked the enemy in the dark from different directions. The suddenness of the onslaught, and the assault in several places simultaneously, would enable small bands of men to throw a far larger force into panic. The same strategy was used by Gideon (Judg. VII, 16f).

Hobah. 50 miles N. of Damascus.

Damascus. An important political and commercial city from the earliest times; mentioned in Egyptian inscriptions of the 16th century B.C.E.

16. *all the goods.* As the captor, Abram could have taken undisputed possession of the spoils. The manner of their disposal affords fresh illustration of his magnanimous nature.

17. *the king of Sodom.* See on v. 10.

from the slaughter of. Better, "*from the smiting of.*" The Heb. only signifies the defeat of the enemy.

brother was taken captive, he led forth his trained
men, born in his house, three hundred and eighteen,
and pursued as far as Dan. 15. And he divided
himself against them by night, he and his servants,
and smote them, and pursued them unto Hobah,
which is on the north of Damascus. 16. And he
brought back all the goods, and also brought
again his brother Lot, and his goods, and the
women also, and the people. 17. And the king
of Sodom went out to meet him, after his return
from the slaughter of Chedorlaomer and the kings
that were with him, at the vale of Shaveh (the

King's Vale. Mentioned in II Sam. XVIII, 18 in connection with Absalom.

18–20. Abram and Melchizedek

18. This name (which may mean "My King is righteousness") is mentioned elsewhere in the Bible only in Psalm CX, 4, "Thou art a priest for ever after the manner of Melchizedek," the reference being to the offices of king and priest combined in one man. In the light of recent excavations, every reasonable doubt as to the authenticity of the account of Melchizedek is removed. Among the Tell-el-Amarna tablets are letters to the Egyptian government, written in the fifteenth pre-Christian century by the vassal king of Jerusalem, or "Urusalim." Like Melchizedek, he was a priest-king. For the name, cf. "Adonizedek, king of Jerusalem" (Josh. X, 1). (As repeated reference is made to the Tell-el-Amarna Tablets or letters, a few words must be said of this most remarkable archaeological find. The last Pharaoh of the powerful and mighty 18th Dynasty was Amenophis IV or Ikhnaten, the so-called Heretic King, who undertook to replace the Egyptian religion by a monotheism in which the sun was to be worshipped as the sole god. He moved his capital from Thebes to the modern Tell-el-Amarna in Middle Egypt. His reformation was a failure; he died circa 1350 B.C.E. amidst the curses of his subjects. The capital returned to Thebes, and the

19 שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃ וַיְבָרְכֵהוּ
כ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃ וּבָרוּךְ
חמישי אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל׃
21 וַיֹּאמֶר מֶלֶךְ־סְדֹם אֶל־אַבְרָם תֶּן־לִי הַנֶּפֶשׁ וְהָרְכֻשׁ קַח־לָךְ׃
22 וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם הֲרִמֹתִי יָדִי אֶל־יְהוָה אֵל
23 עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃ אִם־מִחוּט וְעַד שְׂרוֹךְ־נַעַל וְאִם־
אֶקַּח מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשַׁרְתִּי אֶת־אַבְרָם׃
24 בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ
אִתִּי עָנֵר אֶשְׁכֹּל וּמַמְרֵא הֵם יִקְחוּ חֶלְקָם׃ ס

place where he dwelt was abandoned because it was regarded as haunted by evil demons. And as a result of this belief, the complete royal archives, his own and his father's diplomatic correspondence, were preserved in the ruins of Tell-el-Amarna, where they were found 3,200 years later in 1887.)

Salem. An earlier, or poetic, designation for Jerusalem.

bread and wine. A token of friendship and hospitality.

God Most High. "God the Most High" (AJ)—*El Elyon.* The phrase occurs again only in Psalm LXXVIII, 35. Melchizedek was evidently a convert of Abraham's. A Talmudic tradition makes Melchizedek the head of a school for the propagation of the knowledge of God.

maker. lit. "possessor." The word combines the idea of making, creating and owning. The phrase, "Maker of heaven and earth," has been embodied in the Liturgy.

19. *and he blessed him.* In his capacity as priest, Melchizedek invokes the Divine blessing upon Abram for his chivalrous action.

20. *and he gave him a tenth.* Abram acknowledges Melchizedek as priest of the Most High, and gives him tithe of the spoil as a thanksgiving offering.

21. *give me the persons.* As the victor, Abram had the right to dispose of the people he had rescued in any manner he desired. He could have retained them as his slaves, sold them into bondage, or demanded a ransom. But he spurns the doctrine, To the victor belong the spoils.

22. *I have lift up my hands to the Lord.* Malbim explains

same is the King's Vale). 18. And Melchizedek
king of Salem brought forth bread and wine: and
he was priest of God Most High. 19. And he
blessed him, and said, Blessed be Abram of God
Most High, maker of heaven and earth: 20. and
blessed be God Most High, which hath delivered
thine enemies into thy hand. And he gave him
a tenth of all.*v 21. And the king of Sodom said
unto Abram, Give me the persons, and take the
goods to thyself. 22. And Abram said to the
king of Sodom, I have lift up mine hand unto the
Lord, God Most High, maker of heaven and
earth, 23. that I will not take a thread nor a shoe-
latchet nor aught that is thine, lest thou shouldest
say, I have made Abram rich: 24. save only that
which the young men have eaten, and the portion
of the men which went with me; Aner, Eshcol,
and Mamre, let them take their portion.

that the purpose of this act was to declare that "the victory is His, and the spoil therefore does not belong to me, . . . and *it* (my hand) shall not say: I have made Abraham rich," cf. Deut. VIII, 17, "and thou say in thy heart, my power and the might of my hand had gotten me this wealth."

23. *nor a shoelatchet.* His fine sense of independence would not permit him to benefit in the slightest degree by the rescue of his kinsmen.

24. His felt, however, that he had no right to penalise those who had shared the dangers of the campaign with him. His followers should receive their rations, and an equitable share of the spoil should go to his confederates.

CAP. XV. טו

טו

א אַחַ֣ר ׀ הַדְּבָרִ֣ים הָאֵ֗לֶּה הָיָ֤ה דְבַר־יְהוָה֙ אֶל־אַבְרָ֔ם בַּֽמַּחֲזֶ֖ה
לֵאמֹ֑ר אַל־תִּירָ֣א אַבְרָ֗ם אָנֹכִי֙ מָגֵ֣ן לָ֔ךְ שְׂכָרְךָ֖ הַרְבֵּ֥ה
2 מְאֹֽד׃ וַיֹּ֣אמֶר אַבְרָ֗ם אֲדֹנָ֤י יֱהוִה֙ מַה־תִּתֶּן־לִ֔י וְאָנֹכִ֖י
3 הוֹלֵ֣ךְ עֲרִירִ֑י וּבֶן־מֶ֣שֶׁק בֵּיתִ֔י ה֖וּא דַּמֶּ֥שֶׂק אֱלִיעֶֽזֶר׃ וַיֹּ֣אמֶר
אַבְרָ֔ם הֵ֣ן לִ֔י לֹ֥א נָתַ֖תָּה זָ֑רַע וְהִנֵּ֥ה בֶן־בֵּיתִ֖י יוֹרֵ֥שׁ אֹתִֽי׃
4 וְהִנֵּ֨ה דְבַר־יְהוָ֤ה אֵלָיו֙ לֵאמֹ֔ר לֹ֥א יִֽירָשְׁךָ֖ זֶ֑ה כִּי־אִם֙ אֲשֶׁ֣ר
ה יֵצֵ֣א מִמֵּעֶ֔יךָ ה֖וּא יִֽירָשֶֽׁךָ׃ וַיּוֹצֵ֨א אֹת֜וֹ הַח֗וּצָה וַיֹּ֙אמֶר֙
הַבֶּט־נָ֣א הַשָּׁמַ֗יְמָה וּסְפֹר֙ הַכּ֣וֹכָבִ֔ים אִם־תּוּכַ֖ל לִסְפֹּ֣ר
6 אֹתָ֑ם וַיֹּ֣אמֶר ל֔וֹ כֹּ֥ה יִהְיֶ֖ה זַרְעֶֽךָ׃ וְהֶאֱמִ֖ן בַּֽיהוָ֑ה וַיַּחְשְׁבֶ֥הָ

CHAPTER XV. PROMISE OF AN HEIR TO ABRAM

1. *after these things.* This phrase commonly joins a new chapter with the preceding. It does not necessarily imply an immediate sequence.

in a vision. A frequent medium through which God communicated with man. Nachmanides points out that the vision happened during the day time.

fear not. The possibility of reprisals, because of his intervention in the war. Or, it may refer to the Patriarch's anxiety with regard to his childlessness.

thy shield. A symbol of defence and protection, often used in the Psalms.

thy reward. For obedience to God's call and for uprightness of life.

2. *what wilt thou give me?* This agonising cry enables us to look into the soul of the Patriarch. Of what value were earthly possession to him if a worthy child who would continue his work after him was denied him. This attitude of the Father of the Jewish people towards the child, that it is the highest of human treasures, has remained that of his descendants to the present day. Among the most enlightened nations of antiquity, the child had no rights, no protection, no dignity of any sort. In Greece, for example, weak children were generally *exposed* on a

CHAPTER XV

15 1. After these things the word of the Lord
came unto Abram in a vision, saying, Fear not,
Abram: I am thy shield, thy reward shall be
exceeding great. 2. And Abram said, O Lord
God, what wilt thou give me, seeing I go hence
childless, and he that shall be possessor of my
house is Eliezer the Damascene? 3. And Abram
said, Behold, to me thou hast given no seed:
and lo, one born in my house is mine heir. 4. And
behold, the word of the Lord came unto him,
saying, This man shall not be thine heir; but he
that shall come forth out of thine own bowels
shall be thine heir. 5. And he brought him forth
abroad, and said, Look now toward heaven, and
tell the stars, if thou be able to tell them: and
he said unto him, So shall thy seed be. 6. And

lonely mountain to perish. The Roman historian (Tacitus) deemed it a contemptible prejudice of the Jews that "it is a crime among them to kill any child!" The Rabbis on the other hand, spoke of little children as "the Messiahs of mankind," *i.e.* the child is the perennial regenerative force in humanity, because, in the child, God continually gives mankind a chance to make good its mistakes.

Dammesek. "Of Damascus" (AJ). Chap. XXIV shows the important position which he occupied in Abram's household. But, if he was to be Abram's heir, what of the great mission that was the motive of Abram's call from Ur of the Chaldees? The incident which follows allays these anxieties.

3. *one born in my house.* *i.e.* my servant. It is noteworthy that Abram does not think of Lot as his possible heir; *he* had returned to Sodom.

5. Since the words which follow, "Look now toward heaven, etc." are part of the vision, we are not to suppose that Abram was actually led into the open. He imagined himself as gazing up at the stars.

tell. *i.e.* count.

14 לָהֶם וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה׃ וְגַם אֶת־
הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחֲרֵי־כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל׃
טו וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשֵׂיבָה טוֹבָה׃
16 וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עֲוֺן הָאֱמֹרִי עַד־
17 הֵנָּה׃ וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהִנֵּה תַנּוּר עָשָׁן
18 וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה׃ בַּיּוֹם הַהוּא
כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ נָתַתִּי אֶת־
הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פְּרָת׃
19 כ אֶת־הַקֵּינִי וְאֶת־הַקְּנִזִּי וְאֵת הַקַּדְמֹנִי׃ וְאֶת־הַחִתִּי וְאֶת־

15. *shalt go to thy fathers.* "The death of Abram is predicted in one of those remarkable phrases which seem to prove that the Hebrews were not unacquainted with the doctrine of immortality. Here the return of the soul to the eternal abodes of the fathers is, with some distinctness, separated from the interment of the body. That both cannot be identical is evident; for while Abraham was entombed in Canaan, all his forefathers died and were buried in Mesopotamia" (Kalisch).

in peace. Thou wilt not witness any of the tribulations that will befall thy children (Kimchi).

16. *and in the fourth generation.* "The Arabic *dahr* (corresponding to the Hebrew דור is also used for a hundred years and over" (Burckhardt); thus, the 400 years mentioned in v. 13 are referred to here as four generations. Or, these four generations are not to be computed from the time of the vision of Abram, but from the time when his posterity first came into Egypt (Rashi).

the iniquity of the Amorite. "Amorite" denotes the inhabitants of Canaan generally. Some of their abominations are enumerated in Leviticus XVIII, 21–30. The postponement of the penalty indicates Divine forbearance. God would give the Canaanites full time to repent. Hence he sent Abraham who "proclaimed the Lord," and, with his disciples and descendants, taught by precept and example "the way of the Lord do to justice and mercy." Meanwhile,

hundred years; 14. and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full. 17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. 18. In that day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19. the Kenite, and the Kenizzite, and the Kadmonite, 20. and the

the gradually accumulating guilt of the Amorites rendered dire punishment inevitable. God's prescience was certain that their hearts were forever turned from Him.

17. *a smoking furnace and a flaming torch.* This symbol of the Godhead was seen to pass between the pieces, to ratify the covenant which was being made.

18. *have I given.* The perfect tense is used, although it refers to the future, in order to denote the certainty of the event.

river of Egypt. "Brook of Egypt" (Num. XXXIV, 5), the Wady el-Arish, which is the boundary between Egypt and Palestine.

Euphrates. The ideal limit of Israelite territory, reached in the days of Solomon (I Kings V, 1).

19. *Kenite and the Kenizzite.* Friendly tribes inhabiting the S. of Palestine, which merged with the Israelites.

Kadmonite. Not mentioned elsewhere.

Perizzite. See on XIII, 7.

Rephaim. See on XIV, 5.

21 הַפְּרִזִּי וְאֶת־הָרְפָאִים׃ וְאֶת־הָאֱמֹרִי וְאֶת־הַכְּנַעֲנִי וְאֶת־
הַגִּרְגָּשִׁי וְאֶת־הַיְבוּסִי׃ ס

Cap. XVI. טז

טז
א וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה מִצְרִית
2 וּשְׁמָהּ הָגָר׃ וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרַנִי
יְהוָה מִלֶּדֶת בֹּא־נָא אֶל־שִׁפְחָתִי אוּלַי אִבָּנֶה מִמֶּנָּה
3 וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי׃ וַתִּקַּח שָׂרַי אֵשֶׁת־אַבְרָם
אֶת־הָגָר הַמִּצְרִית שִׁפְחָתָהּ מִקֵּץ עֶשֶׂר שָׁנִים לְשֶׁבֶת
אַבְרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאַבְרָם אִישָׁהּ לוֹ לְאִשָּׁה׃
4 וַיָּבֹא אֶל־הָגָר וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ
ה בְּעֵינֶיהָ׃ וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי
שִׁפְחָתִי בְּחֵיקֶךָ וַתֵּרֶא כִּי הָרָתָה וָאֵקַל בְּעֵינֶיהָ יִשְׁפֹּט

21. For the peoples enumerated in this verse, see on x, 16.

Chapter XVI. Hagar and Ishmael

1. *no children.* In the ancient Orient, childlessness was a calamity and a disgrace to a woman.

an Egyptian. Sarai probably acquired her during the stay in Egypt described in Chap. xii. Such female slaves remained the property of the wife solely.

2. *the Lord hath restrained me.* In Scripture the hand of God is traced in every occurrence of life. Even what we should call "natural phenoména" are ascribed to Divine agency.

unto my handmaid. It was the legalised custom in Babylon, the home-land of Abram and Sarai, that if a man's wife was childless, he was allowed to take a concubine, but he was not to place her upon an equal footing with his first wife.

Hittite, and the Perizzite, and the Rephaim, 21.
and the Amorite, and the Canaanite, and the
Girgashite, and the Jebusite.

CHAPTER XVI

16 1. Now Sarai Abram's wife bare him no children:
and she had an handmaid, an Egyptian, whose
name was Hagar. 2. And Sarai said unto Abram,
Behold now, the Lord hath restrained me from
bearing; go in, I pray thee, unto my handmaid;
it may be that I shall obtain children by her.
And Abram hearkened to the voice of Sarai.
3. And Sarai Abram's wife took Hagar the Egyp-
tian, her handmaid, after Abram had dwelt ten
years in the land of Canaan, and gave her to
Abram her husband to be his wife. 4. And he
went in unto Hagar, and she conceived: and when
she saw that she had conceived, her mistress was
despised in her eyes. 5. And Sarai said unto
Abram, My wrong be upon thee: I gave my
handmaid into thy bosom; and when she saw
that she had conceived, I was despised in her
eyes: the Lord judge between me and thee.

obtain children by her. By the adoption of Hagar's children as her own. The literal translation of the phrase is, "be builded by her." The family was pictured by the Hebrews under the image of a house; and the Rabbis speak of the wife as the husband's "house."

4. *her mistrss was despised in her eyes.* Hagar, who was still a slave, behaved in a disrespectful and ungrateful manner towards her mistress.

5. *my wrong be upon thee.* *i.e.* thine is the responsibility for the wrong done to me by Hagar. Sarai's reproach is that he did not check Hagar's haughtiness towards her.

6 יְהוָה בֵּינִי וּבֵינֶיךָ׃ וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתֵךְ
בְּיָדֵךְ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ וַתְּעַנֶּהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ׃
7 וַיִּמְצָאָהּ מַלְאַךְ יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר עַל־הָעַיִן
8 בְּדֶרֶךְ שׁוּר׃ וַיֹּאמַר הָגָר שִׁפְחַת שָׂרַי אֵי־מִזֶּה בָאת וְאָנָה
9 תֵלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בֹּרַחַת׃ וַיֹּאמֶר
לָהּ מַלְאַךְ יְהוָה שׁוּבִי אֶל־גְּבִרְתֵּךְ וְהִתְעַנִּי תַּחַת יָדֶיהָ׃
י וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הַרְבָּה אַרְבֶּה אֶת־זַרְעֵךְ וְלֹא
11 יִסָּפֵר מֵרֹב׃ וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הִנָּךְ הָרָה וְיֹלַדְתְּ
בֵּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ׃
12 וְהוּא יִהְיֶה פֶּרֶא אָדָם יָדוֹ בַכֹּל וְיַד כֹּל בּוֹ וְעַל־פְּנֵי כָל־

v. 5. נקוד על י׳ בתרא   v. 8. פתח בס״פ

6 *in thy hand.* In thy power. From his knowledge of Sarai, he thought she would aim merely to bring Hagar back to proper behaviour.

hardly. Harshly; Sarai probably imposed heavy tasks upon her. "Sarah our Mother acted sinfully in thus ill-treating Hagar, and also Abram in permitting it; therefore, God heard her affliction and gave her a son who became the ancestor of a ferocious race that was destined to deal harshly with the descendants of Abram and Sarai." (Nachmanides). Some modern commentators, however, admit that "few women would have borne the insolence of Hagar."

7. *the angel of the Lord found her.* "The narrative, like XXI, 16–19, illustrates beautifully the Divine regard for the forlorn and desolate soul" (Driver). This is the first time that an "angel" is mentioned in the Bible. The Hebrew word, like the English "angel," originally means "messenger," and is applied to any agent or missioner of God. The phrase "angel of the Lord," however, is sometimes used to denote God Himself.

Shur. lit. "the wall," or fortification which protected Egypt on the East from the incursion of raiding Bedouins. Hagar, in her flight through the wilderness, wanders to in the direction of her native land.

8. *Hagar, Sarai's handmaid.* Reminding Hagar of the duty she owed her mistress.

6. But Abram said unto Sarai, Behold, thy maid
is in thy hand; do to her that which is good in
thine eyes. And Sarai dealt hardly with her, and
she fled from her face. 7. And the angel of the
Lord found her by a fountain of water in the
wilderness, by the fountain in the way to Shur.
8. And he said, Hagar, Sarai's handmaid, whence
camest thou? and whither goest thou? And
she said, I flee from the face of my mistress Sarai.
9. And the angel of the Lord said unto her, Return
to thy mistress, and submit thyself under her
hands. 10. And the angel of the Lord said unto
her, I will greatly multiply thy seed, that it shall
not be numbered for multitude. 11. And the
angel of the Lord said unto her, Behold, thou art
with child, and shalt bear a son; and thou shalt
call his name Ishmael, because the Lord hath
heard thy affliction. 12. And he shall be as a
wild-ass among men; his hand shall be against
every man, and every man's hand against him;
and he shall dwell in the presence of all his

Whence camest thou? A leading question, not seeking for information, but giving Hagar an opportunity of unburdening her heart.

11. *Ishmael.* *i.e.* "God heareth."

affliction. The use of this word clearly indicates the Divine disapproval of Sarah's treatment with Hagar. In ancient Israel, the servant is quite other from the "helot" in Greece, or the "slave" in Rome. Underlying the Hagar narrative is the assumption that fair and friendly treatment should be shown even to an alien bondwoman; cf. the position of Eliezer in Abraham's household.

12. *a wild-ass among men.* A vivid description of "the sons of the desert, owning no authority save that of their own chief, reckless of life, treacherous towards strangers, ever ready for war or pillage" (Driver).

13 אָחָיו יִשְׁכֹּן׃ וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל
14 רֳאִי כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי׃ עַל־כֵּן קָרָא
טו לַבְּאֵר בְּאֵר לַחַי רֹאִי הִנֵּה בֵין־קָדֵשׁ וּבֵין בָּרֶד׃ וַתֵּלֶד
הָגָר לְאַבְרָם בֵּן וַיִּקְרָא אַבְרָם שֶׁם־בְּנוֹ אֲשֶׁר־יָלְדָה הָגָר
16 יִשְׁמָעֵאל׃ וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלֶדֶת־
הָגָר אֶת־יִשְׁמָעֵאל לְאַבְרָם׃ ס

CAP. XVII. יז

יז
א וַיְהִי אַבְרָם בֶּן־תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי וֶהְיֵה
2 תָמִים׃ וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבֶּה אוֹתְךָ בִּמְאֹד
3 מְאֹד׃ וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אִתּוֹ אֱלֹהִים לֵאמֹר׃

13. *a God of seeing.* *i.e.* a God who deigns to take notice of the plight of His creatures, and sends them succour in the hour of their need.

even here. In the desert, a "God-forsaken place"!

looked after him that. Better, "*Have I even here seen Him that seeth me?*" (AJ).

Beer-lahai-roi. *i.e.* "the well of the Living One who seeth me."

15. *and Abram called.* On Hagar's return to her mistress, Abram learned all that had occurred; and he accordingly gave the child the name ordained for him.

CHAPTER XVII THE COVENANT OF ABRAHAM

1. *I am God Almighty.* Heb. "*El Shaddai*"; cf. Exod. VI, 3, "and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty." The derivation of the Divine Name, Shaddai, is uncertain, but its general meaning is that of irresistible power. The usual translation, "Almighty," is due to the Vulgate (the Latin version of the Bible). The realisation of Abram's hopes must often have appeared dim and distant to him. Here he is reassured: nothing is impossible to God Almighty. But Abram and his posterity

brethren. 13. And she called the name of the Lord that spake unto her, Thou art a God of seeing; for, she said, Have I even here looked after him that seeth me? 14. Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. 15. And Hagar bare Abram a son: and Abram called the name of his son, which Hagar bare, Ishmael. 16. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII

17 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying, 4. As for me

must do their part. They must be "whole-hearted" with God.

be thou perfect. "Whole-hearted" (AJ). *i.e.* place implicit and undivided confidence in God alone. The Rabbis connect this exhortation with the Covenant of Circumcision which was about to be instituted, and thus indicate the moral ideal which underlies the ritual act.

make my covenant. lit. "I will give (*i.e.* grant) My covenant." What follows is not a compact between God and the Patriarch, but a statement of the plans which He had designed for Abram and his descendants.

3. *and Abram fell on his face.* The Oriental mode of expressing gratitude.

4. *as for me.* Introducing God's part of the covenant, as contrasted with "And as for thee" in v. 9.

4 ה אֲנִי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם׃ וְלֹא־יִקָּרֵא
עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן
6 גּוֹיִם נְתַתִּיךָ׃ וְהִפְרֵתִי אֹתְךָ בִּמְאֹד מְאֹד וּנְתַתִּיךָ לְגוֹיִם
שביעי 7 וּמְלָכִים מִמְּךָ יֵצֵאוּ׃ וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ
וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ
8 לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃ וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ
אֵת ׀ אֶרֶץ מְגֻרֶיךָ אֵת כָּל־אֶרֶץ כְּנַעַן לַאֲחֻזַּת עוֹלָם וְהָיִיתִי
9 לָהֶם לֵאלֹהִים׃ וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־
י בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם׃ זֹאת בְּרִיתִי
אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרֶיךָ הִמּוֹל

a multitude of nations. The Israelites; the Arabs, descended from Ishmael; and the tribes enumerated in xxv, 1f.

5. *Abraham . . . multitude of nations.* *Ab* means "father"; and *raham*, the second half of the new name, is an Arabic word for "multitude." The change of name emphasises the mission of Abraham, which is "To bring all the peoples under the wings of the Shechinah."

8. *the land of thy sojournings.* The land in which Abraham dwelt only as "a sojourner."

10. *this is my covenant which ye shall keep.* The meaning is not that the Covenant is to consist in the rite of circumcision, but that circumcision is to be the external sign of the Covenant. As the following verse declares, "it shall be a token of a covenant," just as the rainbow was the token of the covenant with Noah. And even as the rainbow had existed before Noah, this rite had been practised among other peoples before Israel. To whatever origin and purpose it might be traced—whether as a measure safeguarding cleanliness and health (Philo), or to counteract excessive lust (Maimonides), or as a sacrificial symbol—for Abraham and his descendants all these conceptions are supplanted, and the rite is the abiding symbol of the consecration of the Children of Abraham to the God of Abraham. It is the *rite of the covenant;* and unbounded has been the loyalty and devotion with which this vital and fundamental institu-

behold, my covenant is with thee, and thou shalt
be the father of a multitude of nations. 5. Neither
shall thy name any more be called Abram, but
thy name shall be Abraham; for the father of
a multitude of nations have I made thee. 6. And
I will make thee exceeding fruitful, and I will
make nations of thee, and kings shall come out
of thee.* vii 7. And I will establish my covenant
between me and thee and thy seed after thee
throughout their generations for an everlasting
covenant, to be a God unto thee and to thy seed
after thee. 8. And I will give unto thee, and to
thy seed after thee, the land of thy sojournings,
all the land of Canaan, for an everlasting posses-
sion; and I will be their God. 9. And God said
unto Abraham, And as for thee, thou shalt keep
my covenant, thou, and thy seed after thee
throughout their generations. 10. This is my
covenant, which ye shall keep, between me and
you and thy seed after thee; every male among

tion of the Jewish Faith has been and is being observed. Jewish men and women have in all ages been ready to lay down their lives in its defence. The Maccabean martyrs died for it. The officers of King Antiochus put to death the mothers who initiated their children into the Covenant—"and they hanged their babes about their necks" (I. Maccabees I, 61). The same readiness for self-immolation in defence of this sacred rite we find in the times of the Hadrianic persecution, in the dread days of the Inquisition, yea, whenever and wherever tyrants undertook to uproot the Jewish Faith. Even an excommunicated semi-apostate like Benedict Spinoza declares: "Such great importance do I attach to the sign of the Covenant, that I am persuaded that it is sufficient by itself to maintain the separate existence of the nation for ever."

11 לָכֶם כָּל־זָכָר׃ וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם וְהָיָה לְאוֹת
12 בְּרִית בֵּינִי וּבֵינֵיכֶם׃ וּבֶן־שְׁמֹנַת יָמִים יִמּוֹל לָכֶם כָּל־זָכָר
לְדֹרֹתֵיכֶם יְלִיד בָּיִת וּמִקְנַת־כֶּסֶף מִכֹּל בֶּן־נֵכָר אֲשֶׁר לֹא
13 מִזַּרְעֲךָ הוּא׃ הִמּוֹל ׀ יִמּוֹל יְלִיד בֵּיתְךָ וּמִקְנַת כַּסְפֶּךָ
14 וְהָיְתָה בְרִיתִי בִּבְשַׂרְכֶם לִבְרִית עוֹלָם׃ וְעָרֵל ׀ זָכָר אֲשֶׁר
לֹא־יִמּוֹל אֶת־בְּשַׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ
טו אֶת־בְּרִיתִי הֵפַר׃ ס וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שָׂרַי
16 אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ׃ וּבֵרַכְתִּי
אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם
17 מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ׃ וַיִּפֹּל אַבְרָהָם עַל־פָּנָיו וַיִּצְחָק
וַיֹּאמֶר בְּלִבּוֹ הַלְּבֶן מֵאָה־שָׁנָה יִוָּלֵד וְאִם־שָׂרָה הֲבַת־
18 תִּשְׁעִים שָׁנָה תֵּלֵד׃ וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹהִים לוּ
19 יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ׃ וַיֹּאמֶר אֱלֹהִים אֲבָל שָׂרָה אִשְׁתְּךָ
יֹלֶדֶת לְךָ בֵּן וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק וַהֲקִמֹתִי אֶת־בְּרִיתִי

v. 14 פתח בס״פ

12. *he that is born in the house.* *i.e.* the child of a slave; see on XIV, 14. Slaves were regarded as part of the household.

14. *cut off from his people.* Either through punishment at the hands of God; or through expulsion from the community.

15. *Sarah.* Brings out more forcibly the meaning "Princess" than the archaic form *Sarai.*

17. *and laughed.* The Targum renders, "and rejoiced," to imply that he laughed for joy, not from incredulity. What follows would accordingly not be a question, but an exclamation of surprise.

18. *Ishmael might live.* Abraham, despairing of the possibility of having issue by Sarah, expresses the hope that Ishmael "might live before Thee," in order that the promises made to Abraham might be fulfilled through him.

you shall be circumcised. 11. And ye shall be
circumcised in the flesh of your foreskin; and
it shall be a token of a covenant betwixt me and
you. 12. And he that is eight days old shall be
circumcised among you, every male throughout
your generations, he that is born in the house, or
bought with money of any stranger, which is not
of thy seed. 13. He that is born in thy house,
and he that is bought with thy money, must
needs be circumcised: and my covenant shall be
in your flesh for an everlasting covenant. 14. And
the uncircumcised male who is not circumcised in
the flesh of his forsekin, that soul shall be cut off
from his people; he hath broken my covenant.

15. And God said unto Abraham, As for Sarai
thy wife, thou shalt not call her name Sarai, but
Sarah shall her name be. 16. And I will bless her,
and moreover I will give thee a son of her: yea,
I will bless her, and she shall be a mother of nations;
kings of peoples shall be of her. 17. Then
Abraham fell upon his face, and laughed, and said
in his heart, Shall a child be born unto him that
is an hundred years old? and shall Sarah, that
is ninety years old, bear? 18. And Abraham said
unto God, Oh that Ishmael might live before thee!
19. And God said, Nay, but Sarah thy wife shall
bear thee a son; and thou shalt call his name
Isaac: and I will establish my covenant with him
for an everlasting covenant for his seed after him.

It is also possible to understand it as a prayer that, though Ishmael is excluded from the spiritual heritage, he may yet live under the Divine care and blessing.

כ אִתּוֹ לִבְרִית עוֹלָם לְזַרְעוֹ אַחֲרָיו׃ וּלְיִשְׁמָעֵאל שְׁמַעְתִּיךָ
הִנֵּה ׀ בֵּרַכְתִּי אֹתוֹ וְהִפְרֵיתִי אֹתוֹ וְהִרְבֵּיתִי אֹתוֹ בִּמְאֹד
21 מְאֹד שְׁנֵים־עָשָׂר נְשִׂיאִם יוֹלִיד וּנְתַתִּיו לְגוֹי גָּדוֹל׃ וְאֶת־
בְּרִיתִי אָקִים אֶת־יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לַמּוֹעֵד הַזֶּה
22 בַּשָּׁנָה הָאַחֶרֶת׃ וַיְכַל לְדַבֵּר אִתּוֹ וַיַּעַל אֱלֹהִים מֵעַל
23 אַבְרָהָם׃ וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל־יְלִידֵי
בֵיתוֹ וְאֵת כָּל־מִקְנַת כַּסְפּוֹ כָּל־זָכָר בְּאַנְשֵׁי בֵּית אַבְרָהָם
וַיָּמָל אֶת־בְּשַׂר עָרְלָתָם בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר
מפטיר 24 אִתּוֹ אֱלֹהִים׃ וְאַבְרָהָם בֶּן־תִּשְׁעִים וָתֵשַׁע שָׁנָה בְּהִמֹּלוֹ
כה בְּשַׂר עָרְלָתוֹ׃ וְיִשְׁמָעֵאל בְּנוֹ בֶּן־שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהִמֹּלוֹ
26 אֵת בְּשַׂר עָרְלָתוֹ׃ בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם
27 וְיִשְׁמָעֵאל בְּנוֹ׃ וְכָל־אַנְשֵׁי בֵיתוֹ יְלִיד בָּיִת וּמִקְנַת־כֶּסֶף
מֵאֵת בֶּן־נֵכָר נִמֹּלוּ אִתּוֹ׃

20. *twelve princes.* They are enumerated in xxv, 13–16.

23. *in the self-same day.* An indication of Abraham's readiness to perform his obligations without delay.

20. And as for Ishmael, I have heard thee:
behold, I have blessed him, and will make him
fruitful, and will multiply him exceedingly; twelve
princes shall he beget, and I will make him a great
nation. 21. But my covenant will I establish
with Isaac, which Sarah shall bear unto thee at
this set time in the next year. 22. And he left off
talking with him, and God went up from Abraham.
23. And Abraham took Ishmael his son, and all
that were born in his house, and all that were
bought with his money, every male among the
men of Abraham's house, and circumcised the
flesh of their foreskin in the selfsame day, as God
had said unto him.*m 24. And Abraham was
ninety years old and nine, when he was circum-
cised in the flesh of his foreskin. 25. And Ishmael
his son was thirteen years old, when he was circum-
cised in the flesh of his foreskin. 26. In the self-
same day was Abraham circumcised, and Ishmael
his son. 27. And all the men of his house, those
born in the house, and those bought with money
of the stranger, were circumcised with him.

For the Lesson from the Prophets, Isaiah, XL, 27–XLI, 16, *see* The Haftorahs, p 450.

CAP. XVIII. יח

יח פ פ פ ד 4

א וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל
2 כְּחֹם הַיּוֹם׃ וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים
עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה׃
3 וַיֹּאמַר אֲדֹנָי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אַל־נָא תַעֲבֹר מֵעַל
4 עַבְדֶּךָ׃ יֻקַּח־נָא מְעַט־מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת
ה הָעֵץ׃ וְאֶקְחָה פַת־לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ כִּי־
עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר
6 דִּבַּרְתָּ׃ וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל־שָׂרָה וַיֹּאמֶר מַהֲרִי
7 שְׁלֹשׁ סְאִים קֶמַח סֹלֶת לוּשִׁי וַעֲשִׂי עֻגוֹת׃ וְאֶל־הַבָּקָר

יח v. 3. קדש v. 6. הג׳ רפה

IV. VAYYERA

(CHAPTERS XVIII–XXII)

CHAPTERS XVIII–XIX. THE DESTRUCTION OF SODOM AND GOMORRAH

CHAPTER XVIII, 1–16 VISIT OF THE ANGELS

1. *and the Lord appeared unto him.* The Rabbis connect this chapter with the preceding, and declare that God visited the Patriarch during the indisposition which resulted from his circumcision. From this passage they deduce the duty of visiting the sick.

in the tent door. Abraham was watching for passers by to offer them hospitality, an occupation in which he delighted.

2. *three men.* One to announce the tidings of the birth of Isaac; the second to destroy Sodom; and the third to rescue Lot. "An angel is never sent on more than one errand at a time" (Midrash).

3. *my lord.* Abraham speaks to the one who appeared to be the chief of the three men.

4. *wash your feet.* A refreshing comfort to travellers

IV. VAYYERA

CHAPTER XVIII

18 1. And the Lord appeared unto him by the
terebinths of Mamre, as he sat in the tent door in
the heat of the day ; 2. and he lift up his eyes and
looked, and, lo, three men stood over against him :
and when he saw them, he ran to meet them from
the tent door, and bowed himself to the earth,
3. and said, My Lord, if now I have found favour
in thy sight, pass not away, I pray thee, from thy
servant : 4. let now a little water be fetched, and
wash your feet, and rest yourselves under the
tree : 5. and I will fetch a morsel of bread, and
comfort ye your heart ; after that ye shall pass
on : forasmuch as ye are come to your servant.
And they said, So do, as thou hast said. 6. And
Abraham hastened into the tent unto Sarah, and
said, Make ready quickly three measures of fine
meal, knead it, and make cakes. 7. And Abraham

who wore sandals ; cf. XIX, 2 ; XXIV, 32 ; XLIII, 24.

rest yourselves. lit. "recline." While the meal was being prepared for them, they could enjoy the shade of the tree in front of his tent (see v. 1).

5. *and I will fetch a morsel of bread.* It is a mark of the good man, declare the Rabbis, to perform more than he promises. The Patriarch belittles the fare he offers to provide for his guests, but gives them of his best.

comfort ye your heart. Refresh your strength.

forasmuch as. Seeing that you are in haste, for otherwise you would not be passing my tent in the heat of the day.

6. *and Abraham hastened.* Note also the instruction to Sarah, "make ready *quickly*."

רָץ אַבְרָהָם וַיִּקַּח בֶּן־בָּקָר רַךְ וָטוֹב וַיִּתֵּן אֶל־הַנַּעַר וַיְמַהֵר
8 לַעֲשׂוֹת אֹתוֹ׃ וַיִּקַּח חֶמְאָה וְחָלָב וּבֶן־הַבָּקָר אֲשֶׁר עָשָׂה
וַיִּתֵּן לִפְנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכֵלוּ׃
9 וַיֹּאמְרוּ אֵלָיו אַיֵּה שָׂרָה אִשְׁתֶּךָ וַיֹּאמֶר הִנֵּה בָאֹהֶל׃
י וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה
11 אִשְׁתֶּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו׃ וְאַבְרָהָם
וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חָדַל לִהְיוֹת לְשָׂרָה אֹרַח
12 כַּנָּשִׁים׃ וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרֵי בְלֹתִי
13 הָיְתָה־לִּי עֶדְנָה וַאדֹנִי זָקֵן׃ וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם
לָמָּה זֶּה צָחֲקָה שָׂרָה לֵאמֹר הַאַף אֻמְנָם אֵלֵד וַאֲנִי זָקַנְתִּי׃
14 הֲיִפָּלֵא מֵיְהוָה דָּבָר לַמּוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה

v. 9. נקוד על איו   v. 13. פתח בס״פ

7. *unto the servant.* lit. "the lad," Ishmael, whom Abraham was thus instructing in the duties of hospitality (Midrash). Such instruction in the duty of hospitality to strangers may appear superfluous in the eyes of some parents and teachers to-day. They are in error. In Western countries, the old Bible command, *Love ye the stranger*, is honoured more in the breach than in the observance. The vulgar, high and low, deem it "patriotic" to despise aliens, and find their foreign manners and language contemptible.

8. The verse may be understood as meaning that the guests were given curd and milk to slake their thirst and refresh them (cf. Judges IV, 19), and then followed the meal proper which consisted of the calf. This procedure would be quite in accord with the dietary laws.

and he stood by them. In the East, the host does not sit with his guests, but stands and attends to their needs.

and they did eat. This is the only place in the Bible where celestial beings are mentioned as partaking of food, or as appearing to do so (see Tobit XII, 19). The Rabbis deduced from this, that it is necessary to conform to the social habits of the people in whose midst one lives.

ran unto the herd, and fetched a calf tender and
good, and gave it unto the servant; and he
hasted to dress it. 8. And he took butter, and
milk, and the calf which he had dressed, and set
it before them; and he stood by them under the
tree, and they did eat. 9. And they said unto him,
Where is Sarah thy wife? And he said, Behold,
in the tent. 10. And he said, I will certainly
return unto thee when the season cometh round;
and, lo, Sarah thy wife shall have a son. And
Sarah heard in the tent door, which was behind
him. 11. Now Abraham and Sarah were old,
and well stricken in age; it had ceased to be with
Sarah after the manner of women. 12. And
Sarah laughed within herself, saying, After I am
waxed old shall I have pleasure, my lord being
old also? 13. And the Lord said unto Abraham,
Wherefore did Sarah laugh, saying, Shall I of a
surety bear a child, which am old? 14. Is any
thing too hard for the Lord? At the set time
I will return unto thee, when the season cometh

9. *in the tent.* The Talmud sees herein praise of Sarah, the highest excellence of a wife being her domesticity.

10. *and he said.* One of the angels.

cometh round. lit. "reviveth"—this time next year.

and Sarah heard in the tent door. More accurately, "now Sarah was listening at the entrance of the tent."

11. *well stricken.* "Advanced."

12. *and Sarah laughed.* Incredulous at the news.

waxed old. lit. "withered."

13. *shall I . . . which am old?* Actually it was to Abraham's extreme age that she had referred. God varied the statement so as not to give cause for quarrel between husband and wife, say the Rabbis.

14. *is anything too hard for the Lord?* Or, "Is anything too wonderful for the Lord?"

שני טו וּלְשָׂרָה בֵן׃ וַתְּכַחֵשׁ שָׂרָה ׀ לֵאמֹר לֹא צָחַקְתִּי כִּי ׀
16 יָרֵאָה וַיֹּאמֶר ׀ לֹא כִּי צָחָקְתְּ׃ וַיָּקֻמוּ מִשָּׁם הָאֲנָשִׁים
וַיַּשְׁקִפוּ עַל־פְּנֵי סְדֹם וְאַבְרָהָם הֹלֵךְ עִמָּם לְשַׁלְּחָם׃
17 וַיהוָה אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה׃
18 וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרְכוּ־בוֹ כֹּל גּוֹיֵי
19 הָאָרֶץ׃ כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ
אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן
כ הָבִיא יְהוָה עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃ וַיֹּאמֶר
יְהוָה זַעֲקַת סְדֹם וַעֲמֹרָה כִּי־רָבָּה וְחַטָּאתָם כִּי כָבְדָה
21 מְאֹד׃ אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ ׀

מלעיל v. 21.

16. *to bring them on the way.* The final act of courtesy of a gracious host.

17–33. Abraham's Intercession for Sodom

17. *the Lord said.* Equivalent to "the Lord thought"; a usage often found in the Bible.

18. *blessed in him.* See on xii, 3.

19 *for I have known him.* *i.e.* regarded and chosen him; cf. Amos iii, 2, "You only have I known of all the families of the earth"; Psalm i, 6, "the Lord knoweth the way of the righteous." God's choice of Abraham is no arbitrary election.

command his children. Or, "charge his children." An important doctrine is here taught in connection with the word "command," יצוה, which has played a conspicuous part in Jewish life. It is the sacred duty of the Israelite to transmit the Jewish heritage to his children after him. The last injunction of the true Jewish father to his children is that they walk in "the way of the Lord" and live lives of probity and goodness. These injunctions were often put in writing; and this custom has given rise to a distinct type of literary production, the Jewish Ethical Will (צוואה).

justice and judgement. "Righteousness and justice" (AJ).

round, and Sarah shall have a son.* ii 15. Then Sarah denied saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17. And the Lord said, Shall I hide from Abraham that which I do; 18. seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgement; to the end that the Lord may bring upon Abraham that which he hath spoken of him. 20. And the Lord said, Verily the cry of Sodom and Gomorrah is great, and verily their sin is very grievous; 21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto

20. *the cry of Sodom.* The cries of those who suffered from the atrocious wickedness of the inhabitants of Sodom and who implored Heaven's vengeance against their cruel oppressors (Ezek. XVI, 49). The following legend graphically describes their hatred of all strangers and their fiendish punishment of all who departed from their ways. A girl, overcome by pity, supplied food to a poor stranger. On detection, she was stripped, bound, daubed with honey and placed on the roof under the burning sun to be devoured by the bees.

their sin. Exemplified in the narrative of the next chapter.

21. *I will go down now.* An anthropomorphic expression, as in XI, 7, to convey the idea that before God decided to punish the dwellers of the cities, "He descended," as it were, to obtain ocular proof of, or extenuating circumstances for, their crimes.

22 כָּלָה וְאִם־לֹא אֵדָעָה׃ וַיִּפְנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה
23 וְאַבְרָהָם עוֹדֶנּוּ עֹמֵד לִפְנֵי יְהוָה׃ וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר
24 הַאַף תִּסְפֶּה צַדִּיק עִם־רָשָׁע׃ אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִם
בְּתוֹךְ הָעִיר הַאַף תִּסְפֶּה וְלֹא־תִשָּׂא לַמָּקוֹם לְמַעַן חֲמִשִּׁים
כה הַצַּדִּיקִם אֲשֶׁר בְּקִרְבָּהּ׃ חָלִלָה לְּךָ מֵעֲשֹׂת ׀ כַּדָּבָר
הַזֶּה לְהָמִית צַדִּיק עִם־רָשָׁע וְהָיָה כַצַּדִּיק כָּרָשָׁע חָלִלָה
26 לָּךְ הֲשֹׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט׃ וַיֹּאמֶר יְהוָה

22. *from thence.* From the place to which Abraham had accompanied them.

23. The remainder of the chapter forms one of the sublimest passages in the Bible or out of the Bible. Abraham's plea for Sodom is a signal illustration of his nobility of character. Amid the hatreds and feuds of primitive tribes who glorified brute force and despised pity, Abraham proves true to his new name and embraces in his sympathy all the children of men. Even the wicked inhabitants of Sodom were his brothers, and his heart overflows with sorrow over their doom. The unique dialogue between God and Abraham teaches two vital lessons; first, the supreme value of righteousness; and, secondly, God's readiness to pardon (Ezek. xxxiii, 11), if only He can do so consistently with justice.

drew near. By the act of prayer (Abarbanel).

consume. Sweep away.

righteous . . . wicked. i.e. "innocent . . . guilty." Abraham rests his case on the conviction that the action of God cannot be arbitrary but only in accordance with perfect justice. In an indiscriminate destruction, however, all the inhabitants, whether good or wicked, would share the same fate. Abraham pleads that as it would not be just to destroy the righteous, therefore, in order to save the righteous, the judgment which had been pronounced over the cities should be stayed. (Ryle). This intercession on behalf of Sodom and Gomorrah—Abraham arguing with God, yea, bargaining with Him, to save their depraved inhabitants from merited destruction—is the highest spiritual pinnacle reached by the Patriarch. Its grandeur exceeds even the willingness to sacrifice his son at the Divine bidding. Within his breast there was a

me; and if not, I will know. 22. And the men
turned from thence, and went toward Sodom:
but Abraham stood yet before the Lord. 23. And
Abraham drew near, and said, Wilt thou consume
the righteous with the wicked? 24. Peradventure
there be fifty righteous within the city: wilt thou
consume and not spare the place for the fifty
righteous that are therein? 25. That be far from
thee to do after this manner, to slay the righteous
with the wicked, that so the righteous should be as
the wicked; that be far from thee: shall not the
Judge of all the earth do right? 26. And the

conflict between his sense of justice that the wicked must pay the penalty of their misdeeds, and his anguish at the thought that human beings were about to perish.

24. *spare.* Forgive.

25. *far from thee.* *i.e.* it would be unworthy of Thee (Mendelssohn).

shall not the judge of all the earth do right? These words have been well described as an "epochal sentence in the Bible" (Zangwill). They make Justice the main pillar of God's Throne: without it, the whole idea of the Divine totters. Justice, it is true, is not the only ethical quality in God or man, nor is it the highest quality; but it is the basis for all the others. "That which is above justice must be based on justice, and include justice, and be reached through justice" (Henry George). Only Israel, the Justice-intoxicated people, in time became רחמנים בני רחמנים, "merciful children of merciful ancestors." The boldness of the Patriarch's ringing challenge, the universality of the phrase "all the earth," and the absolute conviction that the infinite might of God must be controlled by the decrees of Justice—that, in fact, an unjust God would be a contradiction in terms—are truly extraordinary. Despite the lapse of thousands of years, mankind has not yet fully grasped this lofty conception of God and its ethical consequences in human society. "When Abraham could not find fifty righteous men in Sodom, and pleaded on behalf of

אִם־אֶמְצָא בִסְדֹם חֲמִשִּׁים צַדִּיקִם בְּתוֹךְ הָעִיר וְנָשָׂאתִי
27 לְכָל־הַמָּקוֹם בַּעֲבוּרָם׃ וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא
28 הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃ אוּלַי יַחְסְרוּן
חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה הֲתַשְׁחִית בַּחֲמִשָּׁה אֶת־כָּל־
הָעִיר וַיֹּאמֶר לֹא אַשְׁחִית אִם־אֶמְצָא שָׁם אַרְבָּעִים וַחֲמִשָּׁה׃
29 וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמַר אוּלַי יִמָּצְאוּן שָׁם אַרְבָּעִים
ל וַיֹּאמֶר לֹא אֶעֱשֶׂה בַּעֲבוּר הָאַרְבָּעִים׃ וַיֹּאמֶר אַל־נָא יִחַר
לַאדֹנָי וַאֲדַבֵּרָה אוּלַי יִמָּצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא
31 אֶעֱשֶׂה אִם־אֶמְצָא שָׁם שְׁלֹשִׁים׃ וַיֹּאמֶר הִנֵּה־נָא הוֹאַלְתִּי
לְדַבֵּר אֶל־אֲדֹנָי אוּלַי יִמָּצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא
32 אַשְׁחִית בַּעֲבוּר הָעֶשְׂרִים׃ וַיֹּאמֶר אַל־נָא יִחַר לַאדֹנָי
וַאֲדַבְּרָה אַךְ־הַפַּעַם אוּלַי יִמָּצְאוּן שָׁם עֲשָׂרָה וַיֹּאמֶר לֹא
33 אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה׃ וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כִּלָּה לְדַבֵּר
אֶל־אַבְרָהָם וְאַבְרָהָם שָׁב לִמְקֹמוֹ׃ שלישי

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א וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר־

forty, thirty, twenty, ten, that the great city might be spared, do you think God did not know all the time that there were not even ten righteous men in Sodom? But God wanted our father Abraham to show whether he was a man or no; and didn't he show himself a man!" (Arnold Zweig).

33. *returned unto his place.* From where Abraham prayed, unto his own abode, Mamre; see v. 1.

CHAPTER XIX. THE ANGELS, SODOM AND LOT

1. *angels.* This is the first time the visitors are referred to by this term.

in the gate of Sodom. *i.e.* the passage beneath the city-

Lord said, If I find in Sodom fifty righteous
within the city, then I will spare all the place for
their sake. 27. And Abraham answered and said,
Behold now, I have taken upon me to speak unto
the Lord, which am but dust and ashes: 28. per-
adventure there shall lack five of the fifty
righteous: wilt thou destroy all the city for lack
of five? And he said, I will not destroy it, if I
find there forty and five. 29. And he spake unto
him yet again, and said, Peradventure there shall
be forty found there. And he said, I will not do
it for the forty's sake. 30. And he said, Oh let
not the Lord be angry, and I will speak: per-
adventure there shall thirty be found there. And
he said, I will not do it, if I find thirty there.
31. And he said, Behold now, I have taken upon
me to speak unto the Lord: peradventure there
shall be twenty found there. And he said, I will
not destroy it for the twenty's sake. 32. And he
said, Oh let not the Lord be angry, and I will
speak yet but this once: peradventure ten shall
be found there. And he said, I will not destroy
it for the ten's sake. 33. And the Lord went his
way, as soon as he had left communing with
Abraham: and Abraham returned unto his place.*iii

CHAPTER XIX

19 1. And the two angels came to Sodom at even;
and Lot sat in the gate of Sodom: and Lot saw

wall, where people congregate in the East to converse, transact business, or have their disputes adjudicated.

סְדֹם וַיַּרְא־לוֹט וַיָּקָם לִקְרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה׃
2 וַיֹּאמֶר הִנֶּה־נָּא אֲדֹנַי סוּרוּ נָא אֶל־בֵּית עַבְדְּכֶם וְלִינוּ
וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
3 לֹּא כִּי בָרְחוֹב נָלִין׃ וַיִּפְצַר־בָּם מְאֹד וַיָּסֻרוּ אֵלָיו וַיָּבֹאוּ
4 אֶל־בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמַצּוֹת אָפָה וַיֹּאכֵלוּ׃ טֶרֶם
יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם נָסַבּוּ עַל־הַבַּיִת מִנַּעַר
ה וְעַד־זָקֵן כָּל־הָעָם מִקָּצֶה׃ וַיִּקְרְאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ
אַיֵּה הָאֲנָשִׁים אֲשֶׁר־בָּאוּ אֵלֶיךָ הַלָּיְלָה הוֹצִיאֵם אֵלֵינוּ
6 וְנֵדְעָה אֹתָם׃ וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתְחָה וְהַדֶּלֶת סָגַר
7 8 אַחֲרָיו׃ וַיֹּאמַר אַל־נָא אַחַי תָּרֵעוּ׃ הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת
אֲשֶׁר לֹא־יָדְעוּ אִישׁ אוֹצִיאָה־נָּא אֶתְהֶן אֲלֵיכֶם וַעֲשׂוּ לָהֶן
כַּטּוֹב בְּעֵינֵיכֶם רַק לָאֲנָשִׁים הָאֵל אַל־תַּעֲשׂוּ דָבָר כִּי־עַל־
9 כֵּן בָּאוּ בְּצֵל קֹרָתִי׃ וַיֹּאמְרוּ ׀ גֶּשׁ־הָלְאָה וַיֹּאמְרוּ הָאֶחָד
בָּא־לָגוּר וַיִּשְׁפֹּט שָׁפוֹט עַתָּה נָרַע לְךָ מֵהֶם וַיִּפְצְרוּ בָאִישׁ

v. 2 חול ibid. ל׳ דגושה v. 4 קמץ בסגולתא v. 8 סבירין האלה

2. *your servant's house.* Being a resident of a city, Lot dwelt in a "house," whereas Abraham's abode was a "tent."

street. The "square" of the city; and the climate being warm, it would be a natural place where a homeless visitor would spend the night.

3. *unleavened bread.* Which could be baked rapidly.

4. *all the people.* Emphasis is here laid on the fact that the inhabitants were all addicted to unnatural depravity. The rejection of Abraham's plea was, therefore, justified.

8. *my roof.* The duty of protecting a guest is sacred in the East. As soon as a stranger had touched the tent-rope, he could claim guest-right. But the price which Lot was prepared to pay seems too high in our eyes, though a different view would present itself to the Oriental in those times.

9. *this one fellow.* An expression of contempt.

them, and rose up to meet them; and he bowed himself with his face to the earth; 2. and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night. 3. And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter; 5. and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 6. And Lot went out unto them to the door, and shut the door after him. 7. And he said, I pray you, my brethren, do not so wickedly. 8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; forasmuch as they are come under the shadow of my roof. 9. And they said, Stand back. And they said, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore

to sojourn. *i.e.* this newcomer presumes to judge our actions, and interfere with our customs!

needs be a judge. "Play the judge" (AJ.)

י בְּלוֹט מְאֹד וַיִּגְּשׁוּ לִשְׁבֹּר הַדָּלֶת׃ וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־
יָדָם וַיָּבִיאוּ אֶת־לוֹט אֲלֵיהֶם הַבָּיְתָה וְאֶת־הַדֶּלֶת סָגָרוּ׃
11 וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פֶּתַח הַבַּיִת הִכּוּ בַּסַּנְוֵרִים מִקָּטֹן
12 וְעַד־גָּדוֹל וַיִּלְאוּ לִמְצֹא הַפָּתַח׃ וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־
לוֹט עֹד מִי־לְךָ פֹה חָתָן וּבָנֶיךָ וּבְנֹתֶיךָ וְכֹל אֲשֶׁר־לְךָ בָּעִיר
13 הוֹצֵא מִן־הַמָּקוֹם׃ כִּי־מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה
כִּי־גָדְלָה צַעֲקָתָם אֶת־פְּנֵי יְהוָה וַיְשַׁלְּחֵנוּ יְהוָה לְשַׁחֲתָהּ׃
14 וַיֵּצֵא לוֹט וַיְדַבֵּר ׀ אֶל־חֲתָנָיו ׀ לֹקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ
צְּאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מַשְׁחִית יְהוָה אֶת־הָעִיר וַיְהִי
טו כִמְצַחֵק בְּעֵינֵי חֲתָנָיו׃ וּכְמוֹ הַשַּׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים
בְּלוֹט לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ
16 הַנִּמְצָאֹת פֶּן־תִּסָּפֶה בַּעֲוֺן הָעִיר׃ וַיִּתְמַהְמָהּ ׀ וַיַּחֲזִיקוּ
הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו בְּחֶמְלַת
17 יְהוָה עָלָיו וַיֹּצִאֻהוּ וַיַּנִּחֻהוּ מִחוּץ לָעִיר׃ וַיְהִי כְהוֹצִיאָם
אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל־נַפְשֶׁךָ אַל־תַּבִּיט אַחֲרֶיךָ
18 וְאַל־תַּעֲמֹד בְּכָל־הַכִּכָּר הָהָרָה הִמָּלֵט פֶּן־תִּסָּפֶה׃ וַיֹּאמֶר
19 לוֹט אֲלֵהֶם אַל־נָא אֲדֹנָי׃ הִנֵּה־נָא מָצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ

v. 14. צ׳ דגושה   v. 18. קדש

11. *blindness.* The Heb. word occurs again only in II Kings, VI, 18, and denotes a temporary loss of vision.

12. *any besides.* Lot's household is to be saved with him.

14. *as one that mocked.* "As one that jested" (AJ).

15. *iniquity.* As in IV, 13, the Heb. word for "iniquity" means also its consequence, "punishment."

16. *but he lingered.* Either to collect his valuables, or he was reluctant to leave. All that Scripture tells of Lot is characteristic of a weak, irresolute character.

17. *that he said.* The angel whose mission it was to rescue Lot.

the Plain. See on XIII, 10; and for *the mountain*, see on XIV, 10.

upon the man, even Lot, and drew near to break
the door. 10. But the men put forth their hand,
and brought Lot into the house to them, and
shut to the door. 11. And they smote the men
that were at the door of the house with blindness,
both small and great: so that they wearied
themselves to find the door. 12. And the men
said unto Lot, Hast thou here any besides? son
in law, and thy sons, and thy daughters, and
whomsoever thou hast in the city; bring them
out of the place: 13. for we will destroy this place,
because the cry of them is waxen great before the
Lord; and the Lord hath sent us to destroy it.
14. And Lot went out, and spake unto his sons
in law which married his daughters, and said,
Up, get you out of this place; for the Lord will
destroy the city. But he seemed unto his sons
in law as one that mocked. 15. And when the
morning arose, then the angels hastened Lot,
saying, Arise, take thy wife, and thy two daughters
which are here; lest thou be consumed in the
iniquity of the city. 16. But he lingered; and
the men laid hold upon his hand, and upon the
hand of his wife, and upon the hand of his two
daughters; the Lord being merciful unto him:
and they brought him forth, and set him without
the city. 17. And it came to pass, when they had
brought them forth abroad, that he said, Escape
for thy life; look not behind thee, neither stay
thou in all the Plain; escape to the mountain,
lest thou be consumed. 18. And Lot said unto
them, Oh, not so, my lord: 19. behold now, thy

וַתַּגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת־נַפְשִׁי
וְאָנֹכִי לֹא אוּכַל לְהִמָּלֵט הָהָרָה פֶּן־תִּדְבָּקַנִי הָרָעָה וָמַתִּי׃
כ הִנֵּה־נָא הָעִיר הַזֹּאת קְרֹבָה לָנוּס שָׁמָּה וְהִוא מִצְעָר
רביעי 21 אִמָּלְטָה נָּא שָׁמָּה הֲלֹא מִצְעָר הִוא וּתְחִי נַפְשִׁי׃ וַיֹּאמֶר
אֵלָיו הִנֵּה נָשָׂאתִי פָנֶיךָ גַּם לַדָּבָר הַזֶּה לְבִלְתִּי הָפְכִּי אֶת־
22 הָעִיר אֲשֶׁר דִּבַּרְתָּ׃ מַהֵר הִמָּלֵט שָׁמָּה כִּי לֹא אוּכַל
לַעֲשׂוֹת דָּבָר עַד־בֹּאֲךָ שָׁמָּה עַל־כֵּן קָרָא שֵׁם־הָעִיר
23 24 צוֹעַר׃ הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צֹעֲרָה׃ וַיהוָה
הִמְטִיר עַל־סְדֹם וְעַל־עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן־
כה הַשָּׁמָיִם׃ וַיַּהֲפֹךְ אֶת־הֶעָרִים הָאֵל וְאֵת כָּל־הַכִּכָּר וְאֵת
26 כָּל־יֹשְׁבֵי הֶעָרִים וְצֶמַח הָאֲדָמָה׃ וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו
27 וַתְּהִי נְצִיב מֶלַח׃ וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם
28 אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי יְהוָה׃ וַיַּשְׁקֵף עַל־פְּנֵי סְדֹם

v. 19. פתח בס״פ v. 21. פתח בס״פ v. 25. סבירין האלה

19. *the evil.* The disaster.

20. *a little one.* It is so insignificant in size; and therefore, it is a small favour he is asking for, when pleading that it be spared.

and my soul shall live. i.e. my life be spared.

22. *Zoar.* That is, "Little."

26. *a pillar of salt.* She looked back and lingered behind, to be overtaken by the brimstone and fire from which the others escaped. A similar fate befel lingering refugees at Pompeii. "Her body became encrusted and saturated with a nitrous and saline substance, that very likely preserved it for some time from decay" (De Sola). Ancient writers refer to this pillar as being still in existence. Josephus claims to have seen it.

27. *Abraham.* After a restless night, his heart heavy with the knowledge of what was about to befall the five cities, he rises early in the morning to gaze with compassionate eyes upon the fulfilment of the Divine decree.

servant hath found grace in thy sight, and thou
hast magnified thy mercy, which thou hast
shewed unto me in saving my life; and I cannot
escape to the mountain, lest the evil overtake
me, and I die: 20. behold now, this city is near
to flee unto, and it is a little one: Oh, let me
escape thither, (is it not a little one?) and my
soul shall live.* iv 21. And he said unto him, See,
I have accepted thee concerning this thing also,
that I will not overthrow the city of which thou
hast spoken. 22. Haste thee, escape thither;
for I cannot do any thing till thou be come
thither. Therefore the name of the city was
called Zoar. 23. The sun was risen upon the
earth when Lot came unto Zoar. 24. Then the
Lord rained upon Sodom and upon Gomorrah
brimstone and fire from the Lord out of heaven;
25. and he overthrew those cities, and all the
Plain, and all the inhabitants of the cities, and
that which grew upon the ground. 26. But his
wife looked back from behind him, and she
became a pillar of salt. 27. And Abraham gat
up early in the morning to the place where he
had stood before the Lord: 28. and he looked

28. Archaeological Exploration has now (1924) established the existence of an early Canaanite civilisation in the Plain. The pottery and *all* the other ancient finds, however, are older than the eighteenth pre-Christian century at the latest, and point to a great convulsion of nature, which destroyed the towns to the south of the Dead Sea (Albright). There is a total absence of any trace of civilisation from that time till probably the Byzantine period—2,500 years after Abraham (Kyle's *Explorations at Sodom*, 1929).

וַעֲמֹרָה וְעַל כָּל־פְּנֵי אֶרֶץ הַכִּכָּר וַיַּרְא וְהִנֵּה עָלָה קִיטֹר
29 הָאָרֶץ כְּקִיטֹר הַכִּבְשָׁן׃ וַיְהִי בְּשַׁחֵת אֱלֹהִים אֶת־עָרֵי
הַכִּכָּר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיְשַׁלַּח אֶת־לוֹט מִתּוֹךְ
ל הַהֲפֵכָה בַּהֲפֹךְ אֶת־הֶעָרִים אֲשֶׁר־יָשַׁב בָּהֵן לוֹט׃ וַיַּעַל
לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר וּשְׁתֵּי בְנֹתָיו עִמּוֹ כִּי יָרֵא לָשֶׁבֶת
31 בְּצוֹעַר וַיֵּשֶׁב בַּמְּעָרָה הוּא וּשְׁתֵּי בְנֹתָיו׃ וַתֹּאמֶר הַבְּכִירָה
אֶל־הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ
32 כְּדֶרֶךְ כָּל־הָאָרֶץ׃ לְכָה נַשְׁקֶה אֶת־אָבִינוּ יַיִן וְנִשְׁכְּבָה
33 עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע׃ וַתַּשְׁקֶיןָ אֶת־אֲבִיהֶן יַיִן בַּלַּיְלָה
הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדַע בְּשִׁכְבָהּ
34 וּבְקוּמָהּ׃ וַיְהִי מִמָּחֳרָת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה
הֵן־שָׁכַבְתִּי אֶמֶשׁ אֶת־אָבִי נַשְׁקֶנּוּ יַיִן גַּם־הַלַּיְלָה וּבֹאִי
לה שִׁכְבִי עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע׃ וַתַּשְׁקֶיןָ גַּם בַּלַּיְלָה הַהוּא
אֶת־אֲבִיהֶן יָיִן וַתָּקָם הַצְּעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדַע
36 37 בְּשִׁכְבָהּ וּבְקֻמָהּ׃ וַתַּהֲרֶיןָ שְׁתֵּי בְנוֹת־לוֹט מֵאֲבִיהֶן׃ וַתֵּלֶד

v. 33. בספרין הדא ibid. נקוד על ו

29. *remembered Abraham.* Gives the reason why Lot had been spared.

30. *he feared.* That God might yet include Zoar in the general destruction originally intended for all the five cities; and it seems that after his departure it was likewise destroyed by fire.

31. *there is not a man.* Some commentators state that Lot's daughters believed that the destruction had been universal, and that but for them the world would be completely depopulated. This explanation is untenable, seeing that they had just left Zoar. Their conduct does not admit of any extenuation: they were true children of Sodom.

32. *wine.* The mountainous country of Moab is full of caves; and the Midrash states that the inhabitants used to store their wines in such caves.

toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

29. And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.
31. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the
earth: 32. come, let us make our father drink wine, and we will lie with him, that we may
preserve seed of our father. 33. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when
she arose. 34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve
seed of our father. 35. And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose.
36. Thus were both the daughters of Lot with child
by their father. 37. And the firstborn bare a

הַבְּכִירָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אֲבִי־מוֹאָב עַד־
38 הַיּוֹם׃ וְהַצְּעִירָה גַם־הִוא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי
הוּא אֲבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם׃ ס

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כ
א וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה הַנֶּגֶב וַיֵּשֶׁב בֵּין־קָדֵשׁ וּבֵין
2 שׁוּר וַיָּגָר בִּגְרָר׃ וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אֲחֹתִי
3 הִוא וַיִּשְׁלַח אֲבִימֶלֶךְ מֶלֶךְ גְּרָר וַיִּקַּח אֶת־שָׂרָה׃ וַיָּבֹא
אֱלֹהִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת
4 עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל׃ וַאֲבִימֶלֶךְ
ה לֹא קָרַב אֵלֶיהָ וַיֹּאמַר אֲדֹנָי הֲגוֹי גַּם־צַדִּיק תַּהֲרֹג׃ הֲלֹא
הוּא אָמַר־לִי אֲחֹתִי הִוא וְהִיא־גַם־הִוא אָמְרָה אָחִי הוּא
6 בְּתָם־לְבָבִי וּבְנִקְיֹן כַּפַּי עָשִׂיתִי זֹאת׃ וַיֹּאמֶר אֵלָיו הָאֱלֹהִים
בַּחֲלֹם גַּם אָנֹכִי יָדַעְתִּי כִּי בְתָם־לְבָבְךָ עָשִׂיתָ זֹּאת וָאֶחְשֹׂךְ
גַּם־אָנֹכִי אוֹתְךָ מֵחֲטוֹ־לִי עַל־כֵּן לֹא־נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ׃

v. 6. חסר א׳

37. *Moab.* The name is explained as though it were the equivalent of *me-ab,* "from a father."

38. *Ben-ammi.* "The son of my people," or, "the son of my father's kin."

Chapter XX. Abimelech

The promise and hope of a son seems to have rejuvenated Sarah. She is taken into the harem of the king of Gerar.

1. *from thence.* From the terebinths of Mamre; see xviii, 1.

South. The Negeb; see on xii, 9.

Kadesh and Shur. See on xiv, 7 and xvi, 7.

Gerar. Probably the Wady Jerur, 13 miles S.W. of Kadesh.

son, and called his name Moab: the same is the
father of the Moabites unto this day. 38. And
the younger, she also bare a son, and called his
name Ben-ammi: the same is the father of the
children of Ammon unto this day.

CHAPTER XX

20 1. And Abraham journeyed from thence toward
the land of the South, and dwelt between Kadesh
and Shur; and he sojourned in Gerar. 2. And
Abraham said of Sarah his wife, She is my sister:
and Abimelech king of Gerar sent, and took
Sarah. 3. But God came to Abimelech in a
dream of the night, and said unto him, Behold,
thou art but a dead man, because of the woman
which thou hast taken; for she is a man's wife.
4. Now Abimelech had not come near her: and
he said, Lord, wilt thou slay even a righteous
nation? 5. Said he not himself unto me, She is
my sister? and she, even she herself said, He is
my brother: in the integrity of my heart and
the innocency of my hands have I done this.
6. And God said unto him in the dream, Yea, I
know that in the integrity of thy heart thou hast
done this, and I also withheld thee from sinning
against me: therefore suffered I thee not to

2. *my sister.* Abraham adopts the same precautions as when he was in Egypt; cf. XII, 13f.

Abimelech. Abimilki is the name of the Egyptian governor of Tyre in the Tell-el-Amarna tablets.

and took Sarah. Had her brought to his harem.

3. *thou art but a dead man.* "Thou shalt die" (AJ).

4. *a righteous nation.* "Innocent folk" (Moffat).

7 וְעַתָּה הָשֵׁב אֵשֶׁת־הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵּל בַּעַדְךָ
וֶחְיֵה וְאִם־אֵינְךָ מֵשִׁיב דַּע כִּי־מוֹת תָּמוּת אַתָּה וְכָל־אֲשֶׁר־
8 לָךְ׃ וַיַּשְׁכֵּם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־עֲבָדָיו וַיְדַבֵּר
אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירְאוּ הָאֲנָשִׁים מְאֹד׃
9 וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מֶה־עָשִׂיתָ לָּנוּ וּמֶה־
חָטָאתִי לָךְ כִּי־הֵבֵאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה גְדֹלָה
י מַעֲשִׂים אֲשֶׁר לֹא־יֵעָשׂוּ עָשִׂיתָ עִמָּדִי׃ וַיֹּאמֶר אֲבִימֶלֶךְ
11 אֶל־אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה׃ וַיֹּאמֶר
אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין־יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה
12 וַהֲרָגוּנִי עַל־דְּבַר אִשְׁתִּי׃ וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא
13 אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃ וַיְהִי כַּאֲשֶׁר הִתְעוּ
אֹתִי אֱלֹהִים מִבֵּית אָבִי וָאֹמַר לָהּ זֶה חַסְדֵּךְ אֲשֶׁר תַּעֲשִׂי
עִמָּדִי אֶל כָּל־הַמָּקוֹם אֲשֶׁר נָבוֹא שָׁמָּה אִמְרִי־לִי אָחִי
14 הוּא׃ וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחֹת וַיִּתֵּן
טו לְאַבְרָהָם וַיָּשֶׁב לוֹ אֵת שָׂרָה אִשְׁתּוֹ׃ וַיֹּאמֶר אֲבִימֶלֶךְ

7. *a prophet.* This is the first time the word occurs in the Bible. It is here used to denote a man who stands in a specially near relationship to God, and is consequently under the Divine protection.

10. *what sawest thou?* *i.e.* what hadst thou in view?

12. *daughter of my father.* The Bible sometimes uses "son" and "daughter" to denote a grandson or granddaughter (cf. IX, 24). Sarah may well have been Terah's granddaughter and Abraham's niece. Nachmanides, in his Commentary, severely denounces the Patriarch's conduct on the ground that it again imperilled his wife; and he adds that it makes no difference whether Abraham told Abimelech the truth in calling Sarah his "sister," inasmuch as he suppressed the all-important fact that she was also his wife. Scripture impartially relates both the failings and the virtues of its heroes.

touch her. 7. Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 8. And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 11. And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12. And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife: 13. and it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. 14. And Abimelech took sheep and oxen, and menservants and women-servants, and gave them unto Abraham, and restored him Sarah his wife. 15. And Abimelech

13. *God caused me to wander.* The verb is in the plural, which is sometimes used when an Israelite speaks to a heathen; cf. also XXXI, 53 and Isa. XXIV, 9. It may also be the "plural of Majesty," cf. I, 26.

16 הִנֵּ֥ה אַרְצִ֖י לְפָנֶ֑יךָ בַּטּ֥וֹב בְּעֵינֶ֖יךָ שֵֽׁב׃ וּלְשָׂרָ֣ה אָמַ֗ר
הִנֵּ֨ה נָתַ֜תִּי אֶ֤לֶף כֶּ֙סֶף֙ לְאָחִ֔יךְ הִנֵּ֤ה הוּא־לָךְ֙ כְּס֣וּת עֵינַ֔יִם
17 לְכֹ֖ל אֲשֶׁ֣ר אִתָּ֑ךְ וְאֵ֥ת כֹּ֖ל וְנֹכָֽחַת׃ וַיִּתְפַּלֵּ֥ל אַבְרָהָ֖ם אֶל־
הָאֱלֹהִ֑ים וַיִּרְפָּ֨א אֱלֹהִ֜ים אֶת־אֲבִימֶ֧לֶךְ וְאֶת־אִשְׁתּ֛וֹ וְאַמְהֹתָ֖יו
18 וַיֵּלֵֽדוּ׃ כִּֽי־עָצֹ֤ר עָצַר֙ יְהוָ֔ה בְּעַ֥ד כָּל־רֶ֖חֶם לְבֵ֣ית אֲבִימֶ֑לֶךְ
עַל־דְּבַ֥ר שָׂרָ֖ה אֵ֥שֶׁת אַבְרָהָֽם׃ ס

כא CAP. XXI. כא

א וַֽיהוָ֛ה פָּקַ֥ד אֶת־שָׂרָ֖ה כַּאֲשֶׁ֣ר אָמָ֑ר וַיַּ֧עַשׂ יְהוָ֛ה לְשָׂרָ֖ה
2 כַּאֲשֶׁ֥ר דִּבֵּֽר׃ וַתַּהַר֩ וַתֵּ֨לֶד שָׂרָ֧ה לְאַבְרָהָ֛ם בֵּ֖ן לִזְקֻנָ֑יו
3 לַמּוֹעֵ֕ד אֲשֶׁר־דִּבֶּ֥ר אֹת֖וֹ אֱלֹהִֽים׃ וַיִּקְרָ֨א אַבְרָהָ֜ם אֶֽת־
4 שֶׁם־בְּנ֧וֹ הַנּֽוֹלַד־ל֛וֹ אֲשֶׁר־יָֽלְדָה־לּ֥וֹ שָׂרָ֖ה יִצְחָֽק׃ וַיָּ֤מָל
אַבְרָהָם֙ אֶת־יִצְחָ֣ק בְּנ֔וֹ בֶּן־שְׁמֹנַ֖ת יָמִ֑ים כַּאֲשֶׁ֛ר צִוָּ֥ה אֹת֖וֹ
חמישי ה אֱלֹהִֽים׃ וְאַבְרָהָ֖ם בֶּן־מְאַ֣ת שָׁנָ֑ה בְּהִוָּ֥לֶד ל֖וֹ אֵ֥ת יִצְחָ֥ק
6 בְּנֽוֹ׃ וַתֹּ֣אמֶר שָׂרָ֔ה צְחֹ֕ק עָ֥שָׂה לִ֖י אֱלֹהִ֑ים כָּל־הַשֹּׁמֵ֖עַ
7 יִֽצְחַק־לִֽי׃ וַתֹּ֗אמֶר מִ֤י מִלֵּל֙ לְאַבְרָהָ֔ם הֵינִ֥יקָה בָנִ֖ים שָׂרָ֑ה
8 כִּֽי־יָלַ֥דְתִּי בֵ֖ן לִזְקֻנָֽיו׃ וַיִּגְדַּ֥ל הַיֶּ֖לֶד וַיִּגָּמַ֑ל וַיַּ֤עַשׂ אַבְרָהָם֙

v. 8. פתח באתנח

15. *my land.* This offer is to be contrasted with the action of Pharaoh in XII, 19f.

16. *a thousand pieces of silver.* This is not mentioned in v. 14; probably an additional personal gift.

a covering of the eyes. Figurative for "justification"; to make them blind to the wrong which had been done her.

CHAPTER. XXI, 1–21. ISAAC AND ISHMAEL

1. *visited.* i.e. remembered.

as he had said. See XV, 4; XVIII, 10.

at the set time. See XVIII, 14.

3. *Isaac.* See XVII, 19.

said, Behold, my land is before thee: dwell where it pleaseth thee. 16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, it is for thee a covering of the eyes to all that are with thee; and before all men thou art righted. 17. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAPTER XXI

21 1. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. 2. And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.* v 5. And Abraham was an hundred years old, when his son Isaac was born unto him. 6. And Sarah said, God hath prepared laughter for me; every one that heareth will laugh with me. 7. And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.

6. *laughter.* *i.e.* joy; gives an additional reason why the name Isaac was appropriate for the child.

laugh with me. *i.e.* rejoice with me.

9 מִשְׁתֶּה גָדוֹל בְּיוֹם הִגָּמֵל אֶת־יִצְחָק׃ וַתֵּרֶא שָׂרָה אֶת־
י בֶּן־הָגָר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מְצַחֵק׃ וַתֹּאמֶר
לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן־
11 הָאָמָה הַזֹּאת עִם־בְּנִי עִם־יִצְחָק׃ וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי
12 אַבְרָהָם עַל אוֹדֹת בְּנוֹ׃ וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־
יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ
13 שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע׃ וְגַם אֶת־
14 בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֲךָ הוּא׃ וַיַּשְׁכֵּם אַבְרָהָם ׀
בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־
שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר
טו שָׁבַע׃ וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת
16 אַחַד הַשִּׂיחִם׃ וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוֵי

8. *the child was weaned.* Usually at two or even three years ; cf. II Maccabees, VII, 26. Weaning a child is in the East still made the occasion of a family feast.

9. *mocking.* " Making sport " (AJ). The Heb. term usually refers to an act of impurity or idolatry. Or, " Ishmael laughed derisively at the feasting and rejoicing over the child Isaac, inasmuch as he was the elder son and the heir to his father's estate. Hence Sarah's natural desire to drive him out of the house " (Ehrlich).

11. *the thing was very grievous.* For Abraham was attached to Ishmael ; see XVII, 18.

12. *God said unto Abraham.* Probably in a dream during the night ; cf. v. 14.

in Isaac shall thy seed be called. Isaac was to be the Patriarch's heir; and consequently Abraham might act upon Sarah's wish , and send Ishmael away, thus avoiding any dispute later on concerning the inheritance.

14. *skin of water.* Still used in the East.

and the child. Abarbanel shows that the Heb. text can be translated to mean that both Hagar and the lad carried the food and water.

8. And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. 9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. 10. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11. And the thing was very grievous in Abraham's sight on account of his son. 12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 13. And also of the son of the bondwoman will I make a nation, because he is thy seed. 14. And Abraham rose up early in the morning, and took bread and a skin of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. 15. And the water in the bottle was spent, and she cast the child under one of the shrubs. 16. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not look upon

wilderness of Beer-sheba. The town Beersheba, in the extreme South of Palestine, is situated on the border of the desert.

15. *one of the shrubs.* To protect him from the fierce sun.

16. *as it were a bowshot.* *i.e.* within hearing.

קֶשֶׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד וַתֵּשֶׁב מִנֶּגֶד
17 וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ׃ וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר
וַיִּקְרָא מַלְאַךְ אֱלֹהִים ׀ אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ
מַה־לָּךְ הָגָר אַל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר
18 בַּאֲשֶׁר הוּא־שָׁם׃ קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־
19 יָדֵךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ׃ וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ
וַתֵּרֶא בְּאֵר מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֵמֶת מַיִם וַתַּשְׁקְ
כ אֶת־הַנָּעַר׃ וַיְהִי אֱלֹהִים אֶת־הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בַּמִּדְבָּר
21 וַיְהִי רֹבֶה קַשָּׁת׃ וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה
מֵאֶרֶץ מִצְרָיִם׃ פ ששי
22 וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־
אַבְרָהָם לֵאמֹר אֱלֹהִים עִמְּךָ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה׃
23 וְעַתָּה הִשָּׁבְעָה לִּי בֵאלֹהִים הֵנָּה אִם־תִּשְׁקֹר לִי וּלְנִינִי
וּלְנֶכְדִּי כַּחֶסֶד אֲשֶׁר עָשִׂיתִי עִמְּךָ תַּעֲשֶׂה עִמָּדִי וְעִם־
24 הָאָרֶץ אֲשֶׁר־גַּרְתָּה בָּהּ׃ וַיֹּאמֶר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ׃

17. *heard the voice of the lad.* God has pity on the anguish of the alien slave mother, and hears her prayer no less than that of an Abraham.

where he is. lit. "as he now is." The Rabbis deduce from this the doctrine that God, in answering prayer, judges the penitent worshipper *as he is at that moment of his penitence.*

19. *and God opened her eyes. i.e.* she now perceived the well of water which was quite near her, but which in her anguish of mind she had overlooked. "The Hebrew phrase *to open the eyes* is exclusively employed in the figurative sense of receiving new sources of knowledge, not in that of regaining the sense of sight" (Maimonides).

21. *wilderness of Paran.* See on XIV, 6.

his mother took a wife. It was usually the concern of parent to find a wife for the son, cf. XXIV, 3f; XXXIV, 4.

out of the land of Egypt. Her native land.

the death of the child. And she sat over against
him, and lift up her voice, and wept. 17. And
God heard the voice of the lad; and the angel of
God called to Hagar out of heaven, and said unto
her, What aileth thee, Hagar? fear not; for God
hath heard the voice of the lad where he is.
18. Arise, lift up the lad, and hold him in thine
hand; for I will make him a great nation. 19. And
God opened her eyes, and she saw a well of water;
and she went, and filled the bottle with water,
and gave the lad drink. 20. And God was with
the lad, and he grew; and he dwelt in the wilder-
ness, and became an archer. 21. And he dwelt
in the wilderness of Paran: and his mother took
him a wife out of the land of Egypt.* vi

22. And it came to pass at that time, that
Abimelech and Phicol the captain of his host
spake unto Abraham, saying, God is with thee
in all that thou doest: 23. now therefore swear
unto me here by God that thou wilt not deal
falsely with me, nor with my son, nor with my
son's son: but according to the kindness that I
have done unto thee, thou shalt do unto me,
and to the land wherein thou hast sojourned.
24. And Abraham said, I will swear. 25. And

V. 22–34. ALLIANCE BETWEEN ABRAHAM AND ABIMELECH

22. *God is with thee.* Evidenced by the birth of a son to the Patriarch in his old age.

23. *here.* In this place, *i.e.* Beersheba.

kindness. Referring to gifts and permission to dwell in the land, see xx, 14f.

כה וְהוֹכִחַ אַבְרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֹדוֹת בְּאֵר הַמַּיִם אֲשֶׁר
26 גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ׃ וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי
עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אָנֹכִי
27 לֹא שָׁמַעְתִּי בִּלְתִּי הַיּוֹם׃ וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן
28 לַאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית׃ וַיַּצֵּב אַבְרָהָם אֶת־
29 שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדְּהֶן׃ וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם
מָה הֵנָּה שֶׁבַע כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבַדָּנָה׃
ל וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה־לִּי
31 לְעֵדָה כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת׃ עַל־כֵּן קָרָא לַמָּקוֹם
32 הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם׃ וַיִּכְרְתוּ בְרִית
בִּבְאֵר שָׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשֻׁבוּ אֶל־
33 אֶרֶץ פְּלִשְׁתִּים׃ וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם
34 יְהוָה אֵל עוֹלָם׃ וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים׃ פ שביעי

25. *reproved.* While agreeing to the suggested alliance, Abraham stated a grievance ; cf. Lev. XIX, 17, " Thou shalt not hate thy brother in thy heart ; thou shalt surely reprove thy neighbour."

27. *sheep and oxen.* The exchange of gifts on making a treaty.

30. *witness.* The acceptance of the lambs would be equivalent to acknowledging Abraham's right to the possession of the well.

31. *Beer-sheba.* The name is given a double etymology : " the well of seven (lambs)," and " the well of swearing."

33. *and called there on the name of the Lord.* See on XII, 8.

It is noteworthy that the story of Hagar and Ishmael is the Reading for the First Day of Rosh Hashanah : while the next chapter, the intended Sacrifice of Isaac is read on the Second Day. The highest manifestation of the Divine is not to be found in the calling into existence of Nature's elemental forces ; far higher are God's ways manifest in the hearts and souls of men, in the home life of those who do justice, love mercy and walk humbly with their God.

Abraham reproved Abimelech because of the well
of water, which Abimelech's servants had violently
taken away. 26. And Abimelech said, I know not
who hath done this thing: neither didst thou tell
me, neither yet heard I of it, but to-day. 27. And
Abraham took sheep and oxen, and gave them
unto Abimelech; and they two made a covenant.
28. And Abraham set seven ewe lambs of the
flock by themselves. 29. And Abimelech said
unto Abraham, What mean these seven ewe
lambs which thou hast set by themselves?
30. And he said, These seven ewe lambs shalt
thou take of my hand, that it may be a witness
unto me, that I have digged this well. 31. Where-
fore he called that place Beer-sheba; because
there they sware both of them. 32. So they made
a covenant at Beer-sheba: and Abimelech rose
up, and Phicol the captain of his host, and they
returned into the land of the Philistines. 33. And
Abraham planted a tamarisk tree in Beer-sheba,
and called there on the name of the Lord, the
Everlasting God. 34. And Abraham sojourned
in the land of the Philistines many days.*vii

Chapter XXII. The Binding of Isaac (Akedah)

This Chapter is of great importance both in the life of Abraham and in the life of Israel. The aged Patriarch who had longed for a rightful heir ("O Lord God, what wilt Thou give me, seeing that I go childless?") and who had had his longing fulfilled in the birth of Isaac, is now bidden

offer up this child as a burnt offering unto the Lord. The purpose of the command was to apply a supreme test to Abraham's faith, thus strengthening his faith by the heroic exercise of it. The proofs of a man's love of God are his willingness to serve Him with all his heart, all his soul and all his might; as well as his readiness to sacrifice unto Him what is even dearer than life. It was a test safe only in a Divine hand, capable of intervening as He did intervene, and as it was His purpose from the first to intervene, as soon as the spiritual end of the trial was accomplished.

So much for what may be called the *positive* lesson of the Akedah. We shall now examine another side, the great *negative* teaching of this trial of Abraham. The story of the Binding of Isaac opens the age-long warfare of Israel against the abomination of child sacrifice which was rife among the Semitic peoples, as well as their Egyptian and Aryan neighbours. In that age, it was astounding that Abraham's God should have interposed *to prevent* the sacrifice, not that He should have asked for it. A primary purpose of this command, therefore, was to demonstrate to Abraham and his descendants after him that God abhorred human sacrifice with an infinite abhorrence. Unlike the cruel heathen deities, *it was the spiritual surrender alone that God required.* Moses warns his people not to serve God in the manner of the surrounding nations. "For every abomination to the Lord which He hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods" (Deuteronomy XII, 31). All the Prophets alike shudder at this hideous aberration of man's sense of worship, and they do not rest till all Israel shares their horror of this savage custom. It is due to the influence of their teaching that the name *Ge Hinnom*, the valley where the wicked kings practised this horrible rite, became a synonym for "Hell."

A new meaning and influence begins for the Akedah and its demand for man's unconditional surrender to God's will and the behests of God's law, with the Maccabean revolt, when Jews were first called upon to die for their Faith. Abraham's readiness to sacrifice his most sacred affections on the altar of his God, evoked and developed a new ideal in Israel, *the ideal of martyrdom.* The story of Hannah and her seven sons, immortalised in the Second Book of Maccabees, has come down to us in many forms. In one of these, the martyr mother says to her youngest

child, "Go to Abraham our Father, and tell him that I have bettered his instruction. He offered one child to God; I offered seven. He merely bound the sacrifice; I performed it" (Midrash). As persecution deepened during later centuries, the Binding of Isaac was ever in the mind of men and women who might at any moment be given the dread alternative of apostasy or death. Allusions to the Akedah early found their way into the Liturgy; and in time a whole cycle of synagogue hymns (*piyyutim*) grew round it. In the Middle Ages, it gave fathers and mothers the superhuman courage to immolate themselves and their children, rather than see them fall away to idolatry or baptism. English Jews need but think of the soul-stirring tragedy enacted at York Castle in the year 1190 to understand the lines of the modern Jewish poet:

"We have sacrificed all. We have given our wealth,
Our homes, our honours, our land, our health,
Our lives—like Hannah her children seven—
For the sake of the Torah that came from Heaven."

Many to-day have no understanding for martyrdom. They fail to see that it represents the highest moral triumph of humanity—unwavering steadfastness to principle, even at the cost of life. They equally fail to see the lasting influence of such martyrdoms upon the life and character of the nation whose history they adorn. Those who are thus blind to unconquerable courage and endurance naturally display hostility to the whole idea of the Akedah and its place and associations in Jewish thought. "Only a Moloch requires human sacrifices" they petulantly exclaim. But in all human history, there is not a single noble cause, movement or achievement that did not call for sacrifice, nay sacrifice of life itself. Science, Liberty, Humanity, all took their toll of martyrs; and so did and does Judaism. Israel is the classical people of martyrdom. No other people has made similar sacrifices for Truth, Conscience, Human Honour and Human Freedom (Martin Schreiner). Even in our own day, Jewish parents in Eastern and Central European lands have refused, and refuse, fortune and honours for the sake of conscience. What is far harder, they sacrifice the careers of their children whenever these involve disloyalty to the God of their Fathers. Few chapters of the Bible have had a more potent and more lasting influence on the lives and souls of men than the Akedah.

Cap. XXII. כב

כב

א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם
2 וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר קַח־נָא אֶת־
בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ
הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר
3 אֵלֶיךָ׃ וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח
אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם
4 וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים׃ בַּיּוֹם הַשְּׁלִישִׁי
ה וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק׃ וַיֹּאמֶר
אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר
6 נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃ וַיִּקַּח אַבְרָהָם

v. 6. סגול באתנח

1. *prove.* The Authorised Version has the older English "tempt," *i.e.* test; a trial (in older English, "a temptation") is that which puts to the test. A test is never employed for the purpose of injury, but to certify the power of resistance. All his other trials of faith were to be crowned by Abraham's willingness to sacrifice his dearest hope to the will of God. The Rabbis speak of it as the tenth and the greatest of the trials to which he was exposed.

and said unto him. From v. 3 we may deduce that God communicated with Abraham during the night, perhaps in a vision.

2. *take now.* The Heb. is peculiar: the imperative "take" is followed by the Heb. particle נא which means, "I pray thee"—God was speaking to Abraham "as friend to friend," and all thought of harm was excluded. This is the only instance of נא ("I beg of thee") after a Divine command.

thy son, thine only son, whom thou lovest, even Isaac. The repetition indicates the intense strain that was being placed upon Abraham's faith, and the greatness of the sacrifice demanded of him.

the land of Moriah. Jewish tradition identifies the locality with the Temple Mount (II Chron. III, 1).

CHAPTER XXII

22 1. And it came to pass after these things, that
God did prove Abraham, and said unto him,
Abraham; and he said, Here am I. 2. And he
said, Take now thy son, thine only son, whom
thou lovest, even Isaac, and get thee into the
land of Moriah; and offer him there for a burnt
offering upon one of the mountains which I will
tell thee of. 3. And Abraham rose early in the
morning, and saddled his ass, and took two of
his young men with him, and Isaac his son; and
he clave the wood for the burnt offering, and
rose up, and went unto the place of which God
had told him. 4. On the third day Abraham
lifted up his eyes, and saw the place afar off.
5. And Abraham said unto his young men, Abide
ye here with the ass, and I and the lad will go
yonder; and we will worship, and come again to
you. 6. And Abraham took the wood of the

and offer him there. lit. "lift him up" (upon the altar). God, in His command, did not use the word which signifies the *slaying* of the sacrificial victim. From the outset, therefore, there was no intention of accepting a human sacrifice, although Abraham was at first not aware of this.

3. *and Abraham rose early in the morning.* There is no response in words on the part of Abraham. His answer is in deeds. He lost no time in obeying the will of God.

clave the wood. This task, usually left to a servant to perform, he now did himself.

5. *abide ye here.* Desiring to be alone with Isaac at the dread moment of sacrifice.

and come again. Was there an undercurrent of conviction that God would not exact His demand of him? The Rabbis declare that at the moment the Spirit of Prophecy entered into him, and he spoke more truly than he knew.

אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ
7 וְאֶת־הַמַּאֲכֶלֶת* וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃ וַיֹּאמֶר יִצְחָק אֶל־
אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי בְנִי וַיֹּאמֶר הִנֵּה
8 הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה׃ וַיֹּאמֶר אַבְרָהָם אֱלֹהִים
9 יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃ וַיָּבֹאוּ
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם
י אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃ וַיִּשְׁלַח אַבְרָהָם אֶת־
11 יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת* לִשְׁחֹט אֶת־בְּנוֹ׃ וַיִּקְרָא אֵלָיו
מַלְאַךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם ׀ אַבְרָהָם וַיֹּאמֶר
12 הִנֵּנִי׃ וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ
מְאוּמָה כִּי ׀ עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ
13 אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי׃ וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא
וְהִנֵּה־אַיִל אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח
14 אֶת־הָאַיִל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ׃ וַיִּקְרָא אַבְרָהָם שֵׁם־
הַמָּקוֹם הַהוּא יְהוָה ׀ יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה

v. 10. סגול באתנח

6. *the fire. i.e.* the vessel containing glowing embers, by means of which the wood on the altar was to be kindled.

7. *the lamb for a burnt offering.* This simple expression of boyish curiosity heightens the intense pathos of the situation.

so they went both of them together. This phrase is repeated from v. 6. Abraham's answer caused the truth to dawn upon Isaac's mind that *he* was to be the offering.

9. *bound.* Tied together the limbs.

10. *Abraham, Abraham.* This exclamation (Abraham, Abraham !) shows the anxiety of the angel of the Lord to hold Abraham back at the very last moment.

12. *now I know.* All that God desires was proof of Abraham's *willingness* to obey His command ; and the moral surrender had been complete.

burnt offering, and laid it upon Isaac his son;
and he took in his hand the fire and the knife;
and they went both of them together. 7. And
Isaac spake unto Abraham his father, and said,
My father: and he said, Here am I, my son.
And he said, Behold the fire and the wood: but
where is the lamb for a burnt offering? 8. And
Abraham said, God will provide himself the lamb
for a burnt offering, my son: so they went both
of them together. 9. And they came to the place
which God had told him of; and Abraham built
the altar there, and laid the wood in order, and
bound Isaac his son, and laid him on the altar,
upon the wood. 10. And Abraham stretched forth
his hand and took the knife to slay his son.
11. And the angel of the Lord called unto him
out of heaven, and said, Abraham, Abraham:
and he said, Here am I. 12. And he said, Lay
not thine hand upon the lad, neither do thou
any thing unto him: for now I know that thou
fearest God, seeing thou hast not withheld thy
son, thine only son, from me. 13. And Abraham
lifted up his eyes, and looked, and behold, behind
him a ram caught in the thicket by his horns;
and Abraham went and took the ram, and offered
him up for a burnt offering in the stead of his son.
14. And Abraham called the name of that place
Adonai-jireh: as it is said to this day, In the

14. *Adonay-jireh.* *i.e.* "God will see." *Adonay-jireh* is a departure from the Revised Version which here employs a transliteration of the Tetragrammaton.

to this day. *i.e.* it has become a proverbial expression.

טו יֵרָאֶה׃ וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם׃
16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־
17 הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃ כִּי־בָרֵךְ
אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל
18 אֲשֶׁר עַל־שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו׃ וְהִתְבָּרְכוּ
19 בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי׃ וַיָּשָׁב
אַבְרָהָם אֶל־נְעָרָיו וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע
וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע׃ פ מפטיר
כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֻּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה
21 יָלְדָה מִלְכָּה גַם־הִוא בָּנִים לְנָחוֹר אָחִיךָ׃ אֶת־עוּץ בְּכֹרוֹ
22 וְאֶת־בּוּז אָחִיו וְאֶת־קְמוּאֵל אֲבִי אֲרָם׃ וְאֶת־כֶּשֶׂד וְאֶת־חֲזוֹ
23 וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֵת בְּתוּאֵל׃ וּבְתוּאֵל יָלַד אֶת־
רִבְקָה שְׁמֹנָה אֵלֶּה יָלְדָה מִלְכָּה לְנָחוֹר אֲחִי אַבְרָהָם׃
24 וּפִילַגְשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טֶבַח וְאֶת־
גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה׃

in the mount of the Lord he shall be seen. "In the mount where the Lord is seen" (AJ), *i.e.* where He reveals himself —referring to the Temple which was afterwards erected on this mount.

16. *by myself have I sworn.* Moses referred to this oath when he pleaded for Israel; see Exod. XXXII, 13. The expression is the equivalent of, "as I live, saith the Lord," Num. XIV, 28, and elsewhere.

17. *as the sand which is upon the seashore.* "As the sand has been placed as a boundary for the sea, and though the waves thereof roar and toss themselves, yet can they not prevail (Jer. V, 22), so would multitudes of enemies strive in vain to destroy Abraham's descendants; *but thy seed shall possess, etc.*" (Malbim); cf. XXXII, 13.

possess the gate of his enemies. Cf. XXIV, 60. The "gate" of the city was its most important site (see on XIX, 1), and its capture gave one command of the city.

mount of the Lord he shall be seen. 15. And the
angel of the Lord called unto Abraham a second
time out of heaven, 16. and said, By myself have
I sworn, saith the Lord, because thou hast done
this thing, and hast not withheld thy son, thine
only son: 17. that in blessing I will bless thee, and
in multiplying I will multiply thy seed as the
stars of the heaven, and as the sand which is upon
the sea shore; and thy seed shall possess the
gate of his enemies; 18. and in thy seed shall all
the nations of the earth be blessed; because thou
hast obeyed my voice. 19. So Abraham returned
unto his young men, and they rose up and went
together to Beer-sheba; and Abraham dwelt at
Beer-sheba.* m

20. And it came to pass after these things, that it
was told Abraham, saying, Behold, Milcah, she
also hath borne children unto thy brother Nahor;
21. Uz his firstborn, and Buz his brother, and
Kemuel the father of Aram; 22. and Chesed, and
Hazo, and Pildash, and Jidlaph, and Bethuel.
23. And Bethuel begat Rebekah: these eight
did Milcah bear to Nahor, Abraham's brother.
24. And his concubine, whose name was Reumah,
she also bare Tebah, and Gaham, and Tahash, and
Maacah.

18. *be blessed.* See on XII, 2.

20–24. These verses are inserted to give the genealogy of Rebekah, whose life was to be linked with Isaac's.

20. *Milcah and Nahor.* See XI, 29.

22. *Bethuel.* Mentioned again in Chap. XXIV.

For the Lesson from the Prophets, II Kings, IV, 1–37, *see* The Haftorahs, p. 456.

CAP. XXIII. כג

כג

5 ה פ פ פ

א וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים
2 שְׁנֵי חַיֵּי שָׂרָה׃ וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הִוא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ׃
3 וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל־בְּנֵי־חֵת לֵאמֹר׃
4 גֵּר־וְתוֹשָׁב אָנֹכִי עִמָּכֶם תְּנוּ לִי אֲחֻזַּת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה
ה 6 מֵתִי מִלְּפָנָי׃ וַיַּעֲנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ׃ שְׁמָעֵנוּ ׀
אֲדֹנִי נְשִׂיא אֱלֹהִים ׀ אַתָּה בְּתוֹכֵנוּ בְּמִבְחַר קְבָרֵינוּ קְבֹר

v. 2. כ״ף זעירא

V. CHAYYE SARAH

(CHAPTERS XXIII–XXV, 18)

CHAPTER XXIII. DEATH AND BURIAL OF SARAH

1. *an hundred and seven and twenty years.* lit. "a hundred years, and twenty years, and seven years"; and since the word "year" is inserted after every figure, the Rabbis comment: "She was as handsome at one hundred as at the age of twenty; and as sinless at twenty as at seven." (This, according to Luzzatto and Berliner, was the original form of the saying).

2. *Kiriath-arba.* lit. "the city of four." In Judges I, 10, it is stated that Kiriath-arba was the old name of Hebron, and in that city the Israelites slew three giant chieftains, the sons of a man named Arba (see Josh. XV, 13). Hence the city was named after Arba; or it signified the city of these *four* giants.

Hebron. See on XIII, 18.

to mourn. The Hebrew word indicates the loud wailing still usual in the East as a manifestation of grief.

3. *rose up.* This verb is used because the mourner sat and slept on the ground; see II Sam. XII, 16; Lam. II, 10.

children of Heth. *i.e.* the Hittites; see on X, 15.

4. *stranger and a sojourner.* A proverbial phrase describing one whose origin is foreign, and whose period of residence is uncertain (Ryle).

V. CHAYYE SARAH

CHAPTER XXIII

23 1. And the life of Sarah was an hundred and seven and twenty years: these were the years of the life of Sarah. 2. And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 3. And Abraham rose up from before his dead, and spake unto the children of Heth, saying, 4. I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. 5. And the children of Heth answered Abraham, saying unto him, 6. Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of

out of my sight. Better, "*from before me.*"

This is the first reference in the Bible to burial; and the reverential concern which the Patriarch shows to give honourable sepulchre to his dead has been a distinguishing feature among his descendants. *Meth mitzvah*, care of the unburied body of a friendless man, takes precedence over all other commandments. Burial is the Jewish method of disposal of the dead. Tacitus (Hist. v, 5) remarked upon the fact that the Jews buried their dead, instead of burning them. Cremation has always been repugnant to Jewish feeling, and is in total variance with the law and custom of Israel.

6–18. The bargaining which follows, with grandiloquent phrases and lavish offers, not to be taken too seriously by the person addressed, is still typically Oriental.

6. *a mighty prince.* lit. "a prince of God"; similarly, "mountains of God" means "great mountains."

in the choice of our sepulchres. Family or tribal vaults

אֶת־מֵתֶךָ אִישׁ מִמֶּנּוּ אֶת־קִבְרוֹ לֹא־יִכְלֶה מִמְּךָ מִקְּבֹר
7 מֵתֶךָ׃ וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לִבְנֵי־חֵת׃
8 וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יֵשׁ אֶת־נַפְשְׁכֶם לִקְבֹּר אֶת־מֵתִי
9 מִלְּפָנַי שְׁמָעוּנִי וּפִגְעוּ־לִי בְּעֶפְרוֹן בֶּן־צֹחַר׃ וְיִתֶּן־לִי אֶת־
מְעָרַת הַמַּכְפֵּלָה אֲשֶׁר־לוֹ אֲשֶׁר בִּקְצֵה שָׂדֵהוּ בְּכֶסֶף
10 מָלֵא יִתְּנֶנָּה לִּי בְּתוֹכְכֶם לַאֲחֻזַּת־קָבֶר׃ וְעֶפְרוֹן יֹשֵׁב בְּתוֹךְ
בְּנֵי־חֵת וַיַּעַן עֶפְרוֹן הַחִתִּי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת
11 לְכֹל בָּאֵי שַׁעַר־עִירוֹ לֵאמֹר׃ לֹא־אֲדֹנִי שְׁמָעֵנִי הַשָּׂדֶה
נָתַתִּי לָךְ וְהַמְּעָרָה אֲשֶׁר־בּוֹ לְךָ נְתַתִּיהָ לְעֵינֵי בְנֵי־עַמִּי
12 נְתַתִּיהָ לָּךְ קְבֹר מֵתֶךָ׃ וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם הָאָרֶץ׃
13 וַיְדַבֵּר אֶל־עֶפְרוֹן בְּאָזְנֵי עַם־הָאָרֶץ לֵאמֹר אַךְ אִם־אַתָּה
לוּ שְׁמָעֵנִי נָתַתִּי כֶּסֶף הַשָּׂדֶה קַח מִמֶּנִּי וְאֶקְבְּרָה אֶת־

were common in ancient times, and the Hittites gave Abraham permission to select any one of these vaults; but the Patriarch insists on a separate resting-place for his wife. He probably had the intention of being buried there himself. If such was his intention, it was fulfilled ; see XLIX, 29f.

7. *people of the land.* Heb. *Am ha-aretz*, which elsewhere means "the people of the land," and in later Hebrew, "an ignorant person," here means the Council of the Hittites in session. Abraham desired to secure a burial place that should forever remain a possession of his family. Such "freehold" purchase was impossible without the assent of the local Hittite national Council. "The expression *am ha-aretz* occurs 49 times in Scripture. In 42 of these instances it means neither the nation nor an individual boor, but is simply a technical term of Hebrew Politics and signifies what we would call Parliament." Judge Mayer Sulzberger, *The Am ha-aretz; the Ancient Hebrew Parliament*, Philadelphia, 1910.

9. *the cave of Machpelah.* It was a common practice to bury in caves. The word which is the name of the cave and of the locality denotes "double"; possibly because it consisted of two storeys.

us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. 7. And Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. 8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar, 9. that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a burying-place. 10. Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 11. Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. 12. And Abraham bowed himself down before the people of the land. 13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will bury my dead there. 14. And Ephron

full price. lit. "full silver"; Abraham wished to establish an unassailable right to the land by the payment of its value.

10. *Ephron was sitting.* Presiding over the session of the Assembly.

in the audience of all that went in. i.e. publicly; cf. "all the goers-out of the gate of his city," XXXIV, 24.

11 *give I thee.* An expression of conventional politeness, neither intended nor taken literally.

14 טו מָתִי שָׁמָּה׃ וַיַּעַן עֶפְרוֹן אֶת־אַבְרָהָם לֵאמֹר לוֹ׃ אֲדֹנִי
שְׁמָעֵנִי אֶרֶץ אַרְבַּע מֵאֹת שֶׁקֶל־כֶּסֶף בֵּינִי וּבֵינְךָ מַה־
16 הִוא וְאֶת־מֵתְךָ קְבֹר׃ וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל
אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת
שני 17 אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃ וַיָּקָם ׀ שְׂדֵה עֶפְרוֹן
אֲשֶׁר בַּמַּכְפֵּלָה אֲשֶׁר לִפְנֵי מַמְרֵא הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־
18 בּוֹ וְכָל־הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל־גְּבֻלוֹ סָבִיב׃ לְאַבְרָהָם
19 לְמִקְנָה לְעֵינֵי בְנֵי־חֵת בְּכֹל בָּאֵי שַׁעַר־עִירוֹ׃ וְאַחֲרֵי־כֵן
קָבַר אַבְרָהָם אֶת־שָׂרָה אִשְׁתּוֹ אֶל־מְעָרַת שְׂדֵה הַמַּכְפֵּלָה
כ עַל־פְּנֵי מַמְרֵא הִוא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן׃ וַיָּקָם הַשָּׂדֶה
וְהַמְּעָרָה אֲשֶׁר־בּוֹ לְאַבְרָהָם לַאֲחֻזַּת־קָבֶר מֵאֵת בְּנֵי־חֵת׃ ס

15. *what is that betwixt me and thee?* What can such a sum as that just mentioned matter to persons such as we? In this apparently unconcerned tone, the seller indicates the price he wants. The sum demanded, four hundred shekels of silver, is a very substantial sum, perhaps equivalent in purchasing power to from £1,000 to £2,000 in our time. In the contemporary Code of Hammurabi (see on xiv, 1) the wages of a working-man for a year are fixed at six or eight shekels (Bennett).

16. *weighed.* There were no coins of standard size and shape; therefore the pieces of silver had to be weighed before their value could be ascertained.

current money with the merchant. The phrase probably denotes that the silver was in convenient-sized pieces, readily usable in business transactions.

17. *were made sure. i.e.* were assured to Abraham. This verse and the following may well be a citation from the deed of assignment which was drawn up at the purchase. Contracts of this kind, dating from very early Semitic times, have been discovered in large numbers.

answered Abraham, saying unto him, 15. My lord,
hearken unto me: a piece of land worth four
hundred shekels of silver, what is that betwixt
me and thee? bury therefore thy dead. 16. And
Abraham hearkened unto Ephron; and Abraham
weighed to Ephron the silver, which he had named
in the audience of the children of Heth, four
hundred shekels of silver, current money with the
merchant.* ii 17. So the field of Ephron, which
was in Machpelah, which was before Mamre, the
field, and the cave which was therein, and all the
trees that were in the field, that were in all the
border thereof round about, were made sure
18. unto Abraham for a possession in the presence
of the children of Heth, before all that went in at
the gate of his city. 19. And after this, Abraham
buried Sarah his wife in the cave of the field of
Machpelah before Mamre (the same is Hebron),
in the land of Canaan. 20. And the field, and the
cave that is therein, were made sure unto Abraham
for a possession of a burying-place by the children
of Heth.

18. *in the presence of.* The sale was duly witnessed; cf. Jer. xxxii, 12.

For generations, nay centuries, the children of Israel were to have no point of fixity save the sepulchre of the Patriarchs. The Cave of Machpelah is regarded with immense veneration by the Mahommedans, who built a large mosque over it, and until recently altogether excluded both Jews and Christians from viewing it. A visit is still connected with considerable difficulty to a Jew.

Cap. XXIV. כד

כד

א וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיהוָה בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃
2 וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־
3 לוֹ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי׃ וְאַשְׁבִּיעֲךָ בַּיהוָה אֱלֹהֵי
הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת
4 הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ׃ כִּי אֶל־אַרְצִי וְאֶל־
ה מוֹלַדְתִּי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לִבְנִי לְיִצְחָק׃ וַיֹּאמֶר אֵלָיו
הָעֶבֶד אוּלַי לֹא־תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ
הַזֹּאת הֶהָשֵׁב אָשִׁיב אֶת־בִּנְךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ
6 מִשָּׁם׃ וַיֹּאמֶר אֵלָיו אַבְרָהָם הִשָּׁמֶר לְךָ פֶּן־תָּשִׁיב אֶת־
7 בְּנִי שָׁמָּה׃ יְהוָה ׀ אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לְקָחַנִי מִבֵּית
אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וַאֲשֶׁר דִּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי

Chapter XXIV. Rebekah

1. *well stricken in age.* See on xviii, 11.

2. *the elder of his house.* The one who possessed the greatest authority. Although the servant is not named here, it is clear from what was stated in xv, 2 that Eliezer is intended.

put thy hand under my thigh. According to the Biblical idiom, children are said to issue from the "thigh" or "loins" of their father (cf. xlvi, 26). Therefore the formality of placing the hand upon the thigh was taken to signify that if the oath were violated, the children who have issued, or might issue, from the "thigh" would avenge the act of disloyalty.

3. *God of heaven.* Abraham makes his servant swear in the name of the God he himself worshipped; he had converted his servant to the true Faith (see on xii, 5), evidenced by Eliezer's devout conduct throughout the narrative which follows.

daughters of the Canaanites. Who might divert Isaac from the path which his father had mapped out for him; cf. xxviii, 1. This fear of the evil consequences which would

CHAPTER XXIV

24 1. And Abraham was old, and well stricken in
age: and the Lord had blessed Abraham in all
things. 2. And Abraham said unto his servant,
the elder of his house, that ruled over all that he
had, Put, I pray thee, thy hand under my thigh:
3. and I will make thee swear by the Lord, the
God of heaven and the God of the earth, that
thou shalt not take a wife for my son of the
daughters of the Canaanites, among whom I
dwell: 4. but thou shalt go unto my country, and
to my kindred, and take a wife for my son Isaac.
5. And the servant said unto him, Peradventure
the woman will not be willing to follow me unto
this land: must I needs bring thy son again unto
the land from whence thou camest? 6. And
Abraham said unto him, Beware thou that thou
bring not my son thither again. 7. The Lord, the
God of heaven, that took me from my father's
house, and from the land of my nativity, and that
spake unto me, and that sware unto me, saying,

result from intermarriage with heathens is frequently expressed in the Bible; *e.g.*, Deut. VII, 3f.

4. *my country . . . kindred.* Here the reference is to Haran and to the family of his brother Nahor.

5. The meaning is, If I find a suitable wife for Isaac in Haran but the woman is not willing to leave her home, am I to take Isaac to Haran?

6. On no account is Isaac to return to Haran, lest he abandon the Land of Promise.

7. Abraham felt strongly that Isaac's marriage would be an important factor in the fulfilment of the Divine promise. Hence God would help Eliezer in his mission to find a worthy wife for Isaac.

לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ
8 לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִשָּׁם׃ וְאִם־לֹא תֹאבֶה הָאִשָּׁה
לָלֶכֶת אַחֲרֶיךָ וְנִקִּיתָ מִשְּׁבֻעָתִי זֹאת רַק אֶת־בְּנִי לֹא תָשֵׁב
9 שָׁמָּה׃ וַיָּשֶׂם הָעֶבֶד אֶת־יָדוֹ תַּחַת יֶרֶךְ אַבְרָהָם אֲדֹנָיו
שלישי י וַיִּשָּׁבַע לוֹ עַל־הַדָּבָר הַזֶּה׃ וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים
מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ וְכָל־טוּב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־
11 אֲרַם נַהֲרַיִם אֶל־עִיר נָחוֹר׃ וַיַּבְרֵךְ הַגְּמַלִּים מִחוּץ לָעִיר
12 אֶל־בְּאֵר הַמָּיִם לְעֵת עֶרֶב לְעֵת צֵאת הַשֹּׁאֲבֹת׃ וַיֹּאמַר ׀
יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הַקְרֵה־נָא לְפָנַי הַיּוֹם וַעֲשֵׂה־
13 חֶסֶד עִם אֲדֹנִי אַבְרָהָם׃ הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם
14 וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאֹת לִשְׁאֹב מָיִם׃ וְהָיָה הַנַּעֲרָ אֲשֶׁר
אֹמַר אֵלֶיהָ הַטִּי־נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה וְגַם־

v. 14. הנערה קרי

He will send his angel before thee. An expression denoting that God's protection and aid would be given him; cf. Exod. XXIII, 20.

9. *concerning this matter.* lit. "in accordance with this word, *i.e.* on the terms just laid down; namely, if the woman declines to follow him, Eliezer should be free from his obligation.

10. *and the servant took.* Gifts for the bride and her family.

Mesopotamia. Heb. "*Aram-naharaim,*" *i.e.* Aram of the two rivers, Euphrates and Tigris.

the city of Nahor. *i.e.* the city in which Nahor and his family dwelt, Haran.

11. *by the well of water.* The place where a stranger would naturally wait who required information concerning an inhabitant of the city.

12. *send me good speed.* lit. "make it happen before me" (as I desire).

14. *camels to drink also.* Eliezer would only ask a drink of water for himself. The maiden on her own initiative was to suggest water for the camels. Her doing so would be

Unto thy seed will I give this land; he shall
send his angel before thee, and thou shalt take a
wife for my son from thence.
8. And if the woman
be not willing to follow thee, then thou shalt be
clear from this my oath; only thou shalt not
bring my son thither again.
9. And the servant
put his hand under the thigh of Abraham his
master, and sware to him concerning this matter.*iii
10. And the servant took ten camels, of the camels
of his master, and departed; having all goodly
things of his master's in his hand: and he arose,
and went to Mesopotamia, unto the city of Nahor.
11. And he made the camels to kneel down without
the city by the well of water at the time of evening,
the time that women go out to draw water.
12. And he said, O Lord, the God of my master
Abraham, send me, I pray thee, good speed this
day, and shew kindness unto my master Abraham.
13. Behold, I stand by the fountain of water;
and the daughters of the men of the city come
out to draw water:
14. and let it come to pass, that
the damsel to whom I shall say, Let down thy
pitcher, I pray thee, that I may drink; and she
shall say, Drink, and I will give thy camels drink
also: let the same be she that thou hast appointed

evidence of a tender heart. Kindness to animals is a virtue upon which Judaism lays stress. The Talmud declares that a man must not sit down to his meal before giving food to his animals. It is noteworthy that Eliezer decided to make beauty of character the criterion in his selection of a wife for Isaac. He anticipated the writer of Prov. XXXI, 30, who declared, "Favour is deceitful and beauty is vain; but a woman that feareth the Lord she shall be praised."

גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵדַע
טו כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנִי׃ וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר
וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יֻלְּדָה לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת
16 נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃ וְהַנַּעֲרָ טֹבַת מַרְאֶה
מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ
17 וַתָּעַל׃ וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־
18 מַיִם מִכַּדֵּךְ׃ וַתֹּאמֶר שְׁתֵה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־
19 יָדָהּ וַתַּשְׁקֵהוּ׃ וַתְּכַל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב
כ עַד אִם־כִּלּוּ לִשְׁתֹּת׃ וַתְּמַהֵר וַתְּעַר כַּדָּהּ אֶל־הַשֹּׁקֶת וַתָּרָץ
21 עוֹד אֶל־הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב לְכָל־גְּמַלָּיו׃ וְהָאִישׁ
מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ יְהוָה דַּרְכּוֹ אִם־
22 לֹא׃ וַיְהִי כַּאֲשֶׁר כִּלּוּ הַגְּמַלִּים לִשְׁתּוֹת וַיִּקַּח הָאִישׁ נֶזֶם
זָהָב בֶּקַע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל־יָדֶיהָ עֲשָׂרָה זָהָב
23 מִשְׁקָלָם׃ וַיֹּאמֶר בַּת־מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית־
24 אָבִיךְ מָקוֹם לָנוּ לָלִין׃ וַתֹּאמֶר אֵלָיו בַּת־בְּתוּאֵל אָנֹכִי בֶּן־
כה מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר׃ וַתֹּאמֶר אֵלָיו גַּם־תֶּבֶן גַּם־
26 מִסְפּוֹא רַב עִמָּנוּ גַּם־מָקוֹם לָלוּן׃ וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ

v. 16. והנערה קרי v. 19. קמץ בז״ק

15. *Bethuel.* See XXII, 20f.

16. *very fair to look upon.* Rebekah possessed physical beauty as well as goodness of heart.

21. *holding his peace.* *i.e.* wondering in silence.

22. *ring.* *i.e.* nose-ring ; see v. 47.

half a shekel weight. The shekel weighed about half an ounce. These gifts were both a token of gratitude and a means of obtaining the maiden's favourable opinion.

for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. 15. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. 16. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. 17. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water of thy pitcher. 18. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. 19. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. 20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. 21. And the man looked stedfastly on her; holding his peace, to know whether the Lord had made his journey prosperous or not. 22. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; 23. and said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? 24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. 25. She said moreover unto him, We have both straw and provender enough,

27 לַיהוָה׃ וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר רביעי
לֹא־עָזַב חַסְדּוֹ וַאֲמִתּוֹ מֵעִם אֲדֹנִי אָנֹכִי בַּדֶּרֶךְ נָחַנִי יְהוָה
28 בֵּית אֲחֵי אֲדֹנִי׃ וַתָּרָץ הַנַּעֲרָ וַתַּגֵּד לְבֵית אִמָּהּ כַּדְּבָרִים
29 הָאֵלֶּה׃ וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיָּרָץ לָבָן אֶל־הָאִישׁ
ל הַחוּצָה אֶל־הָעָיִן׃ וַיְהִי ׀ כִּרְאֹת אֶת־הַנֶּזֶם וְאֶת־הַצְּמִדִים
עַל־יְדֵי אֲחֹתוֹ וּכְשָׁמְעוֹ אֶת־דִּבְרֵי רִבְקָה אֲחֹתוֹ לֵאמֹר
כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־
31 הַגְּמַלִּים עַל־הָעָיִן׃ וַיֹּאמֶר בּוֹא בְּרוּךְ יְהוָה לָמָּה תַעֲמֹד
32 בַּחוּץ וְאָנֹכִי פִּנִּיתִי הַבַּיִת וּמָקוֹם לַגְּמַלִּים׃ וַיָּבֹא הָאִישׁ
הַבַּיְתָה וַיְפַתַּח הַגְּמַלִּים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגְּמַלִּים
33 וּמַיִם לִרְחֹץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ׃ וַיִּישַׂם
לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֹכַל עַד אִם־דִּבַּרְתִּי דְּבָרָי וַיֹּאמֶר
34 לה דַּבֵּר׃ וַיֹּאמַר עֶבֶד אַבְרָהָם אָנֹכִי׃ וַיהוָה בֵּרַךְ אֶת־אֲדֹנִי
מְאֹד וַיִּגְדָּל וַיִּתֶּן־לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וַעֲבָדִם וּשְׁפָחֹת

v. 28. הנערה קרי   v. 33. ויושם קרי

26. *worshipped.* lit. "prostrated himself before."

27. *mercy.* Better, "*kindness.*" The phrase, "kindness and truth" is the Heb. idiom for "true kindness."

brethren. *i.e.* kinsfolk.

28. *her mother's house.* *i.e.* the part of Bethuel's house reserved for the women.

30. *he saw the ring.* Laban lacked the true spirit of hospitality, and was actuated solely by sordid motives.

31. *blessed of the Lord.* An expression denoting profound respect. So again XXVI, 39. Rebekah had heard Eliezer use the Divine Name (see v. 27), had probably repeated it in her narrative.

32. *he gave straw.* The pronouns, as often in Hebrew, are vaguely used. It was probably Laban who ungirded the camels; and it was certainly he who provided the water.

34. *I am Abraham's servant.* The Arab host does not ask his guest's name, at any rate till the latter has eaten of his food, lest there should prove to be a blood-feud between

and room to lodge in. 26. And the man bowed
his head, and worshipped the Lord.*iv 27. And he
said, Blessed be the Lord, the God of my master
Abraham, who hath not forsaken his mercy and
his truth toward my master: as for me, the
Lord hath led me in the way to the house of my
master's brethren. 28. And the damsel ran, and
told her mother's house according to these words.
29. And Rebekah had a brother, and his name
was Laban: and Laban ran out unto the man,
unto the fountain. 30. And it came to pass,
when he saw the ring, and the bracelets upon his
sister's hands, and when he heard the words of
Rebekah his sister, saying, Thus spake the man
unto me; that he came unto the man; and,
behold, he stood by the camels at the fountain.
31. And he said, Come in, thou blessed of the
Lord; wherefore standest thou without? for I
have prepared the house, and room for the camels.
32. And the man came into the house, and he
ungirded the camels; and he gave straw and
provender for the camels, and water to wash his
feet and the men's feet that were with him. 33. And
there was set meat before him to eat: but he said,
I will not eat, until I have told mine errand.
And he said, Speak on. 34. And he said, I am
Abraham's servant. 35. And the Lord hath
blessed my master greatly; and he is become
great: and he hath given him flocks and herds,
and silver and gold, and menservants and maid-

them or their tribes. After the guest has eaten with his host, he is safe (Bennett).

36 וגמלים וחמרים: ותלד שרה אשת אדני בן לאדני
37 אחרי זקנתה ויתן-לו את-כל-אשר-לו: וישבעני אדני
לאמר לא-תקח אשה לבני מבנות הכנעני אשר אנכי
38 ישב בארצו: אם-לא אל-בית-אבי תלך ואל-משפחתי
39 ולקחת אשה לבני: ואמר אל-אדני אלי לא-תלך האשה
מ אחרי: ויאמר אלי יהוה אשר-התהלכתי לפניו ישלח
מלאכו אתך והצליח דרכך ולקחת אשה לבני ממשפחתי
41 ומבית אבי: אז תנקה מאלתי כי תבוא אל-משפחתי
42 ואם-לא יתנו לך והיית נקי מאלתי: ואבא היום אל-
העין ואמר יהוה אלהי אדני אברהם אם-ישך-נא
43 מצליח דרכי אשר אנכי הלך עליה: הנה אנכי נצב
על-עין המים והיה העלמה היצאת לשאב ואמרתי
44 אליה השקיני-נא מעט-מים מכדך: ואמרה אלי גם-
אתה שתה וגם לגמליך אשאב הוא האשה אשר-הכיח
מה יהוה לבן-אדני: אני טרם אכלה לדבר אל-לבי והנה
רבקה יצאת וכדה על-שכמה ותרד העינה ותשאב
46 ואמר אליה השקיני נא: ותמהר ותורד כדה מעליה

39. *Peradventure the woman will not follow me.* From this and v. 57 below, it is evident that whatever the preliminary negotiations in the "arrangement" of the marriage, the whole matter was contingent on the consent of the maiden.

40. *my kindred.* lit. "my family."

43. *maiden.* A different Hebrew word from that rendered "damsel" in v. 14. It denotes a girl of marriageable age, and is the word which occurs in Isaiah, VII, 14.

servants, and camels and asses. 36. And Sarah
my master's wife bare a son to my master when
she was old: and unto him hath he given all that
he hath. 37. And my master made me swear,
saying, Thou shalt not take a wife for my son of
the daughters of the Canaanites, in whose land I
dwell: 38. but thou shalt go unto my father's
house, and to my kindred, and take a wife for
my son. 39. And I said unto my master, Per-
adventure the woman will not follow me. 40. And
he said unto me, The Lord, before whom I walk,
will send his angel with thee, and prosper thy
way; and thou shalt take a wife for my son of
my kindred, and of my father's house: 41. then
shalt thou be clear from my oath, when thou
comest to my kindred; and if they give her not
to thee, thou shalt be clear from my oath. 42. And
I came this day unto the fountain, and said, O
Lord, the God of my master Abraham, if now
thou do prosper my way which I go: 43. behold,
I stand by the fountain of water; and let it come
to pass, that the maiden which cometh forth to
draw, to whom I shall say, Give me, I pray thee,
a little water of thy pitcher to drink; 44. and she
shall say to me, Both drink thou, and I will also
draw for thy camels: let the same be the woman
whom the Lord hath appointed for my master's
son. 45. And before I had done speaking in mine
heart, behold, Rebekah came forth with her
pitcher on her shoulder; and she went down unto
the fountain, and drew: and I said unto her, Let
me drink, I pray thee. 46. And she made haste,

וַתֹּאמֶר שְׁתֵה וְגַם־גְּמַלֶּיךָ אַשְׁקֶה וָאֵשְׁתְּ וְגַם הַגְּמַלִּים
47 הִשְׁקָתָה׃ וָאֶשְׁאַל אֹתָהּ וָאֹמַר בַּת־מִי אַתְּ וַתֹּאמֶר בַּת־
בְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יָלְדָה־לּוֹ מִלְכָּה וָאָשִׂם הַנֶּזֶם עַל־
48 אַפָּהּ וְהַצְּמִידִים עַל־יָדֶיהָ׃ וָאֶקֹּד וָאֶשְׁתַּחֲוֶה לַיהוָה
וָאֲבָרֵךְ אֶת־יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר הִנְחַנִי בְּדֶרֶךְ
49 אֱמֶת לָקַחַת אֶת־בַּת־אֲחִי אֲדֹנִי לִבְנוֹ׃ וְעַתָּה אִם־יֶשְׁכֶם
עֹשִׂים חֶסֶד וֶאֱמֶת אֶת־אֲדֹנִי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ
50 לִי וְאֶפְנֶה עַל־יָמִין אוֹ עַל־שְׂמֹאל׃ וַיַּעַן לָבָן וּבְתוּאֵל
וַיֹּאמְרוּ מֵיְהוָה יָצָא הַדָּבָר לֹא נוּכַל דַּבֵּר אֵלֶיךָ רַע אוֹ־
51 טוֹב׃ הִנֵּה־רִבְקָה לְפָנֶיךָ קַח וָלֵךְ וּתְהִי אִשָּׁה לְבֶן־אֲדֹנֶיךָ
52 כַּאֲשֶׁר דִּבֶּר יְהוָה׃ וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־
חמישי 53 דִּבְרֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה לַיהוָה׃ וַיּוֹצֵא הָעֶבֶד כְּלֵי־כֶסֶף
וּכְלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרִבְקָה וּמִגְדָּנֹת נָתַן לְאָחִיהָ
54 וּלְאִמָּהּ׃ וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ וַיָּלִינוּ

47. In point of fact, he had given her the presents before asking who she was ; see v. 22 f.

48. *brother's daughter.* *i.e.* kinsman's daughter. "Brother" is used here, as in XIV, 14, 16 ; XXIX, 12, to denote "nephew."

49. *that I may turn.* *i.e.* that he may consider what course his is next to pursue.

50. *Laban and Bethuel answered.* It is to be noted that Laban is mentioned first. He disrespectfully answered before his father.

good or bad. An idiomatic expression meaning "anything at all"; cf. III, 22. They cannot act against the manifest decree of God.

51. *take her and go.* As is usual in the Orient, the preliminary negotiations in regard to the marriage take place without consultation with the maiden ; but see v. 39, 57.

53. Eliezer hands her mother and brother the *mohar*, or compensation for her loss to the family.

and let down the pitcher from her shoulder, and
said, Drink, and I will give thy camels drink also:
so I drank, and she made the camels drink also.
47. And I asked her, and said, Whose daughter
art thou? And she said, The daughter of Bethuel,
Nahor's son, whom Milcah bare unto him: and
I put the ring upon her nose, and the bracelets
upon her hands. 48. And I bowed my head, and
worshipped the Lord, and blessed the Lord, the
God of my master Abraham, which had led me
in the right way to take my master's brother's
daughter for his son. 49. And now if ye will deal
kindly and truly with my master, tell me: and
if not, tell me; that I may turn to the right hand,
or to the left. 50. Then Laban and Bethuel
answered and said, The thing proceedeth from the
Lord: we cannot speak unto thee bad or
good. 51. Behold, Rebekah is before thee, take her
and go, and let her be thy master's son's wife, as
the Lord hath spoken. 52. And it came to pass,
that, when Abraham's servant heard their words,
he bowed himself down to the earth unto the
Lord.* v 53. And the servant brought forth jewels
of silver, and jewels of gold, and raiment, and
gave them to Rebekah: he gave also to her
brother and to her mother precious things. 54. And
they did eat and drink, he and the men that were
with him, and tarried all night; and they rose
up in the morning, and he said, Send me away

54. Only after he had discharged his duty to his master, does Eliezer think of himself and partake of the food offered to him.

נה וַיָּקוּמוּ בַבֹּקֶר וַיֹּאמֶר שַׁלְּחֻנִי לַאדֹנִי׃ וַיֹּאמֶר אָחִיהָ וְאִמָּהּ
56 תֵּשֵׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר אַחַר תֵּלֵךְ׃ וַיֹּאמֶר
אֲלֵהֶם אַל־תְּאַחֲרוּ אֹתִי וַיהוָה הִצְלִיחַ דַּרְכִּי שַׁלְּחוּנִי
57 וְאֵלְכָה לַאדֹנִי׃ וַיֹּאמְרוּ נִקְרָא לַנַּעֲרָ וְנִשְׁאֲלָה אֶת־פִּיהָ׃
58 וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה
59 וַתֹּאמֶר אֵלֵךְ׃ וַיְשַׁלְּחוּ אֶת־רִבְקָה אֲחֹתָם וְאֶת־מֵנִקְתָּהּ
ס וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו׃ וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ
לָהּ אֲחֹתֵנוּ אַתְּ הֲיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֵךְ אֵת שַׁעַר
61 שֹׂנְאָיו׃ וַתָּקָם רִבְקָה וְנַעֲרֹתֶיהָ וַתִּרְכַּבְנָה עַל־הַגְּמַלִּים
וַתֵּלַכְנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה וַיֵּלַךְ׃
62 וְיִצְחָק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב׃
63 וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא
64 וְהִנֵּה גְמַלִּים בָּאִים׃ וַתִּשָּׂא רִבְקָה אֶת־עֵינֶיהָ וַתֵּרֶא אֶת־

v. 55. הנערה קרי v. 57. לנערה קרי

55. *her brother and her mother.* Again Laban interposes before his parent; see v. 50. We might have expected mention of the father instead of the mother. He was in all probability quite satisfied to let Rebekah go immediately.

a few days, at the least ten. Or, "a full year or ten months." This is the rendering of Onkelos and other ancient Jewish versions and is quite justified by Heb. idiom. Rebekah's mother and relatives were loth suddenly to part from her, as they might never see her again.

57. *inquire at her mouth.* *i.e.* consult her, as to the time of her going. The Rabbis take it to mean as to whether she wishes to follow Eliezer, and deduce from this text the rule that a woman cannot legally be given away in marriage without her consent.

59. *their sister.* Laban had throughout been most prominent in the negotiations.

her nurse. Her name was Deborah; see xxxv, 8.

60. *be thou the mother of.* The Heb. is simply "become," as in xvii, 16.

let thy seed possess. See on xxii, 17.

unto my master. 55. And her brother and her
mother said, Let the damsel abide with us a few
days, at the least ten; after that she shall go.
56. And he said unto them, Hinder me not, seeing
the Lord hath prospered my way; send me away
that I may go to my master. 57. And they said,
We will call the damsel, and inquire at her mouth.
58. And they called Rebekah, and said unto her,
Wilt thou go with this man? And she said, I will
go. 59. And they sent away Rebekah their
sister, and her nurse, and Abraham's servant, and
his men. 60. And they blessed Rebekah, and
said unto her, Our sister, be thou the mother of
thousands of ten thousands, and let thy seed
possess the gate of those which hate them. 61. And
Rebekah arose, and her damsels, and they rode
upon the camels, and followed the man: and the
servant took Rebekah, and went his way. 62. And
Isaac came from the way of Beer-lahai-roi; for
he dwelt in the land of the South. 63. And Isaac
went out to meditate in the field at the eventide,
and he lifted up his eyes, and saw, and, behold:
there were camels coming. 64. And Rebekah

61. *and followed the man.* In the East it is still the custom for the woman to walk or ride in the rear.

62. *Beer-lahai-roi.* The well associated with the story of Hagar.

the South. *i.e.* the Negeb; see on XII, 9.

63. *to meditate.* The Targums and the Rabbis understood the word to mean "pray," and declared that Isaac instituted the Afternoon Service (מנחה), as Abraham had instituted the Morning Service (derived from XIX, 27), and Jacob later on instituted the Evening Service (deduced from XXVIII, 11)

סה יִצְחָק וַתִּפֹּל מֵעַל הַגָּמָל׃ וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ
הַלָּזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרָאתֵנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי
66 וַתִּקַּח הַצָּעִיף וַתִּתְכָּס׃ וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל־
67 הַדְּבָרִים אֲשֶׁר עָשָׂה׃ וַיְבִאֶהָ יִצְחָק הָאֹהֱלָה שָׂרָה אִמּוֹ
וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֶּאֱהָבֶהָ וַיִּנָּחֵם יִצְחָק
אַחֲרֵי אִמּוֹ׃ פ ששי

כה Cap. XXV. כה

2 א וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה׃ וַתֵּלֶד לוֹ אֶת־
זִמְרָן וְאֶת־יָקְשָׁן וְאֶת־מְדָן וְאֶת־מִדְיָן וְאֶת־יִשְׁבָּק וְאֶת־

64. *lighted off.* "She alighted from" (AJ). A mark of respect; cf. Joshua, xv, 18; I Sam. xxv, 23. In the East men and women dismount on the approach of a person of importance.

65. *took her veil.* Rebekah again acted in accordance with Eastern etiquette. It was not necessary for her to have her face veiled in the presence of Eliezer, since he was only a servant.

67. *into his mother Sarah's tent.* He installed her as mistress of the household.

The order of the words, *He took Rebekah, she became his wife, and he loved her*, calls for comment. In modern life we would place "he loved her" first, and write: "He loved Rebekah, he took her, and she became his wife." But, however important it is that love shall precede marriage, it is far more important that it shall continue *after* marriage. The modern attitude lays all the stress on the romance before marriage; the olden Jewish view emphasises the life-long devotion and affection after marriage (S. R. Hirsch).

comforted. Rebekah filled the gap caused in Isaac's life by the death of his mother. The Rabbis explain that on the death of Sarah the blessings which had attended the household of the Patriarch and the pious customs which distinguished it, came to an end; but when Rebekah was brought to the tent, they were restored. "The Sabbath lamp once more illumined the home of the Patriarch," and Rebekah continued as well all the other religious rites which Sarah had initiated.

lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself. 66. And the servant told Isaac all the things that he had done. 67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.* vi

CHAPTER XXV

25 1. And Abraham took another wife, and her
name was Keturah. 2. And she bare him Zimran,
and Jokshan, and Medan, and Midian, and Ishbak,

Chapter XXV. Death of Abraham and Descendants of Ishmael

1. *and Abraham took another wife.* It does not necessarily mean that it was not until after the death of Sarah that he married again. It is quite possible that he took this secondary wife (in I Chron. I, 32 Keturah is called a "concubine") during her life-time; and it is only mentioned here in connection with the disposal of the Patriarch's property.

2. The domestic tradition in these verses preserves the recollection of the early relationship between the ancestors of Israel and the tribes of the North Arabian desert (Ryle).

Medan. The "Medanites" are referred to in XXXVII as traders with Egypt.

Midian. The name of a nomad tribe frequently occurring in the Bible.

Shuah. One of Job's friends is described as a Shuhite (Job II, 11).

3 שׁוּחַ׃ וְיָקְשָׁן יָלַד אֶת־שְׁבָא וְאֶת־דְּדָן וּבְנֵי דְדָן הָיוּ
4 אַשּׁוּרִם וּלְטוּשִׁם וּלְאֻמִּים׃ וּבְנֵי מִדְיָן עֵיפָה וָעֵפֶר וַחֲנֹךְ
ה וַאֲבִידָע וְאֶלְדָּעָה כָּל־אֵלֶּה בְּנֵי קְטוּרָה׃ וַיִּתֵּן אַבְרָהָם
6 אֶת־כָּל־אֲשֶׁר־לוֹ לְיִצְחָק׃ וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר
לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנֹת וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ
7 בְּעוֹדֶנּוּ חַי קֵדְמָה אֶל־אֶרֶץ קֶדֶם׃ וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי
אַבְרָהָם אֲשֶׁר־חָי מְאַת שָׁנָה וְשִׁבְעִים שָׁנָה וְחָמֵשׁ שָׁנִים׃
8 וַיִּגְוַע וַיָּמָת אַבְרָהָם בְּשֵׂיבָה טוֹבָה זָקֵן וְשָׂבֵעַ וַיֵּאָסֶף אֶל־
9 עַמָּיו׃ וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בָּנָיו אֶל־מְעָרַת הַמַּכְפֵּלָה
אֶל־שְׂדֵה עֶפְרֹן בֶּן־צֹחַר הַחִתִּי אֲשֶׁר עַל־פְּנֵי מַמְרֵא׃
י הַשָּׂדֶה אֲשֶׁר־קָנָה אַבְרָהָם מֵאֵת בְּנֵי־חֵת שָׁמָּה קֻבַּר
11 אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ׃ וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ
אֱלֹהִים אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי׃ פ שביעי

3. *Sheba and Dedan.* Mentioned in x. 7. The other names are found on Arabian inscriptions.

5. Cf. xxiv, 36.

6. *concubines.* *i.e.* Hagar and Keturah.

while he yet lived. *i.e.* in his lifetime, a wise precaution to ensure the safety of Isaac and prevent disputes amongst the members of the family.

eastward. *i.e.* to Arabia. The Arabs are sometimes described as "children of the East"; see Judges vi, 3; Job 1, 3.

7. *an hundred threescore and fifteen years.* Abraham must have lived to see his grandchildren. Isaac was born when his father was a hundred (xxi, 5), and was sixty at the birth of Esau and Jacob (see v. 26); hence they were fifteen when the Patriarch died.

8. *gave up the ghost.* Better, "*expired*" (AJ).

and Shuah. 3. And Jokshan begat Sheba, and
Dedan. And the sons of Dedan were Asshurim,
and Letushim, and Leummim. 4. And the sons
of Midian; Ephah, and Epher, and Hanoch, and
Abida, and Eldaah. All these were the children
of Keturah. 5. And Abraham gave all that he
had unto Isaac. 6. But unto the sons of the
concubines, which Abraham had, Abraham gave
gifts; and he sent them away from Isaac his
son, while he yet lived, eastward, unto the east
country. 7. And these are the days of the years
of Abraham's life which he lived, an hundred
threescore and fifteen years. 8. And Abraham
gave up the ghost, and died in a good old age, an
old man, and full of years; and was gathered to
his people. 9. And Isaac and Ishmael his sons
buried him in the cave of Machpelah, in the field
of Ephron the son of Zohar the Hittite, which is
before Mamre; 10. the field which Abraham
purchased of the children of Heth: there was
Abraham buried, and Sarah his wife. 11. And it
came to pass after the death of Abraham, that God
blessed Isaac his son; and Isaac dwelt by Beer-
lahai-roi.*vii

was gathered to his people. Not to be understood literally, as his people were buried in Mesopotamia. It is a parallel phrase to "thou shalt go to thy fathers" in XVII, 15; and, like it, is an intimation of immortality.

9. *Isaac and Ishmael.* At the graveside of their father, the half-brothers were reconciled (Midrash).

Machpelah. See XXIII, 9ff.

11. *God blessed Isaac.* *i.e.* the promises made to Abraham were now transferred to him.

12 וְאֵ֛לֶּה תֹּלְדֹ֥ת יִשְׁמָעֵ֖אל בֶּן־אַבְרָהָ֑ם אֲשֶׁ֨ר יָלְדָ֜ה הָגָ֧ר
13 הַמִּצְרִ֛ית שִׁפְחַ֥ת שָׂרָ֖ה לְאַבְרָהָֽם׃ וְאֵ֗לֶּה שְׁמוֹת֙ בְּנֵ֣י
יִשְׁמָעֵ֔אל בִּשְׁמֹתָ֖ם לְתוֹלְדֹתָ֑ם בְּכֹ֤ר יִשְׁמָעֵאל֙ נְבָיֹ֔ת וְקֵדָ֥ר
14 טו וְאַדְבְּאֵ֖ל וּמִבְשָֽׂם׃ וּמִשְׁמָ֥ע וְדוּמָ֖ה וּמַשָּֽׂא׃ חֲדַ֣ד וְתֵימָ֔א
16 יְט֥וּר נָפִ֖ישׁ וָקֵֽדְמָה׃ אֵ֣לֶּה הֵ֞ם בְּנֵ֣י יִשְׁמָעֵאל֮ וְאֵ֣לֶּה שְׁמֹתָם֒ מפטיר
17 בְּחַצְרֵיהֶ֖ם וּבְטִֽירֹתָ֑ם שְׁנֵים־עָשָׂ֥ר נְשִׂיאִ֖ם לְאֻמֹּתָֽם׃ וְאֵ֗לֶּה
שְׁנֵי֙ חַיֵּ֣י יִשְׁמָעֵ֔אל מְאַ֥ת שָׁנָ֖ה וּשְׁלֹשִׁ֣ים שָׁנָ֑ה וְשֶׁ֣בַע שָׁנִ֔ים
18 וַיִּגְוַ֣ע וַיָּ֔מָת וַיֵּאָ֖סֶף אֶל־עַמָּֽיו׃ וַיִּשְׁכְּנ֨וּ מֵחֲוִילָ֜ה עַד־שׁ֗וּר
אֲשֶׁר֙ עַל־פְּנֵ֣י מִצְרַ֔יִם בֹּאֲכָ֖ה אַשּׁ֑וּרָה עַל־פְּנֵ֥י כָל־אֶחָ֖יו נָפָֽל׃

12–18. Descendants of Ishmael

12. *generations.* Descendants. Some of the names that follow are found in Assyrian and Arabian inscriptions.

13. *Nebaioth.* Later known as Nabataeans.

Kedar. In Ps. cxx, 5, they are taken as a type of hostile neighbours.

15. *Tema.* An important station on the trade-route from Yemen to Syria.

16. *encampments.* Probably a technical term to denote the circular enclosure used by a nomad people.

princes. Sheiks of clans.

17. *was gathered.* See on v. 8.

18. *Havilah.* See II, 11; situated in N.E. Arabia.

Shur. See on XVI, 7; cf. also I Sam. XV, 7.

Assyria. Better, *Asshur.* The reference is probably to the land of Asshurim mentioned in v. 3.

settled. lit. "fell." For this sense of the word, cf. Judges, VII, 12.

This chapter concludes the Biblical account of the first of the Patriarchs. It is difficult, indeed, because of our life-long familiarity with the story, rightly to estimate the nobility and grandeur of the personality revealed in these chapters.

He was the pioneer of the monotheistic faith. Undazzled by the heathen splendour of a Nimrod or a Hammurabi, he

12. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13. and these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam, 14. and Mishma, and Dumah, and Massa; 15. Hadad, and Tema, Jetur, Naphish, and Kedemah*m: 16. these are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their nations. 17. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. 18. And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria: he settled in the presence of all his brethren.

broke away from the debasing idol-worship of his contemporaries, and devoted his life to the spread of the world-redeeming truth of the One God of Justice and Mercy. He forsook home and family to brave unknown dangers because the Voice of God bade him do so; and, throughout his days, he showed that faith in God must manifest itself in implicit and joyful surrender to the Divine will. He set an example to his children to sacrifice the dearest things in life and, if need be, life itself, in defence of the spiritual heritage entrusted to their care. While he preached renunciation in the service of God, he practised loving-kindness and truth towards his fellowmen. Witness his magnanimity in his treatment of Lot; his fine independence in the refusal to accept any of the spoils won by the men of his household; his benevolence in the reception of strangers; his stand for justice, when pleading for the doomed cities; and his all-embracing human pity which extended even to those who had forfeited all claim to

פ פ פ ו 6

19 וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־
כ יִצְחָק׃ וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רִבְקָה
בַּת־בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי לוֹ
21 לְאִשָּׁה׃ וַיֶּעְתַּר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה
22 הִוא וַיֵּעָתֶר לוֹ יְהוָה וַתַּהַר רִבְקָה אִשְׁתּוֹ׃ וַיִּתְרֹצְצוּ
הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם־כֵּן לָמָּה זֶּה אָנֹכִי וַתֵּלֶךְ לִדְרֹשׁ
23 אֶת־יְהוָה׃ וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי גֹיִים בְּבִטְנֵךְ וּשְׁנֵי

v. 23. גוים ק׳ ibid. קמץ בז״ק

human pity. Finally, the closing stage of his life shows his anxiety that the spiritual treasures he has acquired should be transmitted unimpaired through his son to future generations. Verily, he is the prototype of what the Jew should aim at being. "Look unto the rock whence ye were digged, look unto Abraham, your father," is the Divine exhortation addressed to Israel (Isaiah, LI, 1).

For the Lesson from the Prophets, I Kings, I, 1–31, *see* The Haftorahs, p. 467.

VI. TOLEDOTH

(Chapters XXV, 19–XXVIII, 9)

(b) JACOB

Chapters XXV–XXXVI

Chapter XXV 19–34. The Birthright

19. With this verse, a new section of the Book of Genesis commences, which extends to the end of Chapter XXXVI. Therefore, we are given a brief summary of what has gone before, to prepare us for the new events to be described.

VI TOLEDOTH

19. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 20. and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. 21. And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. 22. And the children struggled together within her; and she said, If it be so, wherefore do I live? And she went to inquire of the Lord. 23. And the Lord said unto her,

Abraham's son. i.e. his son and heir, to distinguish him from the children of Hagar and Keturah.

Abraham begat Isaac. It was not until the Patriarch's name was altered from Abram to Abraham, "father of a multitude of nations" (XVII, 5), that Isaac was born.

20. *Paddan-aram.* Identical with Aram-Naharaim, or Mesopotamia; cf. XXIV, 10.

21. *she was barren.* Like Sarah before her (XVI, 1) and Rachel after her (XXX, 31). This sterility may have been intended to emphasise that the children who were eventually born were a gift of grace from God for the fulfilment of His purpose.

22. *struggled together.* A premonition of the rivalry which was to exist between the brothers and their descendants.

if it be so, wherefore do I live? Life was unbearable for her, and she wished to die (Nachmanides).

to enquire of the Lord. A technical term for seeking an answer from a Divine source. According to the Midrash, she went to the School of Shem, where the knowledge of God was taught. It is very probable that she went to "enquire of the Lord" through Abraham, who was still alive at this time (see on v. 7 above).

לְאֻמִּ֔ים מִמֵּעַ֖יִךְ יִפָּרֵ֑דוּ וּלְאֹם֙ מִלְאֹ֣ם יֶֽאֱמָ֔ץ וְרַ֖ב יַעֲבֹ֥ד
24 כה צָעִֽיר׃ וַיִּמְלְא֥וּ יָמֶ֖יהָ לָלֶ֑דֶת וְהִנֵּ֥ה תוֹמִ֖ם בְּבִטְנָֽהּ׃ וַיֵּצֵ֤א
הָֽרִאשׁוֹן֙ אַדְמוֹנִ֔י כֻּלּ֖וֹ כְּאַדֶּ֣רֶת שֵׂעָ֑ר וַיִּקְרְא֥וּ שְׁמ֖וֹ עֵשָֽׂו׃
26 וְאַֽחֲרֵי־כֵ֞ן יָצָ֣א אָחִ֗יו וְיָד֤וֹ אֹחֶ֙זֶת֙ בַּעֲקֵ֣ב עֵשָׂ֔ו וַיִּקְרָ֥א
27 שְׁמ֖וֹ יַעֲקֹ֑ב וְיִצְחָ֛ק בֶּן־שִׁשִּׁ֥ים שָׁנָ֖ה בְּלֶ֥דֶת אֹתָֽם׃ וַֽיִּגְדְּלוּ֙
הַנְּעָרִ֔ים וַיְהִ֣י עֵשָׂ֗ו אִ֛ישׁ יֹדֵ֥עַ צַ֖יִד אִ֣ישׁ שָׂדֶ֑ה וְיַעֲקֹב֙ אִ֣ישׁ
28 תָּ֔ם יֹשֵׁ֖ב אֹהָלִֽים׃ וַיֶּאֱהַ֥ב יִצְחָ֛ק אֶת־עֵשָׂ֖ו כִּי־צַ֣יִד בְּפִ֑יו
29 וְרִבְקָ֖ה אֹהֶ֥בֶת אֶֽת־יַעֲקֹֽב׃ וַיָּ֥זֶד יַעֲקֹ֖ב נָזִ֑יד וַיָּבֹ֥א עֵשָׂ֛ו
ל מִן־הַשָּׂדֶ֖ה וְה֥וּא עָיֵֽף׃ וַיֹּ֨אמֶר עֵשָׂ֜ו אֶֽל־יַעֲקֹ֗ב הַלְעִיטֵ֤נִי
נָא֙ מִן־הָאָדֹ֤ם הָאָדֹם֙ הַזֶּ֔ה כִּ֥י עָיֵ֖ף אָנֹ֑כִי עַל־כֵּ֥ן קָרָֽא־

v. 24. חסר

23. *two nations.* *i.e.* the founders of two nations. The oracular answer is in four poetic lines.

shall be separated. Shall be mutually antagonistic from birth.

the elder shall serve the younger. This prophecy was fulfilled when David defeated Edom. See II Sam. VIII, 14.

24. *ruddy.* Heb. *admoni.* The Midrash explains the ruddiness as a premonition of his love for hunting and the shedding of blood.

garment. "Mantle" (AJ).

Esau. Some authorities derive it from a Semitic root meaning, "thick-haired."

26. *his hand had hold on Esau's heel.* As it were to pull him back and prevent him from being the first-born; cf. Hosea XII, 4.

Jacob. That is, "One that takes by the heel" or "supplants."

27. *a cunning hunter.* lit. "knowing hunting." The word "cunning" is used in its old meaning, "skilful."

plain. lit. "perfect"; *i.e.* quiet, harmless.

dwelling in tents. *i.e.* a shepherd. The Midrash explains "tents" to mean "schools of religious study"; cf. on v. 22.

28. *now Isaac loved Esau.* Although in Rabbinic literature, Esau the roving huntsman is, like Nimrod, depicted as a bad character because of the bloodshed and cruelty

Two nations are in thy womb,
And two peoples shall be separated even from thy bowels:
And the one people shall be stronger than the other people;
And the elder shall serve the younger.

24. And when her days to be delivered were fulfilled
behold, there were twins in her womb. 25. And
the first came forth ruddy, all over like an hairy
garment; and they called his name Esau. 26. And
after that came forth his brother, and his hand
had hold on Esau's heel; and his name was called
Jacob: and Isaac was threescore years old when
she bare them. 27. And the boys grew: and
Esau was a cunning hunter, a man of the field;
and Jacob was a plain man, dwelling in tents.
28. Now Isaac loved Esau, because he did eat of
his venison: and Rebekah loved Jacob. 29. And
Jacob sod pottage: and Esau came in from the
field, and he was faint: 30. and Esau said to
Jacob, Feed me, I pray thee, with that same red
pottage; for I am faint: therefore was his name
called Edom. 31. And Jacob said, Sell me first

to animals that the hunter's life entails, yet he is praised for his devotion to Isaac. To have merited his father's love is regarded as the consequence of Esau's filial piety.

and Rebekah loved Jacob. Each parent had a favourite child, which was to lead to the break-up of the household. "Love thy children with an impartial love," is the wise admonition of a medieval Jewish teacher.

30. *feed me.* "Let me swallow" (AJ). The Heb. word, which does not occur elsewhere in the Bible, implies animal-like voracity.

the same red pottage. lit. "this red, red pottage"

Edom. "The Hebrews saw in the name of the rival

31 שְׁמוֹ אֱדוֹם׃ וַיֹּאמֶר יַעֲקֹב מִכְרָה כַיּוֹם אֶת־בְּכֹרָתְךָ לִי׃
32 וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה־זֶּה לִי בְּכֹרָה׃
33 וַיֹּאמֶר יַעֲקֹב הִשָּׁבְעָה לִּי כַּיּוֹם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת־
34 בְּכֹרָתוֹ לְיַעֲקֹב׃ וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים
וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלַךְ וַיִּבֶז עֵשָׂו אֶת־הַבְּכֹרָה׃ פ

כו CAP. XXVI. כו

א וַיְהִי רָעָב בָּאָרֶץ מִלְּבַד הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי
אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אֲבִימֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גְּרָרָה׃
2 וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אַל־תֵּרֵד מִצְרָיְמָה שְׁכֹן בָּאָרֶץ
3 אֲשֶׁר אֹמַר אֵלֶיךָ׃ גּוּר בָּאָרֶץ הַזֹּאת וְאֶהְיֶה עִמְּךָ וַאֲבָרְכֶךָּ

nation, a standing reminder of the impulsive shortsightedness of its ancestor" (Driver). The term, "mess of pottage," used proverbially of this transaction, does not occur in the Authorised Version of the Bible.

31. *sell me first of all thy birthright.* At first sight, Jacob's conduct appears indeed reprehensible. On closer examination, however, we learn that the privileges of the birthright so coveted by Jacob were purely spiritual. In primitive times, the head of the clan or the first-born acted as the priest. Esau's general behaviour hardly accorded with what was due from one who was to serve the Supreme God; and Jacob suspected that his brother did not value the dignity and privilege of being the first-born as they should be valued. When, therefore, an opportunity suggested itself, Jacob determined to put his brother to the test. He knew full well that the withholding of the pottage would not have fatal consequences. He would, however, find out what Esau really thought of his birth-right. "As to power and command, Jacob never exercised any over Esau; but on the contrary, humbly and submissively addresses him as my Lord" (Abarbanel).

32. *I am at the point to die.* The exaggeration of a hungry man of uncontrolled appetite.

34. *So Esau despised his birthright.* Which he would not have done had it carried with it material advantages. The spiritual inheritance of Abraham, which would normally

of all thy birthright. 32. And Esau said, Behold,
I am at the point to die: and what profit shall
the birthright do to me? 33. And Jacob said,
Swear to me first of all; and he sware unto him:
and he sold his birthright unto Jacob. 34. And
Jacob gave Esau bread and pottage of lentils;
and he did eat and drink, and rose up, and went
his way: so Esau despised his birthright.

CHAPTER XXVI

26 1. And there was a famine in the land, beside
the first famine that was in the days of Abraham.
And Isaac went unto Abimelech king of the
Philistines unto Gerar. 2. And the Lord appeared
unto him, and said, Go not down into Egypt;
dwell in the land which I shall tell thee of:
3. sojourn in this land, and I will be with thee,
and will bless thee; for unto thee, and unto thy
seed, I will give all these lands, and I will establish

have passed into the hands of Esau, was not worth to him as much as a dish of pottage. Like the true sensualist, this fickle and impulsive hunter readily sacrifices to the gratification of the moment that which to a man of nobler build would be of transcendent worth.

Chapter XXVI. Isaac and the Philistines

1. *the first famine.* Mentioned in xii, 10.

Abimelech. See on xx, 2. Possibly the dynastic name of the Philistine rulers.

Gerar. See on xx, 1.

2. *go not down into Egypt.* Isaac would naturally resolve to do what his father had done in similar circumstances, as described in xii, 10.

3. *sojourn.* Stay for the time being; cf. on xii, 10.

כִּי־לְךָ וּלְזַרְעֲךָ אֶתֵּן אֶת־כָּל־הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת־
4 הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ׃ וְהִרְבֵּיתִי אֶת־
זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזַרְעֲךָ אֵת כָּל־הָאֲרָצֹת
ה הָאֵל וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ׃ עֵקֶב אֲשֶׁר־שָׁמַע
שני אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֺתַי חֻקּוֹתַי וְתוֹרֹתָי׃
6 7 וַיֵּשֶׁב יִצְחָק בִּגְרָר׃ וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר
אֲחֹתִי הִוא כִּי יָרֵא לֵאמֹר אִשְׁתִּי פֶּן־יַהַרְגֻנִי אַנְשֵׁי הַמָּקוֹם
8 עַל־רִבְקָה כִּי־טוֹבַת מַרְאֶה הִוא׃ וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם
הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיַּרְא
9 וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ׃ וַיִּקְרָא אֲבִימֶלֶךְ
לְיִצְחָק וַיֹּאמֶר אַךְ הִנֵּה אִשְׁתְּךָ הִוא וְאֵיךְ אָמַרְתָּ אֲחֹתִי
הִוא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פֶּן־אָמוּת עָלֶיהָ׃
י וַיֹּאמֶר אֲבִימֶלֶךְ מַה־זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׁכַב אַחַד
11 הָעָם אֶת־אִשְׁתֶּךָ וְהֵבֵאתָ עָלֵינוּ אָשָׁם׃ וַיְצַו אֲבִימֶלֶךְ אֶת־
כָּל־הָעָם לֵאמֹר הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת׃

v. 3. v. 4. סבירין האלה

4. *as the stars of heaven.* cf. xv, 5.

be blessed. See on xii, 3.

5. *because that Abraham.* Emphasising the unity and continuity of Abraham and his descendants.

commandments. Laws dictated by the moral sense, *e.g.*, against the crimes of robbery, bloodshed, etc. (מצוות).

statutes. Laws ordained by God which we are to observe although reason cannot assign an explanation, *e.g.* the prohibition of swine's flesh (חוקים).

laws. Customs and traditional ordinances orally transmitted from generation to generation (תורות). These definitions are given in the Midrash.

7. Isaac meets with the same experience as his father (xii, 13; xx, 5), and unwisely adopts the same plan for safeguarding his person.

the oath which I sware unto Abraham thy father;
4. and I will multiply thy seed as the stars of
heaven, and will give unto thy seed all these
lands; and in thy seed shall all the nations of
the earth be blessed; 5. because that Abraham
obeyed my voice, and kept my charge, my com-
mandments, my statutes, and my laws.* ii 6. And
Isaac dwelt in Gerar: 7. and the men of the place
asked him of his wife; and he said, She is my
sister: for he feared to say, My wife; lest, said he
the men of the place should kill me for Rebekah:
because she was fair to look upon. 8. And it
came to pass, when he had been there a long time,
that Abimelech king of the Philistines looked out
at a window, and saw, and, behold, Isaac was
sporting with Rebekah his wife. 9. And Abimelech
called Isaac, and said, Behold, of a surety she is
thy wife: and how saidst thou, She is my sister?
And Isaac said unto him, Because I said, Lest I
die for her. 10. And Abimelech said, What is
this thou hast done unto us? one of the people
might lightly have lien with thy wife, and thou
shouldest have brought guiltiness upon us. 11. And
Abimelech charged all the people, saying, He that
toucheth this man or his wife shall surely be put

8. Abimelech had not taken Rebekah into his household as had been done with Sarah.

at a window. Or, "through the window."

sporting. The same word as used in XXI, 8, but having here a different meaning. Their conduct was such that Abimelech suspected they were husband and wife.

10. *lightly.* Easily.

12 וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִוא וַיִּמְצָא בַּשָּׁנָה הַהִוא מֵאָה
שלישי 13 שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה׃ וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וְגָדֵל
14 עַד כִּי־גָדַל מְאֹד׃ וַיְהִי־לוֹ מִקְנֵה־צֹאן וּמִקְנֵה בָקָר וַעֲבֻדָּה
טו רַבָּה וַיְקַנְאוּ אֹתוֹ פְּלִשְׁתִּים׃ וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ
עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְּמוּם פְּלִשְׁתִּים
16 וַיְמַלְאוּם עָפָר׃ וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ
17 כִּי־עָצַמְתָּ מִמֶּנּוּ מְאֹד׃ וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיִּחַן בְּנַחַל־גְּרָר
18 וַיֵּשֶׁב שָׁם׃ וַיָּשָׁב יִצְחָק וַיַּחְפֹּר ׀ אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר
חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת
אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו׃
19 וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים׃
כ וַיָּרִיבוּ רֹעֵי גְרָר עִם־רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמָּיִם וַיִּקְרָא
21 שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ׃ וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת
22 וַיָּרִיבוּ גַּם־עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׂטְנָה׃ וַיַּעְתֵּק מִשָּׁם

v. 15. לי רפה

12. *in the same year.* *i.e.* in the year of famine. That is why his prosperity was regarded as not a natural thing but a Divine blessing.

a hundredfold. "In the rich lava-soil of Hauran, wheat is said to yield on an average 80 fold, and barley, 100 fold" (Wetzstein).

16. The prosperity of the Patriarch creates envy among his neighbours. Modern anti-Semitism is, likewise, largely dictated by envy, thus illustrating the Rabbinic saying, "What happened to the Patriarchs, repeats itself in the life of their descendants."

17. *valley.* The Heb. word *nahal* means a *wady* or river-bed, which in the winter, or even after a storm, is a rushing stream, but in summer is usually reduced to a mere thread of water, or may even be entirely dry. In the bed of such wadys, water may often be found by digging (Driver).

19. *living water.* Or, "springing water"; the opposite of stagnant water.

to death. 12. And Isaac sowed in that land, and found in the same year an hundred-fold: and the Lord blessed him.* iii 13. And the man waxed great, and grew more and more until he became very great: 14. and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. 15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. 18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19. And Isaac's servants digged in the valley, and found there a well of living water. 20. And the herdmen of Gerar strove with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they contended with him. 21. And they digged another well, and they strove for that also: and he called the name of it Sitnah. 22. And he removed from thence, and

20. *Esek.* *i.e.* "Contention," or "Calumny."

21. *Sitnah.* *i.e.* "Enmity."

22. *Rehoboth.* *i.e.* "Latitude"; lit. "broad places." In Heb. the word denoting "spaciousness" is used to express comfort and security. Twenty miles S.W. of Beersheba there is a well known as *Ruhaibeh.*

וַיַּחְפֹּר֙ בְּאֵ֣ר אַחֶ֔רֶת וְלֹ֥א רָ֖בוּ עָלֶ֑יהָ וַיִּקְרָ֤א שְׁמָהּ֙ רְחֹב֔וֹת
רביעי 23 וַיֹּ֗אמֶר כִּֽי־עַתָּ֞ה הִרְחִ֧יב יְהוָ֛ה לָ֖נוּ וּפָרִ֥ינוּ בָאָֽרֶץ׃ וַיַּ֥עַל
24 מִשָּׁ֖ם בְּאֵ֥ר שָֽׁבַע׃ וַיֵּרָ֨א אֵלָ֤יו יְהוָה֙ בַּלַּ֣יְלָה הַה֔וּא וַיֹּ֕אמֶר
אָנֹכִ֕י אֱלֹהֵ֖י אַבְרָהָ֣ם אָבִ֑יךָ אַל־תִּירָא֙ כִּֽי־אִתְּךָ֣ אָנֹ֔כִי
וּבֵֽרַכְתִּ֙יךָ֙ וְהִרְבֵּיתִ֣י אֶֽת־זַרְעֲךָ֔ בַּעֲב֖וּר אַבְרָהָ֥ם עַבְדִּֽי׃
כה וַיִּ֧בֶן שָׁ֣ם מִזְבֵּ֗חַ וַיִּקְרָא֙ בְּשֵׁ֣ם יְהוָ֔ה וַיֶּט־שָׁ֖ם אָהֳל֑וֹ וַיִּכְרוּ־
26 שָׁ֥ם עַבְדֵֽי־יִצְחָ֖ק בְּאֵֽר׃ וַאֲבִימֶ֕לֶךְ הָלַ֥ךְ אֵלָ֖יו מִגְּרָ֑ר וַאֲחֻזַּת֙
27 מֵֽרֵעֵ֔הוּ וּפִיכֹ֖ל שַׂר־צְבָאֽוֹ׃ וַיֹּ֤אמֶר אֲלֵהֶם֙ יִצְחָ֔ק מַדּ֖וּעַ
בָּאתֶ֣ם אֵלָ֑י וְאַתֶּם֙ שְׂנֵאתֶ֣ם אֹתִ֔י וַתְּשַׁלְּח֖וּנִי מֵאִתְּכֶֽם׃
28 וַיֹּאמְר֗וּ רָא֣וֹ רָאִינוּ֮ כִּֽי־הָיָ֣ה יְהוָ֣ה ׀ עִמָּךְ֒ וַנֹּ֗אמֶר תְּהִ֨י נָ֥א
29 אָלָ֛ה בֵּינוֹתֵ֖ינוּ בֵּינֵ֣ינוּ וּבֵינֶ֑ךָ וְנִכְרְתָ֥ה בְרִ֖ית עִמָּֽךְ׃ אִם־
תַּעֲשֵׂ֨ה עִמָּ֜נוּ רָעָ֗ה כַּאֲשֶׁר֙ לֹ֣א נְגַֽעֲנ֔וּךָ וְכַאֲשֶׁ֨ר עָשִׂ֤ינוּ עִמְּךָ֙
חמישי ל רַק־ט֔וֹב וַנְּשַֽׁלֵּחֲךָ֖ בְּשָׁל֑וֹם אַתָּ֥ה עַתָּ֖ה בְּר֥וּךְ יְהוָֽה׃ וַיַּ֤עַשׂ
31 לָהֶם֙ מִשְׁתֶּ֔ה וַיֹּאכְל֖וּ וַיִּשְׁתּֽוּ׃ וַיַּשְׁכִּ֣ימוּ בַבֹּ֔קֶר וַיִּשָּׁבְע֖וּ
32 אִ֣ישׁ לְאָחִ֑יו וַיְשַׁלְּחֵ֣ם יִצְחָ֔ק וַיֵּלְכ֥וּ מֵאִתּ֖וֹ בְּשָׁלֽוֹם׃ וַיְהִ֣י ׀
בַּיּ֣וֹם הַה֗וּא וַיָּבֹ֙אוּ֙ עַבְדֵ֣י יִצְחָ֔ק וַיַּגִּ֣דוּ ל֔וֹ עַל־אֹד֥וֹת הַבְּאֵ֖ר
33 אֲשֶׁ֣ר חָפָ֑רוּ וַיֹּ֥אמְרוּ ל֖וֹ מָצָ֥אנוּ מָֽיִם׃ וַיִּקְרָ֥א אֹתָ֖ה שִׁבְעָ֑ה

v. 22. מלרע v. 29. השי׳ בצירי

24. *fear not.* In view of the hostility recently shown him.

25. *called upon the name of the Lord.* See on XII, 18.

26. *his friend. i.e.* his intimate counsellor.

Phicol. The same as in XXI, 22. If the Abimelech and Phicol are identical with those mentioned in Chap. XXI, they must have been old men in the time of Isaac.

28. *the Lord was with thee.* The same motive for seeking friendship as in XXI, 22.

oath. A compact sealed by an oath.

29. *we have not touched thee.* cf. v. 11.

digged another well; and for that they strove
not: and he called the name of it Rehoboth;
and he said, For now the Lord hath made room
for us, and we shall be fruitful in the land.*iv 23. And
he went up from thence to Beer-sheba. 24. And
the Lord appeared unto him the same night, and
said, I am the God of Abraham thy father: fear
not, for I am with thee, and will bless thee, and
multiply thy seed for my servant Abraham's sake.
25. And he builded an altar there, and called upon
the name of the Lord, and pitched his tent there:
and there Isaac's servants digged a well. 26. Then
Abimelech went to him from Gerar, and Ahuzzath
his friend, and Phicol the captain of his host.
27. And Isaac said unto them, Wherefore are ye
come unto me, seeing ye hate me, and have sent
me away from you? 28. And they said, We saw
plainly that the Lord was with thee: and we said,
Let there now be an oath betwixt us, even betwixt
us and thee, and let us make a covenant with thee;
29. that thou wilt do us no hurt, as we have not
touched thee, and as we have done unto thee
nothing but good, and have sent thee away in
peace: thou art now the blessed of the Lord.*v
30. And he made them a feast, and they did eat
and drink. 31. And they rose up betimes in the
morning, and sware one to another: and Isaac
sent them away, and they departed from him in
peace. 32. And it came to pass the same day,
that Isaac's servants came, and told him con-
cerning the well which they had digged, and said
unto him, We have found water. 33. And he

34 עַל־כֵּן שֵׁם־הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה׃ ס וַיְהִי
עֵשָׂו בֶּן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת־יְהוּדִית בַּת־בְּאֵרִי
לה הַחִתִּי וְאֶת־בָּשְׂמַת בַּת־אֵילֹן הַחִתִּי׃ וַתִּהְיֶיןָ מֹרַת רוּחַ
לְיִצְחָק וּלְרִבְקָה׃ ס

כז Cap. XXVII. כז

א וַיְהִי כִּי־זָקֵן יִצְחָק וַתִּכְהֶיןָ עֵינָיו מֵרְאֹת וַיִּקְרָא אֶת־עֵשָׂו ׀
2 בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנֵּנִי׃ וַיֹּאמֶר
3 הִנֵּה־נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי׃ וְעַתָּה שָׂא־נָא כֵלֶיךָ
4 תֶּלְיְךָ וְקַשְׁתֶּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִּי צָיִדה׃ וַעֲשֵׂה־לִי
מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִּי וְאֹכֵלָה בַּעֲבוּר
ה תְּבָרֶכְךָ נַפְשִׁי בְּטֶרֶם אָמוּת׃ וְרִבְקָה שֹׁמַעַת בְּדַבֵּר יִצְחָק
6 אֶל־עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה לָצוּד צַיִד לְהָבִיא׃ וְרִבְקָה

v. 2. פתח באתנח   v. 3. ה׳ יתירה

33. *Shibah.* *i.e.* "oath." See xxi, 31.

the name of the city. The name of the place was suggested by the incident in the days of Abraham, and confirmed by what happened to Isaac.

34. *Judith.* It is not found again in the Bible, but is the name of the heroine of one of the books of the Apocrypha.

Basemath. In xxxvi, 2f, we are given the names of more wives of Esau.

35. *a bitterness of spirit.* Or, "a grief of mind." It was against the family tradition to intermarry with these races; see xxiv, 3; xxvii, 46. The mention of Esau's wives is introduced here to show how faithless he was to the teachings and example of Abraham and Isaac, and therefore unworthy to be regarded as their spiritual heir and to receive his father's blessing.

Chapter XXVII. The Blessing of Isaac

2. *I know not the day of my death.* "I know not how soon I may die" (Moffat).

4. *my soul may bless thee.* Only an emphatic form of

called it Shibah: therefore the name of the city
is Beer-sheba unto this day.
34. And when Esau was forty years old he took
to wife Judith the daughter of Beeri the Hittite,
and Basemath the daughter of Elon the Hittite:
35. and they were a bitterness of spirit unto Isaac
and to Rebekah.

CHAPTER XXVII

27 1. And it came to pass, that when Isaac was
old, and his eyes were dim, so that he could not
see, he called Esau his elder son, and said unto
him, My son: and he said unto him, Here am I.
2. And he said, Behold now, I am old, I know not
the day of my death. 3. Now therefore take, I
pray thee, thy weapons, thy quiver and thy bow,
and go out to the field, and take me venison;
4. and make me savoury meat, such as I love, and
bring it to me, that I may eat; that my soul may
bless thee before I die. 5. And Rebekah heard
when Isaac spake to Esau his son. And Esau
went to the field to hunt for venison, and to bring

"I may bless thee;" see on XII, 13. The dying utterance was deemed prophetic.

5. *heard.* More accurately, "was listening." To understand Rebekah's action, it is necessary to bear in mind what had been stated in XXV, 23. When she had enquired of the Lord about her unborn children, she had been told, "the elder shall serve the younger." This prophecy appeared on the point of being falsified by Isaac's intention to bestow his chief blessing upon Esau. Knowing how attached Isaac was to the elder son, she must have felt that it would be useless to try and dissuade her husband from his intention. She, therefore, in desperation, decided to circumvent him.

אָמְרָה אֶל־יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת־אָבִיךָ
7 מְדַבֵּר אֶל־עֵשָׂו אָחִיךָ לֵאמֹר׃ הָבִיאָה לִּי צַיִד וַעֲשֵׂה־לִי
8 מַטְעַמִּים וְאֹכֵלָה וַאֲבָרֶכְכָה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי׃ וְעַתָּה
9 בְנִי שְׁמַע בְּקֹלִי לַאֲשֶׁר אֲנִי מְצַוָּה אֹתָךְ׃ לֶךְ־נָא אֶל־הַצֹּאן
וְקַח־לִי מִשָּׁם שְׁנֵי גְּדָיֵי עִזִּים טֹבִים וְאֶעֱשֶׂה אֹתָם מַטְעַמִּים
י לְאָבִיךָ כַּאֲשֶׁר אָהֵב׃ וְהֵבֵאתָ לְאָבִיךָ וְאָכָל בַּעֲבֻר אֲשֶׁר
11 יְבָרֶכְךָ לִפְנֵי מוֹתוֹ׃ וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן
12 עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק׃ אוּלַי יְמֻשֵּׁנִי אָבִי
וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה׃
13 וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אַךְ שְׁמַע בְּקֹלִי וְלֵךְ
14 קַח־לִי׃ וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מַטְעַמִּים
טו כַּאֲשֶׁר אָהֵב אָבִיו׃ וַתִּקַּח רִבְקָה אֶת־בִּגְדֵי עֵשָׂו בְּנָהּ
הַגָּדֹל הַחֲמֻדֹת אֲשֶׁר אִתָּהּ בַּבָּיִת וַתַּלְבֵּשׁ אֶת־יַעֲקֹב בְּנָהּ
16 הַקָּטָן׃ וְאֵת עֹרֹת גְּדָיֵי הָעִזִּים הִלְבִּישָׁה עַל־יָדָיו וְעַל
17 חֶלְקַת צַוָּארָיו׃ וַתִּתֵּן אֶת־הַמַּטְעַמִּים וְאֶת־הַלֶּחֶם אֲשֶׁר
18 עָשָׂתָה בְּיַד יַעֲקֹב בְּנָהּ׃ וַיָּבֹא אֶל־אָבִיו וַיֹּאמֶר אָבִי
19 וַיֹּאמֶר הִנֶּנִּי מִי אַתָּה בְּנִי׃ וַיֹּאמֶר יַעֲקֹב אֶל־אָבִיו אָנֹכִי

12. *mocker.* Or, "deceiver."

15. *goodly raiment.* His choicest garments, as distinct from the rough and blood-stained garments he wore when hunting.

which were with her in the house. Though Esau was married and presumably had a home of his own, he would keep some of his clothes at his father's house which he would don during his visits from hunting, after removing his soiled garments.

19. *I am Esau thy first-born.* These words mislead Isaac, and were spoken with the intention of inducing his father to believe that it was Esau who stood before him. Jacob, having been persuaded to adopt his mother's plan, is forced to play his part to the end (Ibn Ezra).

it. 6. And Rebekah spake unto Jacob her son,
saying, Behold, I heard thy father speak unto
Esau thy brother, saying, 7. Bring me venison, and
make me a savoury meat, that I may eat, and bless
thee before the Lord before my death. 8. Now
therefore, my son, obey my voice according to that
which I command thee. 9. Go now to the flock,
and fetch me from thence two good kids of the
goats; and I will make them savoury meat for
thy father, such as he loveth: 10. and thou shalt
bring it to thy father, that he may eat, so that he
may bless thee before his death. 11. And Jacob
said to Rebekah his mother, Behold, Esau my
brother is a hairy man, and I am a smooth man.
12. My father peradventure will feel me, and I
shall seem to him as a mocker; and I shall bring
a curse upon me, and not a blessing. 13. And his
mother said unto him, Upon me be thy curse, my
son: only obey my voice, and go fetch me them.
14. And he went, and fetched, and brought them
to his mother: and his mother made savoury
meat, such as his father loved. 15. And Rebekah
took the goodly raiment of Esau her elder son,
which were with her in the house, and put them
upon Jacob her younger son: 16. and she put
the skins of the kids of the goats upon his hands,
and upon the smooth of his neck: 17. and she
gave the savoury meat and the bread, which she
had prepared, into the hand of her son Jacob.
18. And he came unto his father, and said, My
father: and he said, Here am I; who art thou,
my son? 19. And Jacob said unto his father, I

עֵשָׂו בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם־נָא שְׁבָה
כ וְאָכְלָה מִצֵּידִי בַּעֲבוּר תְּבָרְכַנִּי נַפְשֶׁךָ׃ וַיֹּאמֶר יִצְחָק אֶל־
בְּנוֹ מַה־זֶּה מִהַרְתָּ לִמְצֹא בְּנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה
21 אֱלֹהֶיךָ לְפָנָי׃ וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב גְּשָׁה־נָּא וַאֲמֻשְׁךָ
22 בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו אִם־לֹא׃ וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק
אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃
23 וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כִּידֵי עֵשָׂו אָחִיו שְׂעִרֹת וַיְבָרְכֵהוּ׃
24 כה וַיֹּאמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי׃ וַיֹּאמֶר הַגִּשָׁה לִּי
וְאֹכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרֶכְךָ נַפְשִׁי וַיַּגֶּשׁ־לוֹ וַיֹּאכַל
26 וַיָּבֵא לוֹ יַיִן וַיֵּשְׁתְּ׃ וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה־נָּא
27 וּשְׁקָה־לִּי בְּנִי׃ וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ
28 ששי וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ יְהוָה׃ וְיִתֶּן
לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

20. *so quickly.* This was not an oversight of Rebekah's. She was obliged to hurry lest Esau should return and upset the plot.

the Lord thy God sent me good speed. Such words were not of the kind likely to have been spoken by the rough Esau. The name of God was probably rare on his lips. Hence Jacob's statement arouses his father's suspicions, who requires to be assured by the very test which Jacob dreaded, in v. 12.

23. *so he blessed him.* If that be the meaning of the Hebrew, we should expect the wording of the blessing to follow immediately. We do not, however, have that until v. 28. It is therefore possible that the Hebrew should here be rendered : " he greeted him."

28. *the dew of heaven.* In those countries where the days are hot and the nights are cold, the dew is very abundant and drenches the ground. It is essential to vegetation

am Esau thy firstborn; I have done according as
thou badest me: arise, I pray thee, sit and eat
of my venison, that thy soul may bless me.
20. And Isaac said unto his son, How is it that
thou hast found it so quickly, my son? And
he said, Because the Lord thy God sent me good
speed. 21. And Isaac said unto Jacob, Come near,
I pray thee, that I may feel thee, my son, whether
thou be my very son Esau or not. 22. And Jacob
went near unto Isaac his father; and he felt him,
and said, The voice is Jacob's voice, but the hands
are the hands of Esau. 23. And he discerned him
not because his hands were hairy, as his brother
Esau's hands: so he blessed him. 24. And he
said, Art thou my very son Esau? And he said,
I am. 25. And he said, Bring it near to me, and
I will eat of my son's venison, that my soul may
bless thee. And he brought it near to him, and
he did eat: and he brought him wine, and he
drank. 26. And his father Isaac said unto him,
Come near now, and kiss me, my son. 27. And
he came near, and kissed him: and he smelled
the smell of his raiment, and blessed him, and said,

See, the smell of my son
Is as the smell of a field which the Lord hath
  blessed:*vi
28. And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine:

during the rainless summer, and was therefore regarded as a Divine blessing.

fatness. "Fat places" (AJ), fertile tracts of land.

29 יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲוֻ לְךָ לְאֻמִּים הֱוֵה גְבִיר לְאַחֶיךָ
וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ אֹרְרֶיךָ אָרוּר וּמְבָרְכֶיךָ בָּרוּךְ׃
ל וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אַךְ יָצֹא
יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ׃
31 וַיַּעַשׂ גַּם־הוּא מַטְעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקֻם
32 אָבִי וְיֹאכַל מִצֵּיד בְּנוֹ בַּעֲבֻר תְּבָרְכַנִּי נַפְשֶׁךָ׃ וַיֹּאמֶר לוֹ
33 יִצְחָק אָבִיו מִי־אָתָּה וַיֹּאמֶר אֲנִי בִּנְךָ בְכֹרְךָ עֵשָׂו׃ וַיֶּחֱרַד
יִצְחָק חֲרָדָה גְּדֹלָה עַד־מְאֹד וַיֹּאמֶר מִי־אֵפוֹא הוּא הַצָּד־
צַיִד וַיָּבֵא לִי וָאֹכַל מִכֹּל בְּטֶרֶם תָּבוֹא וָאֲבָרְכֵהוּ גַּם־בָּרוּךְ
34 יִהְיֶה׃ כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה גְּדֹלָה
כה וּמָרָה עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בָּרְכֵנִי גַם־אָנִי אָבִי׃ וַיֹּאמֶר
36 בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ׃ וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ
יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה
37 לָקַח בִּרְכָתִי וַיֹּאמַר הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה׃ וַיַּעַן יִצְחָק
וַיֹּאמֶר לְעֵשָׂו הֵן גְּבִיר שַׂמְתִּיו לָךְ וְאֶת־כָּל־אֶחָיו נָתַתִּי

v. 29. וישתחוו קרי v. 36. קמץ בז״ק

peoples. Refers to foreign nations, like the Canaanites.

29. *be lord over thy brethren.* Kindred peoples.

thy mother's sons. "Sons" is here used in the sense of descendants.

cursed . . . blessed. Jacob was thus to inherit the Divine promise made to Abraham in XII, 3.

33. *yea, and he shall be blessed.* The benediction, having been uttered, was irrevocable. It may also imply that Isaac saw in what had happened the will of God.

36. *supplanted.* *i.e.* outwitted.

my birthright. In his passionate anger, he blames Jacob for "taking away" that which he sold and ratified with an oath.

29. Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.
30. And it came to pass, as soon as Isaac had
made an end of blessing Jacob, and Jacob was
yet scarce gone out from the presence of Isaac his
father, that Esau his brother came in from his
hunting. 31. And he also made savoury meat,
and brought it unto his father; and he said
unto his father, Let my father arise, and eat of
his son's venison, that thy soul may bless me.
32. And Isaac his father said unto him, Who art
thou? And he said, I am thy son, thy firstborn,
Esau. 33. And Isaac trembled very exceedingly,
and said, Who then is he that hath taken venison,
and brought it me, and I have eaten of all before
thou camest, and have blessed him? yea, and
he shall be blessed. 34. When Esau heard the
words of his father, he cried with an exceeding
great and bitter cry, and said unto his father,
Bless me, even me also, O my father. 35. And
he said, Thy brother came with guile, and hath
taken away thy blessing. 36. And he said, Is
not he rightly named Jacob? for he hath sup-
planted me these two times: he took away my
birthright; and, behold, now he hath taken away
my blessing. And he said, Hast thou not reserved
a blessing for me? 37. And Isaac answered and
said unto Esau, Behold, I have made him thy

לוֹ לַעֲבָדִים וְדָגָן וְתִירֹשׁ סְמַכְתִּיו וּלְכָה אֵפוֹא מָה אֶעֱשֶׂה
38 בְּנִי׃ וַיֹּאמֶר עֵשָׂו אֶל־אָבִיו הַבְרָכָה אַחַת הִוא־לְךָ אָבִי
39 בָּרְכֵנִי גַם־אָנִי אָבִי וַיִּשָּׂא עֵשָׂו קֹלוֹ וַיֵּבְךְּ׃ וַיַּעַן יִצְחָק אָבִיו
וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ וּמִטַּל
מ הַשָּׁמַיִם מֵעָל׃ * וְעַל־חַרְבְּךָ תִחְיֶה וְאֶת־אָחִיךָ תַּעֲבֹד וְהָיָה
41 כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ׃ וַיִּשְׂטֹם עֵשָׂו אֶת־
יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בֵּרְכוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ
42 יִקְרְבוּ יְמֵי אֵבֶל אָבִי וְאַהַרְגָה אֶת־יַעֲקֹב אָחִי׃ וַיֻּגַּד
לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו בְּנָהּ הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא
לְיַעֲקֹב בְּנָהּ הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם
43 לְךָ לְהָרְגֶךָ׃ וְעַתָּה בְנִי שְׁמַע בְּקֹלִי וְקוּם בְּרַח־לְךָ אֶל־

v. 40. חצי הספר בפסוקים

38. *wept.* "Those tears of Esau, the sensuous, wild impulsive man, almost like the cry of some 'trapped creature,' are among the most pathetic in the Bible" (Davidson). The Rabbis declare that bitter retribution was in later years exacted from Jacob for having caused these tears of Esau.

39. *away from the fatness of the earth . . . . and away from the dews of heaven*, etc. The soil will not furnish his means of sustenance—he will live in waste, arid regions.

40. *by thy sword shalt thou live.* *i.e.* by campaigns of plunder. The life of marauders dwelling in mountain fastnesses will be his. He will raid his brother's borders, and cut off the merchants travelling with caravans (Ryle).

thou shalt serve thy brother. The promise of lordship made to Jacob could not be recalled; but Isaac foretells that it would be of limited duration. We read of revolts on the part of the Edomites in I Kings XI, 14f, and II Kings VIII, 20f.

41. *mourning for my father.* It is at least to Esau's credit that he decided to spare his father's feelings, and

lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee,
my son? 38. And Esau said unto his father
Hast thou but one blessing, my father? bless me even me also, O my father. And Esau
lifted up his voice, and wept. 39. And Isaac his
father answered and said unto him,

Behold, away from the fatness of the earth shall be thy dwelling,
And away from the dew of heaven from above;
40. And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43. Now therefore, my son, obey my voice; and arise, flee thou

wait for his death before avenging himself on Jacob (Midrash).

43. *flee thou to Laban.* Retribution falls upon Rebekah for her scheming, since she has to part with her favourite child.

44 לָבָן אָחִי חָרָנָה׃ וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר־
מה תָּשׁוּב חֲמַת אָחִיךָ׃ עַד־שׁוּב אַף־אָחִיךָ מִמְּךָ וְשָׁכַח אֵת
אֲשֶׁר־עָשִׂיתָ לּוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָה אֶשְׁכַּל גַּם־
46 שְׁנֵיכֶם יוֹם אֶחָד׃ וַתֹּאמֶר רִבְקָה אֶל־יִצְחָק קַצְתִּי בְחַיַּי
מִפְּנֵי בְּנוֹת חֵת אִם־לֹקֵחַ יַעֲקֹב אִשָּׁה מִבְּנוֹת־חֵת כָּאֵלֶּה
מִבְּנוֹת הָאָרֶץ לָמָּה לִּי חַיִּים׃

Cap. XXVIII. כח

כח

א וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא־
2 תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן׃ קוּם לֵךְ פַּדֶּנָה אֲרָם בֵּיתָה
בְתוּאֵל אֲבִי אִמֶּךָ וְקַח־לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לָבָן אֲחִי
3 אִמֶּךָ׃ וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ לִקְהַל
4 עַמִּים׃ וְיִתֶּן־לְךָ אֶת־בִּרְכַּת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ
לְרִשְׁתְּךָ אֶת־אֶרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם׃ שביעי
ה וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פַּדֶּנָה אֲרָם אֶל־לָבָן בֶּן־

v. 46. ק׳ זעירא v. 2. v. 5. פַּדֶּנָה כצ״ל בהעמדה תחת הנון

44. *a few days.* It was the mother's hope that the difference between the brothers would soon be smoothed over, and the pain of separation be quickly succeeded by the joy of reunion. But she was fated never to see him again.

45. *bereaved of you both.* Isaac and Jacob; the death of the former being the signal for the murder of the latter.

46. *daughters of Heth.* See XXVI, 34f. To save Isaac from the knowledge of the true reason why Jacob was leaving his home, Rebekah pretends that he is going to Haran in search of a wife.

Chapter XXVIII

2. *Paddan-aram.* See on XXV, 20.

3. *God Almighty.* See on XVII, 1.

4. *the blessing of Abraham.* Cf. XXV, 20. Isaac here admits that he recognises the will of God in what had

to Laban my brother to Haran; 44. and tarry with
him a few days, until thy brother's fury turn
away; 45. until thy brother's anger turn away
from thee, and he forget that which thou hast
done to him: then I will send, and fetch thee
from thence: why should I be bereaved of you
both in one day?
46. And Rebekah said to Isaac, I am weary of
my life because of the daughters of Heth: if
Jacob take a wife of the daughters of Heth, such
as these, of the daughters of the land, what good
shall my life do me?

CHAPTER XXVIII

28 1. And Isaac called Jacob, and blessed him,
and charged him, and said unto him, Thou
shalt not take a wife of the daughters of Canaan.
2. Arise, go to Paddan-aram, to the house of
Bethuel thy mother's father; and take thee a
wife from thence of the daughters of Laban
thy mother's brother. 3. And God Almighty
bless thee, and make thee fruitful, and multiply
thee, that thou mayest be a company of peoples;
4. and give thee the blessing of Abraham, to thee,
and to thy seed with thee; that thou mayest
inherit the land of thy sojournings, which God
gave unto Abraham.* vii 5. And Isaac sent away
Jacob: and he went to Paddan-aram unto Laban,
son of Bethuel the Aramean, the brother of

transpired, and that through Jacob would the Divine promises be fulfilled.

6 בְּתוּאֵל הָאֲרַמִּי אֲחִי רִבְקָה אֵם יַעֲקֹב וְעֵשָׂו׃ וַיַּרְא עֵשָׂו
כִּי־בֵרַךְ יִצְחָק אֶת־יַעֲקֹב וְשִׁלַּח אֹתוֹ פַּדֶּנָה אֲרָם לָקַחַת־
לוֹ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיְצַו עָלָיו לֵאמֹר לֹא־תִקַּח
מפטיר 7 אִשָּׁה מִבְּנוֹת כְּנָעַן׃ וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ
8 וַיֵּלֶךְ פַּדֶּנָה אֲרָם׃ וַיַּרְא עֵשָׂו כִּי רָעוֹת בְּנוֹת כְּנָעַן בְּעֵינֵי
9 יִצְחָק אָבִיו׃ וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמָעֵאל וַיִּקַּח אֶת־מָחֲלַת ׀ בַּת־
יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲחוֹת נְבָיוֹת עַל־נָשָׁיו לוֹ לְאִשָּׁה׃

ס ס ס ז 7

11 וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃ וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן
שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו
12 וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃ וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה

v. 6. v. 7. פַּדֶּנָה כצ״ל בהעמדה תחת הנון

9. *unto the wives.* In addition to those mentioned in xxvi, 24. It seems that he married his cousin in order to propitiate his parents, who were grieved at his alien wives.

For the Lesson from the Prophets, Malachi i–ii, 7, *see* The Haftorahs, p 472.

VII. VAYYETZE

(Chapters XXVIII, 10–XXXII, 3)

Chapter XXVIII, 10–22. Jacob's Dream

10. *went out from Beer-sheba.* Why is this mentioned—ask the Rabbis—since it would have been sufficient to state, "Jacob went towards Haran"? They reply that the departure of a righteous man from any place diminishes its importance, and should be keenly felt by its inhabitants.

11. *and he lighted.* Since the same Heb. word signifies "to entreat," the Talmud deduces from this passage that Jacob prayed there for Divine protection, and thus instituted the Evening Prayer (see on xxiv, 63).

Rebekah, Jacob's and Esau's mother. 6. Now
Esau saw that Isaac had blessed Jacob and sent
him away to Paddan-aram, to take him a wife
from thence; and that as he blessed him he gave
him a charge, saying, Thou shalt not take a wife
of the daughters of Canaan;*m 7. and that Jacob
obeyed his father and his mother, and was gone
to Paddan-aram: 8. and Esau saw that the
daughters of Canaan pleased not Isaac his father;
9. and Esau went unto Ishmael, and took unto
the wives which he had Mahalath the daughter of
Ishmael Abraham's son, the sister of Nebaioth,
to be his wife.

VII. VAYYETZE

10. And Jacob went out from Beer-sheba, and
went toward Haran. 11. And he lighted upon a
certain place, and tarried there all night, because
the sun was set; and he took one of the stones
of the place, and put it under his head, and lay
down in that place to sleep. 12. And he dreamed,
and behold a ladder set up on the earth, and the

a certain place. lit. "upon the place." The Rabbis stress the definite article in the Heb. idiom, and state that it was Mount Moriah.

12. The description of Jacob's dream is among the most beautiful in literature (Hazlitt). We have here wonderful imagery which, in its symbolism, speaks to each man according to his mental and spiritual outlook. Its message to Jacob is its message to all men in all ages—that the earth is full of the glory of God, that He is not far off in His heavenly abode and heedless of what men do on earth. Every spot on earth may be for man "the gate of heaven."

וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים
13 בּוֹ׃ וְהִנֵּה יְהוָה נִצָּב עָלָיו וַיֹּאמַר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם
אָבִיךָ וֵאלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ
14 אֶתְּנֶנָּה וּלְזַרְעֶךָ׃ וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ וּפָרַצְתָּ יָמָּה
וָקֵדְמָה וְצָפֹנָה וָנֶגְבָּה וְנִבְרְכוּ בְךָ כָּל־מִשְׁפְּחֹת הָאֲדָמָה
טו וּבְזַרְעֶךָ׃ וְהִנֵּה אָנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר־תֵּלֵךְ
וַהֲשִׁבֹתִיךָ אֶל־הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם־
16 עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לָךְ׃ וַיִּיקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר
17 אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי׃ וַיִּירָא וַיֹּאמַר
מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה
18 שַׁעַר הַשָּׁמָיִם׃ וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־
שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

כח v. 18. צ׳ רפה

ascending and descending. It is to be noted that the angels are first mentioned as ascending, as though they had been accompanying the Patriarch on his journey. He may have been without human friends; but, unseen, there had been angels by his side to protect and encourage him.

13. *beside him.* Or, "above it," *i.e.* the ladder. The translation "beside him" is supported by many Jewish commentators and is to be preferred.

thy father. i.e. thy ancestor. Jacob's relationship with Abraham is referred to because it was to him that the original promise had been made which Jacob was now told he would inherit.

14. *spread abroad.* lit. "break forth," *i.e.* burst the narrow boundaries.

be blessed. See on XII, 3.

15. *I am with thee.* Therefore Jacob need have no fear of the threats of Esau.

16. *I knew it not.* In popular belief the presence of God was restricted to "sacred places." Many people still confine religion to sacred occasions and the sacred locality which is

top of it reached to heaven: and behold the
angels of God ascending and descending on it.
13. And, behold, the Lord stood beside him, and
said, I am the Lord, the God of Abraham thy
father, and the God of Isaac: the land whereon
thou liest, to thee will I give it, and to thy seed;
14. and thy seed shall be as the dust of the earth,
and thou shalt spread abroad to the west, and to
the east, and to the north, and to the south: and
in thee and in thy seed shall all the families of the
earth be blessed. 15. And, behold, I am with
thee, and will keep thee whithersoever thou goest,
and will bring thee again into this land; for I
will not leave thee, until I have done that which
I have spoken to thee of. 16. And Jacob awaked
out of his sleep, and he said, Surely the Lord is
in this place; and I knew it not. 17. And he
was afraid, and said, How dreadful is this place!
this is none other but the house of God, and this
is the gate of heaven. 18. And Jacob rose up
early in the morning, and took the stone that he
had put under his head, and set it up for a pillar,
and poured oil upon the top of it. 19. And he

their place of worship, instead of looking upon religion as a continuously active influence and regulative principle in their daily life.

17. *dreadful.* "Full of awe" (AJ). The Heb. word *nora* signifies, inspiring reverential awe.

18. *for a pillar.* Not intended as an altar or as an act of worship, but to mark the spot where he had had the fateful dream-vision. He hopes, however, at a later time to erect a Sanctuary on the spot (see v. 22).

poured oil. To distinguish that stone from the rest, so that Jacob might recognise it on his return (Ibn Ezra).

19 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוּלָם לוּז שֵׁם־
כ הָעִיר לָרִאשֹׁנָה׃ וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם־יִהְיֶה
אֱלֹהִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־
21 לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ׃ וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי
22 וְהָיָה יְהוָה לִי לֵאלֹהִים׃ וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה
שני יִהְיֶה בֵּית אֱלֹהִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

CAP. XXIX. כט

כט
2 א וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְנֵי־קֶדֶם׃ וַיַּרְא וְהִנֵּה
בְאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם שְׁלֹשָׁה עֶדְרֵי־צֹאן רֹבְצִים עָלֶיהָ
כִּי מִן־הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדֹלָה עַל־
3 פִּי הַבְּאֵר׃ וְנֶאֶסְפוּ־שָׁמָּה כָל־הָעֲדָרִים וְגָלְלוּ אֶת־הָאֶבֶן
מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהֵשִׁיבוּ אֶת־הָאֶבֶן עַל־
4 פִּי הַבְּאֵר לִמְקֹמָהּ׃ וַיֹּאמֶר לָהֶם יַעֲקֹב אַחַי מֵאַיִן אַתֶּם
ה וַיֹּאמְרוּ מֵחָרָן אֲנָחְנוּ׃ וַיֹּאמֶר לָהֶם הַיְדַעְתֶּם אֶת־לָבָן

19. *Bethel.* lit. "House of God." See on XII, 8.

Luz. The holy place Bethel was outside the old city of Luz. Jacob did not spend the night in Luz but on its outskirts. We learn from Chap. XIX of the dangers which might attend a traveller who entered a strange town at night.

20. *vowed.* Jacob resolves to devote a part of the prosperity which God had promised him in His service. This is the first mention of a vow in the Bible.

21. *then shall the Lord be my God.* *i.e.* in gratitude for His care and protection, I shall dedicate my life to Him.

22. *tenth.* Cf. XIV, 20. The tithe figures later in the laws of the Israelite people. To this day pious Jews spend a tenth of their earnings in charity.

Chapter XXIX. Jacob and Laban

1. *children of the East.* A term to denote generally the Arab tribes located E. and N.E. of Palestine.

2. *the stone upon the well's mouth.* In the East, wells are

called the name of that place Beth-el: but the name of the city was Luz at the first. 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. 21. so that I come again to my father's house in peace, then shall the Lord be my God, 22. and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*ii

CHAPTER XXIX

29 1. Then Jacob went on his journey, and came to the land of the children of the east. 2. And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. 3. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. 4. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5. And he said unto them, Know ye Laban the son of Nahor? And

still covered over with a large boulder to prevent the water from becoming polluted.

3. *gathered.* The verbs are "frequentative," and should be rendered, "All the flocks used to gather together . . . used to roll . . . and water" (Rashi).

4. *my brethren.* Evidently a common form of address.

5. *the son of Nahor.* Laban was Nahor's grandson; but see on xx, 12

6 בֶּן־נָחוֹר וַיֹּאמְרוּ יָדָעְנוּ׃ וַיֹּאמֶר לָהֶם הֲשָׁלוֹם לוֹ וַיֹּאמְרוּ
7 שָׁלוֹם וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם־הַצֹּאן׃ וַיֹּאמֶר הֵן עוֹד
הַיּוֹם גָּדוֹל לֹא־עֵת הֵאָסֵף הַמִּקְנֶה הַשְׁקוּ הַצֹּאן וּלְכוּ
8 רְעוּ׃ וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל־הָעֲדָרִים
9 וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאן׃ עוֹדֶנּוּ
מְדַבֵּר עִמָּם וְרָחֵל ׀ בָּאָה עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי רֹעָה
י הִוא׃ וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רָחֵל בַּת־לָבָן אֲחִי
אִמּוֹ וְאֶת־צֹאן לָבָן אֲחִי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיָּגֶל אֶת־הָאֶבֶן
11 מֵעַל פִּי הַבְּאֵר וַיַּשְׁקְ אֶת־צֹאן לָבָן אֲחִי אִמּוֹ׃ וַיִּשַּׁק יַעֲקֹב
12 לְרָחֵל וַיִּשָּׂא אֶת־קֹלוֹ וַיֵּבְךְּ׃ וַיַּגֵּד יַעֲקֹב לְרָחֵל כִּי אֲחִי
13 אָבִיהָ הוּא וְכִי בֶן־רִבְקָה הוּא וַתָּרָץ וַתַּגֵּד לְאָבִיהָ׃ וַיְהִי
כִשְׁמֹעַ לָבָן אֶת־שֵׁמַע ׀ יַעֲקֹב בֶּן־אֲחֹתוֹ וַיָּרָץ לִקְרָאתוֹ
וַיְחַבֶּק־לוֹ וַיְנַשֶּׁק־לוֹ וַיְבִיאֵהוּ אֶל־בֵּיתוֹ וַיְסַפֵּר לְלָבָן אֵת

we know him. There is no word in Biblical Hebrew corresponding to our "yes;" consequently, the answer to a question is a repetition of the word or words in the affirmative or negative.

6. *is it well with him?* lit. "is there peace to him"? *cometh.* lit. "is coming."

8. They wait for others to arrive, so that by their combined effort they remove the stone; or, possibly, because it would be unwise to remove the stone until all the flocks were there, lest in the interval the wind blew dust and sand into the well.

9. *kept them.* "tended them" (AJ). To this day it would not be considered derogatory for an Arab Sheikh's daughter to be his shepherdess.

10. Jacob disregards the local custom, and by a feat of great personal strength, removes the stone. The phrase, "his mother's brother" is used three times in this verse, to denote the joy Jacob felt in meeting and helping a member of his mother's family.

they said, We know him. 6. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. 7. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. 8. And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. 9. While he yet spake with them, Rachel came with her father's sheep; for she kept them. 10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11. And Jacob kissed Rachel, and lifted up his voice, and wept. 12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought

11. *kissed.* When the Heb. verb is, as here, not followed by the accusative case, it denotes kissing the hand as a respectful salutation (Ibn Ezra).

and wept. "The demonstrative display of feeling is Homeric in its simplicity" (Ryle).

12. *her father's brother.* *i.e.* her relative.

told her father. Her mother having died (Midrash).

13. *embraced him.* The effusive welcome stands in sharp contrast to Laban's later treatment of Jacob. The Rabbis doubted its genuineness.

14 כָּל־הַדְּבָרִ֖ים הָאֵֽלֶּה׃ וַיֹּ֤אמֶר לוֹ֙ לָבָ֔ן אַ֛ךְ עַצְמִ֥י וּבְשָׂרִ֖י
טו אָ֑תָּה וַיֵּ֥שֶׁב עִמּ֖וֹ חֹ֥דֶשׁ יָמִֽים׃ וַיֹּ֤אמֶר לָבָן֙ לְיַעֲקֹ֔ב הֲכִֽי־
אָחִ֣י אַ֔תָּה וַעֲבַדְתַּ֖נִי חִנָּ֑ם הַגִּ֥ידָה לִּ֖י מַה־מַּשְׂכֻּרְתֶּֽךָ׃
16 וּלְלָבָ֖ן שְׁתֵּ֣י בָנ֑וֹת שֵׁ֤ם הַגְּדֹלָה֙ לֵאָ֔ה וְשֵׁ֥ם הַקְּטַנָּ֖ה רָחֵֽל׃
שלישי 17 וְעֵינֵ֥י לֵאָ֖ה רַכּ֑וֹת וְרָחֵל֙ הָֽיְתָ֔ה יְפַת־תֹּ֖אַר וִיפַ֥ת מַרְאֶֽה׃
18 וַיֶּֽאֱהַ֥ב יַעֲקֹ֖ב אֶת־רָחֵ֑ל וַיֹּ֗אמֶר אֶֽעֱבָדְךָ֙ שֶׁ֣בַע שָׁנִ֔ים בְּרָחֵ֥ל
19 בִּתְּךָ֖ הַקְּטַנָּֽה׃ וַיֹּ֣אמֶר לָבָ֗ן ט֚וֹב תִּתִּ֣י אֹתָ֣הּ לָ֔ךְ מִתִּתִּ֥י
כ אֹתָ֖הּ לְאִ֣ישׁ אַחֵ֑ר שְׁבָ֖ה עִמָּדִֽי׃ וַיַּעֲבֹ֧ד יַעֲקֹ֛ב בְּרָחֵ֖ל שֶׁ֣בַע
21 שָׁנִ֑ים וַיִּהְי֤וּ בְעֵינָיו֙ כְּיָמִ֣ים אֲחָדִ֔ים בְּאַהֲבָת֖וֹ אֹתָֽהּ׃ וַיֹּ֨אמֶר
יַעֲקֹ֤ב אֶל־לָבָן֙ הָבָ֣ה אֶת־אִשְׁתִּ֔י כִּ֥י מָלְא֖וּ יָמָ֑י וְאָב֖וֹאָה
22 אֵלֶֽיהָ׃ וַיֶּאֱסֹ֥ף לָבָ֛ן אֶת־כָּל־אַנְשֵׁ֥י הַמָּק֖וֹם וַיַּ֥עַשׂ מִשְׁתֶּֽה׃
23 וַיְהִ֣י בָעֶ֔רֶב וַיִּקַּח֙ אֶת־לֵאָ֣ה בִתּ֔וֹ וַיָּבֵ֥א אֹתָ֖הּ אֵלָ֑יו וַיָּבֹ֖א
24 אֵלֶֽיהָ׃ וַיִּתֵּ֤ן לָבָן֙ לָ֔הּ אֶת־זִלְפָּ֖ה שִׁפְחָת֑וֹ לְלֵאָ֥ה בִתּ֖וֹ שִׁפְחָֽה׃

all these things. *i.e.* that Rebekah had sent him because of the wrath of Esau.

14. *my bone and my flesh.* As his near kinsman, he is welcome to his home.

15. *wages.* Jacob from the outset seems to have decided not to be indebted to his uncle, and to earn his maintenance.

17. *tender.* "weak" (AJ)—without brightness or brilliance of lustre. Among Arabs, the chief point of a woman's beauty consists in bright, fiery, black eyes (Dillmann).

18. *for Rachel.* As explained on XXIV, 53, a wife had to be "purchased" from her father or family. It is still the custom in the East for a man who cannot provide money or cattle, to offer his labour as a substitute.

19. *to thee.* A relative; it was considered preferable for husband and wife to belong to the same family.

20. *and they seemed unto him but a few days, for the love he had to her.* The six Heb. words of which this is the translation condense a world of affection and tenderest love. They are unsurpassed in the whole literature of romantic love.

him to his house. And he told Laban all these
things. 14. And Laban said to him, Surely thou
art my bone and my flesh. And he abode with
him the space of a month. 15. And Laban said
unto Jacob, Because thou art my brother, shouldest
thou therefore serve me for nought? tell me,
what shall thy wages be? 16. And Laban had
two daughters: the name of the elder was Leah,
and the name of the younger was Rachel. 17. And
Leah's eyes were tender; but Rachel was beautiful
and well favoured.*iii 18. And Jacob loved Rachel;
and he said, I will serve thee seven years for
Rachel thy younger daughter. 19. And Laban said,
It is better that I give her to thee, than that I
should give her to another man: abide with me.
20. And Jacob served seven years for Rachel;
and they seemed unto him but a few days, for the
love he had to her. 21. And Jacob said unto
Laban, Give me my wife, for my days are fulfilled,
that I may go in unto her. 22. And Laban
gathered together all the men of the place, and
made a feast. 23. And it came to pass in the
evening, that he took Leah his daughter, and
brought her to him; and he went in unto her.
24. And Laban gave Zilpah his handmaid unto
his daughter Leah for an handmaid. 25. And it

21. *my wife.* *i.e.* the woman who was betrothed to him as his wife.

23. *he took Leah.* Heavily veiled and in the dark. This fraud may be regarded as a retribution for the deception which Jacob himself practised upon his father.

כה וַיְהִי בַבֹּקֶר וְהִנֵּה־הִוא לֵאָה וַיֹּאמֶר אֶל־לָבָן מַה־זֹּאת
26 עָשִׂיתָ לִּי הֲלֹא בְרָחֵל עָבַדְתִּי עִמָּךְ וְלָמָּה רִמִּיתָנִי׃ וַיֹּאמֶר
לָבָן לֹא־יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ לָתֵת הַצְּעִירָה לִפְנֵי הַבְּכִירָה׃
27 מַלֵּא שְׁבֻעַ זֹאת וְנִתְּנָה לְךָ גַּם־אֶת־זֹאת בַּעֲבֹדָה אֲשֶׁר
28 תַּעֲבֹד עִמָּדִי עוֹד שֶׁבַע־שָׁנִים אֲחֵרוֹת׃ וַיַּעַשׂ יַעֲקֹב כֵּן
29 וַיְמַלֵּא שְׁבֻעַ זֹאת וַיִּתֶּן־לוֹ אֶת־רָחֵל בִּתּוֹ לוֹ לְאִשָּׁה׃ וַיִּתֵּן
ל לָבָן לְרָחֵל בִּתּוֹ אֶת־בִּלְהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָה׃ וַיָּבֹא
גַּם אֶל־רָחֵל וַיֶּאֱהַב גַּם־אֶת־רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד
31 שֶׁבַע־שָׁנִים אֲחֵרוֹת׃ וַיַּרְא יְהוָה כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח
32 אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה׃ וַתַּהַר לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא
שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעָנְיִי כִּי עַתָּה
33 יֶאֱהָבַנִי אִישִׁי׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי־שָׁמַע
יְהוָה כִּי־שְׂנוּאָה אָנֹכִי וַיִּתֶּן־לִי גַּם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ

v. 28 במקצת ספרים אין מלת לו

26. *give the younger.* A feigned excuse, since the feast was for the maiden for whom Jacob had served.

27. *fulfil the week of this one.* *i.e.* do not repudiate the marriage with Leah. The wedding celebrations usually lasted a week; cf. Judges XIV, 12.

we will give thee. *i.e.* Laban and his family will give; cf. XXIV, 50.

28. *and he gave him Rachel.* Eight days after Leah, on the understanding that Jacob was to serve Laban for another seven years. This was before the Giving of the Law at Sinai. The marrying of two sisters was thereafter forbidden.

30. *seven other years.* The Midrash comments that Jacob served the second term as conscientiously as the first, although he was labouring under a sense of grievance against his uncle.

Chapter XXIX, 31–XXX, 24. The Birth of Jacob's Children

31. *hated.* The word here only means "less loved"—

came to pass in the morning that, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
26. And Laban said, It is not so done in our place, to give the younger before the firstborn.
27. Fulfil the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years.
28. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife.
29. And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid.
30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31. And the Lord saw that Leah was hated, and he opened her womb: but Rachel was barren.
32. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Because the Lord hath looked upon my affliction; for now my husband will love me.
33. And she conceived again, and bare a son; and said, Because the Lord hath heard that I am hated, he hath therefore given me this son also: and she called

not that Jacob had an aversion to her, but that he preferred Rachel; cf. Deut. XXI, 15.

32. *Reuben.* In this and the following names, the meaning is derived by the resemblance of the name in sound to the words which explain it.

will love me. The birth of a son raised the wife in the esteem of her husband.

Judah. Heb. *Yehudah.* The name of the members of his tribe was later extended to all the descendants of Jacob, *Yehudim.*

34 שִׁמְעוֹן׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה
אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ
לה לֵוִי׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־
יְהוָה עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃

Cap. XXX. ל

ל

א וַתֵּרֶא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתְּקַנֵּא רָחֵל בַּאֲחֹתָהּ
וַתֹּאמֶר אֶל־יַעֲקֹב הָבָה־לִּי בָנִים וְאִם־אַיִן מֵתָה אָנֹכִי׃
2 וַיִּחַר־אַף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר־
3 מָנַע מִמֵּךְ פְּרִי־בָטֶן׃ וַתֹּאמֶר הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ
4 וְתֵלֵד עַל־בִּרְכַּי וְאִבָּנֶה גַם־אָנֹכִי מִמֶּנָּה׃ וַתִּתֶּן־לוֹ אֶת־
ה בִּלְהָה שִׁפְחָתָהּ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ יַעֲקֹב׃ וַתַּהַר בִּלְהָה
6 וַתֵּלֶד לְיַעֲקֹב בֵּן׃ וַתֹּאמֶר רָחֵל דָּנַנִּי אֱלֹהִים וְגַם שָׁמַע
7 בְּקֹלִי וַיִּתֶּן־לִי בֵּן עַל־כֵּן קָרְאָה שְׁמוֹ דָּן׃ וַתַּהַר עוֹד
8 וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֵּן שֵׁנִי לְיַעֲקֹב׃ וַתֹּאמֶר רָחֵל
נַפְתּוּלֵי אֱלֹהִים ׀ נִפְתַּלְתִּי עִם־אֲחֹתִי גַּם־יָכֹלְתִּי וַתִּקְרָא
9 שְׁמוֹ נַפְתָּלִי׃ וַתֵּרֶא לֵאָה כִּי עָמְדָה מִלֶּדֶת וַתִּקַּח אֶת־

Chapter XXX

1. *else I die.* Of grief and shame.

2. *am I in God's stead?* In His hands alone are the issues of life and death.

3. *behold my handmaid.* Rachel resorts to the same expedient as Sarah.

upon my kness. A figurative expression denoting the adoption of a child.

obtain children. lit. "be builded up," as in xvi, 2. She can thus have "sons whom I may nurse and educate as my own" (Targum).

6. *judged me.* Heb. *dan.* God has decided in her favour.

his name Simeon. 34. And she conceived again,
and bare a son; and said, Now this time will my
husband be joined unto me, because I have borne
him three sons: therefore was his name called
Levi. 35. And she conceived again, and bare a
son: and she said, This time will I praise the
Lord: therefore she called his name Judah; and
she left bearing.

CHAPTER XXX

30 1. And when Rachel saw that she bare Jacob
no children, Rachel envied her sister; and she
said unto Jacob, Give me children, or else I die.
2. And Jacob's anger was kindled against Rachel:
and he said, Am I in God's stead, who hath with-
held from thee the fruit of the womb? 3. And
she said, Behold my maid Bilhah, go in unto her,
that she may bear upon my knees, and I also
may obtain children by her. 4. And she gave
him Bilhah her handmaid to wife: and Jacob
went in unto her. 5. And Bilhah conceived, and
bare Jacob a son. 6. And Rachel said, God hath
judged me, and hath also heard my voice, and hath
given me a son: therefore called she his name
Dan. 7. And Bilhah Rachel's handmaid conceived
again, and bare Jacob a second son. 8. And
Rachel said, With mighty wrestlings have I
wrestled with my sister, and have prevailed: and
she called his name Naphtali. 9. When Leah saw
that she had left bearing, she took Zilpah her

8. *mighty wrestlings.* lit. "wrestlings of God," where "of God" is merely the Heb. idiom for the superlative.

י זִלְפָּה שִׁפְחָתָהּ וַתִּתֵּן אֹתָהּ לְיַעֲקֹב לְאִשָּׁה׃ וַתֵּלֶד זִלְפָּה
11 שִׁפְחַת לֵאָה לְיַעֲקֹב בֵּן׃ וַתֹּאמֶר לֵאָה בָּגָד וַתִּקְרָא אֶת־
12 שְׁמוֹ גָּד׃ וַתֵּלֶד זִלְפָּה שִׁפְחַת לֵאָה בֵּן שֵׁנִי לְיַעֲקֹב׃
13 וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת וַתִּקְרָא אֶת־שְׁמוֹ
רביעי 14 אָשֵׁר׃ וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר־חִטִּים וַיִּמְצָא דוּדָאִים
בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֶל־לֵאָה
טו תְּנִי־נָא לִי מִדּוּדָאֵי בְּנֵךְ׃ וַתֹּאמֶר לָהּ הַמְעַט קַחְתֵּךְ אֶת־
אִישִׁי וְלָקַחַת גַּם אֶת־דּוּדָאֵי בְּנִי וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב
16 עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בְנֵךְ׃ וַיָּבֹא יַעֲקֹב ׀ מִן־הַשָּׂדֶה
בָּעֶרֶב וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא כִּי שָׂכֹר
17 שְׂכַרְתִּיךָ בְּדוּדָאֵי בְּנִי וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא׃ וַיִּשְׁמַע
18 אֱלֹהִים אֶל־לֵאָה וַתַּהַר וַתֵּלֶד לְיַעֲקֹב בֵּן חֲמִישִׁי׃ וַתֹּאמֶר
לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שִׁפְחָתִי לְאִישִׁי וַתִּקְרָא
19 שְׁמוֹ יִשָּׂשכָר׃ וַתַּהַר עוֹד לֵאָה וַתֵּלֶד בֵּן־שִׁשִּׁי לְיַעֲקֹב׃
כ וַתֹּאמֶר לֵאָה זְבָדַנִי אֱלֹהִים ׀ אֹתִי זֵבֶד טוֹב הַפַּעַם יִזְבְּלֵנִי
אִישִׁי כִּי־יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלוּן׃
21 22 וְאַחַר יָלְדָה בַּת וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה׃ וַיִּזְכֹּר אֱלֹהִים

* v. 11. בא גד קרי. v. 16. סבירין ההוא. v. 19. צירי בסמך ובמקף

11. *Fortune is come.* This is the Heb. text according to its traditional reading, the *Kre*.

13. *Asher.* Heb. *asher*, to call happy.

14. *mandrakes.* Or, as the RV Margin translates, "love apples." The fruit is of the size of a large plum, quite round, yellow and full of soft pulp. The fruit is still considered in the East as a love-charm. This explains Rachel's anxiety to obtain it.

15. *thou hast taken away.* By holding first place in his affections.

18. *Issachar.* Heb. *sachar*, "to hire."

20. *Zebulun.* Heb. *zabal*, "to dwell."

handmaid, and gave her to Jacob to wife. 10. And
Zilpah Leah's handmaid bare Jacob a son. 11. And
Leah said, Fortune is come! and she called his
name Gad. 12. And Zilpah Leah's handmaid bare
Jacob a second son. 13. And Leah said, Happy
am I! for the daughters will call me happy: and
she called his name Asher.* iv 14. And Reuben
went in the days of wheat harvest, and found
mandrakes in the field, and brought them unto
his mother Leah. Then Rachel said to Leah,
Give me, I pray thee, of thy son's mandrakes.
15. And she said unto her, Is it a small matter
that thou hast taken away my husband? and
wouldest thou take away my son's mandrakes
also? And Rachel said, Therefore he shall lie
with thee to-night for thy son's mandrakes. 16. And
Jacob came from the field in the evening, and
Leah went out to meet him, and said, Thou must
come in unto me; for I have surely hired thee
with my son's mandrakes. And he lay with her
that night. 17. And God hearkened unto Leah,
and she conceived, and bare Jacob a fifth son.
18. And Leah said, God hath given me my hire,
because I gave my handmaid to my husband:
and she called his name Issachar. 19. And Leah
conceived again, and bare a sixth son to Jacob.
20. And Leah said, God hath endowed me with a
good dowry; now will my husband dwell with
me, because I have borne him six sons: and she
called his name Zebulun. 21. And afterwards she
bare a daughter, and called her name Dinah.
22. And God remembered Rachel, and God

אֶת־רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת־רַחְמָהּ׃
23 24 וַתַּהַר וַתֵּלֶד בֵּן וַתֹּאמֶר אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי׃ וַתִּקְרָא
כה אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֵּן אַחֵר׃ וַיְהִי כַּאֲשֶׁר
יָלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן שַׁלְּחֵנִי וְאֵלְכָה
26 אֶל־מְקוֹמִי וּלְאַרְצִי׃ תְּנָה אֶת־נָשַׁי וְאֶת־יְלָדַי אֲשֶׁר עָבַדְתִּי
אֹתְךָ בָּהֵן וְאֵלֵכָה כִּי אַתָּה יָדַעְתָּ אֶת־עֲבֹדָתִי אֲשֶׁר עֲבַדְתִּיךָ׃
27 וַיֹּאמֶר אֵלָיו לָבָן אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ נִחַשְׁתִּי
28 וַיְבָרְכֵנִי יְהוָה בִּגְלָלֶךָ׃ וַיֹּאמַר נָקְבָה שְׂכָרְךָ עָלַי וְאֶתֵּנָה׃ חמישי
29 וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת אֲשֶׁר־
ל הָיָה מִקְנְךָ אִתִּי׃ כִּי מְעַט אֲשֶׁר־הָיָה לְךָ לְפָנַי וַיִּפְרֹץ
לָרֹב וַיְבָרֶךְ יְהוָה אֹתְךָ לְרַגְלִי וְעַתָּה מָתַי אֶעֱשֶׂה גַם־
31 אָנֹכִי לְבֵיתִי׃ וַיֹּאמֶר מָה אֶתֶּן־לָךְ וַיֹּאמֶר יַעֲקֹב לֹא־תִתֶּן־
לִי מְאוּמָה אִם־תַּעֲשֶׂה־לִּי הַדָּבָר הַזֶּה אָשׁוּבָה אֶרְעֶה
32 צֹאנְךָ אֶשְׁמֹר׃ אֶעֱבֹר בְּכָל־צֹאנְךָ הַיּוֹם הָסֵר מִשָּׁם כָּל־

22. *God hearkened.* To her prayers.

23. *my reproach.* Of being left childless. The Heb. name has the double sense of "taking away" (the reproach) and of "adding" (to her another son.)

25–43. Jacob's Wages

25. *send me away.* It would thus seem that the fourteen years' service terminated shortly after Joseph's birth.

26. *give me my wives.* As though they had not been Jacob's own until the service was duly finished.

27. *found favour in thine eyes.* Laban wishes to retain Jacob.

divined. "I have observed the signs" (AJ).

29. *with me.* Under my care.

30. *whithersoever I turned.* lit. "at my foot," *i.e.* either "at every step I took"; or (so the Midrash), "at my coming" into thy house.

provide for mine own house. His wives and children now

hearkened to her, and opened her womb. 23. And she conceived, and bare a son: and said, God hath taken away my reproach: 24. and she called his name Joseph, saying, The Lord add to me another son.

25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26. Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee. 27. And Laban said unto him, If now I have found favour in thine eyes, tarry: for I have divined that the Lord hath blessed me for thy sake.* v 28. And he said, Appoint me thy wages, and I will give it. 29. And he said unto him, Thou knowest how I have served thee, and how thy cattle hath fared with me. 30. For it was little which thou hadst before I came, and it hath increased unto a multitude; and the Lord hath blessed thee whithersoever I turned: and now when shall I provide for mine own house also? 31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again feed thy flock and keep it. 32. I will

belong to him, and he feels the responsibility of making provision for their future.

31. Jacob, still feeling sore at the way he had been outwitted by Laban over the matter of Rachel, determines to put to good use his exceptional knowledge and skill as a shepherd.

שֶׂה ׀ נָקֹד וְטָלוּא וְכָל־שֶׂה־חוּם בַּכְּשָׂבִים וְטָלוּא וְנָקֹד
בָּעִזִּים וְהָיָה שְׂכָרִי׃ וְעָנְתָה־בִּי צִדְקָתִי בְּיוֹם מָחָר כִּי־ 33
תָבוֹא עַל־שְׂכָרִי לְפָנֶיךָ כֹּל אֲשֶׁר־אֵינֶנּוּ נָקֹד וְטָלוּא בָּעִזִּים
וְחוּם בַּכְּשָׂבִים גָּנוּב הוּא אִתִּי׃ וַיֹּאמֶר לָבָן הֵן לוּ יְהִי 34
כִדְבָרֶךָ׃ וַיָּסַר בַּיּוֹם הַהוּא אֶת־הַתְּיָשִׁים הָעֲקֻדִּים וְהַטְּלֻאִים לה
וְאֵת כָּל־הָעִזִּים הַנְּקֻדּוֹת וְהַטְּלֻאֹת כֹּל אֲשֶׁר־לָבָן בּוֹ וְכָל־
חוּם בַּכְּשָׂבִים וַיִּתֵּן בְּיַד־בָּנָיו׃ וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים 36
בֵּינוֹ וּבֵין יַעֲקֹב וְיַעֲקֹב רֹעֶה אֶת־צֹאן לָבָן הַנּוֹתָרֹת׃ וַיִּקַּח־ 37
לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח וְלוּז וְעַרְמוֹן וַיְפַצֵּל בָּהֵן פְּצָלוֹת
לְבָנוֹת מַחְשֹׂף הַלָּבָן אֲשֶׁר עַל־הַמַּקְלוֹת׃ וַיַּצֵּג אֶת־ 38
הַמַּקְלוֹת אֲשֶׁר פִּצֵּל בָּרְהָטִים בְּשִׁקֲתוֹת הַמָּיִם אֲשֶׁר
תָּבֹאןָ הַצֹּאן לִשְׁתּוֹת לְנֹכַח הַצֹּאן וַיֵּחַמְנָה בְּבֹאָן לִשְׁתּוֹת׃
וַיֶּחֱמוּ הַצֹּאן אֶל־הַמַּקְלוֹת וַתֵּלַדְןָ הַצֹּאן עֲקֻדִּים נְקֻדִּים 39

32. The sheep in Syria are white and the goats black. Jacob asks as his wages the sheep which are not white and the goats which are not black. Laban considers the request fair and, to him, profitable.

of such shall be my hire. These, and the lambs and kids subsequently born with the same peculiarity, should belong to him.

33. *righteousness.* "In this way my honesty will tell, when you come to cast your eye over my share; any goat in my lot that is not speckled or spotted, any sheep that is not black, you may consider to have been stolen" (Moffat).

The compact is all in Laban's favour; but, crafty, selfish and grasping, he starts to circumvent Jacob, by preventing the increase of any speckled or brown cattle.

36. *three days' journey.* A phrase denoting a considerable distance; cf. Exod. III, 18.

37. *strakes.* "Streaks." Jacob devises three plans for the purpose of frustrating Laban. He placed streaked

pass through all thy flock to-day, removing from
thence every speckled and spotted one, and every
black one among the sheep, and the spotted and
speckled among the goats: and of such shall be
my hire. 33. So shall my righteousness answer
for me hereafter, when thou shalt come concerning
my hire that is before thee: every one that is
not speckled and spotted among the goats, and
black among the sheep, that if found with me shall
be counted stolen. 34. And Laban said, Behold,
I would it might be according to thy word.
35. And he removed that day the he-goats that
were ringstraked and spotted, and all the she-
goats that were speckled and spotted, every one
that had white in it, and all the black ones among
the sheep, and gave them into the hand of his
sons; 36. and he set three days' journey betwixt
himself and Jacob: and Jacob fed the rest of
Laban's flocks. 37. And Jacob took him rods of
fresh poplar, and of the almond and of the plane-
tree; and peeled white strakes in them, and made
the white appear which was in the rods. 38. And
he set the rods which he had peeled over against
the flocks in the gutters in the watering troughs
where the flocks came to drink; and they con-
ceived when they came to drink. 39. And the
flocks conceived before the rods, and the flocks
brought forth ringstraked, speckled, and spotted.

rods over against the ewes. The sight of these rods would affect the colouring of the young about to be born. "He did not resort to this device the first year, and thereafter only in connection with his own flock; otherwise it would have been flagrant dishonesty" (Kimchi).

מ וּטְלָאִים׃ וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד
וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם
41 עַל־צֹאן לָבָן׃ וְהָיָה בְּכָל־יַחֵם הַצֹּאן הַמְקֻשָּׁרוֹת וְשָׂם
יַעֲקֹב אֶת־הַמַּקְלוֹת לְעֵינֵי הַצֹּאן בָּרְהָטִים לְיַחְמֵנָּה
42 בַּמַּקְלוֹת׃ וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים
43 לְלָבָן וְהַקְּשֻׁרִים לְיַעֲקֹב׃ וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־
לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וַעֲבָדִים וּגְמַלִּים וַחֲמֹרִים׃

CAP. XXXI. לא

לא

א וַיִּשְׁמַע אֶת־דִּבְרֵי בְנֵי־לָבָן לֵאמֹר לָקַח יַעֲקֹב אֵת כָּל־
אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֵת כָּל־הַכָּבֹד הַזֶּה׃
2 וַיַּרְא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהִנֵּה אֵינֶנּוּ עִמּוֹ כִּתְמוֹל שִׁלְשׁוֹם׃
3 וַיֹּאמֶר יְהוָה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתֶּךָ
4 וְאֶהְיֶה עִמָּךְ׃ וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרָחֵל וּלְלֵאָה הַשָּׂדֶה
ה אֶל־צֹאנוֹ׃ וַיֹּאמֶר לָהֶן רֹאֶה אָנֹכִי אֶת־פְּנֵי אֲבִיכֶן כִּי־

v. 42. ף׳ רבתי   בנ״א דקי׳ לא רבתי

40. The second plan was, Jacob separates the newly born spotted lambs and kids from the rest of the flock, but so arranges them that there should be a further tendency to bear spotted young.

41. He devises to secure for his own share the young of the strongest animals.

CHAPTER XXXI, 1–21. THE FLIGHT OF JACOB

1. *Laban's sons.* Mentioned in xxx, 35. The natural effect of Jacob's remarkable prosperity was to breed jealousy among his relatives, who felt that he had grown rich at their expense.

2. *the countenance of Laban.* Laban made no attempt to conceal his feelings.

3. *said unto Jacob.* In a dream, see v. 11.

the land of thy fathers. Canaan.

4. *Rachel and Leah.* Another instance of the dignified

40. And Jacob separated the lambs, and set the faces of the flocks towards the ringstraked and all the black in the flock of Laban; and he put his own droves apart, and put them not unto Laban's flock. 41. And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; 42. but when the flock were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. 43. And the man increased exceedingly, and had large flocks, and maidservants and menservants, and camels and asses.

CHAPTER XXXI

31 1. And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this wealth. 2. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as beforetime. 3. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. 4. And Jacob sent and called Rachel and Leah to the field unto his flock, 5. and said unto them, I see your father's countenance, that it

position of woman in ancient Israel. The Patriarchs do nothing without consulting their wives, whom they regard as their equals.

to the field. To speak with them in private. As the Midrash states, "Walls have ears."

5. *hath been with me.* Hence my great increase in wealth.

6 אֵינֶ֥נּוּ אֵלַ֖י כִּתְמֹ֣ל שִׁלְשֹׁ֑ם וֵאלֹהֵ֣י אָבִ֔י הָיָ֖ה עִמָּדִֽי׃ וְאַתֵּ֖נָה
7 יְדַעְתֶּ֑ן כִּ֚י בְּכָל־כֹּחִ֔י עָבַ֖דְתִּי אֶת־אֲבִיכֶֽן׃ וַאֲבִיכֶן֙ הֵ֣תֶל בִּ֔י
וְהֶחֱלִ֥ף אֶת־מַשְׂכֻּרְתִּ֖י עֲשֶׂ֣רֶת מֹנִ֑ים וְלֹֽא־נְתָנ֣וֹ אֱלֹהִ֔ים לְהָרַ֖ע
8 עִמָּדִֽי׃ אִם־כֹּ֣ה יֹאמַ֗ר נְקֻדִּים֙ יִהְיֶ֣ה שְׂכָרֶ֔ךָ וְיָלְד֥וּ כָל־הַצֹּ֖אן
נְקֻדִּ֑ים וְאִם־כֹּ֣ה יֹאמַ֗ר עֲקֻדִּים֙ יִהְיֶ֣ה שְׂכָרֶ֔ךָ וְיָלְד֥וּ כָל־
9 הַצֹּ֖אן עֲקֻדִּֽים׃ וַיַּצֵּ֧ל אֱלֹהִ֛ים אֶת־מִקְנֵ֥ה אֲבִיכֶ֖ם וַיִּתֶּן־לִֽי׃
י וַיְהִ֗י בְּעֵת֙ יַחֵ֣ם הַצֹּ֔אן וָאֶשָּׂ֥א עֵינַ֛י וָאֵ֖רֶא בַּחֲל֑וֹם וְהִנֵּ֤ה
הָֽעַתֻּדִים֙ הָעֹלִ֣ים עַל־הַצֹּ֔אן עֲקֻדִּ֥ים נְקֻדִּ֖ים וּבְרֻדִּֽים׃
11 וַיֹּ֨אמֶר אֵלַ֜י מַלְאַ֧ךְ הָאֱלֹהִ֛ים בַּחֲל֖וֹם יַעֲקֹ֑ב וָאֹמַ֖ר הִנֵּֽנִי׃
12 וַיֹּ֗אמֶר שָׂא־נָ֨א עֵינֶ֤יךָ וּרְאֵה֙ כָּל־הָֽעַתֻּדִים֙ הָעֹלִ֣ים עַל־
הַצֹּ֔אן עֲקֻדִּ֥ים נְקֻדִּ֖ים וּבְרֻדִּ֑ים כִּ֣י רָאִ֔יתִי אֵ֛ת כָּל־אֲשֶׁ֥ר לָבָ֖ן
13 עֹ֥שֶׂה לָּֽךְ׃ אָנֹכִ֤י הָאֵל֙ בֵּֽית־אֵ֔ל אֲשֶׁ֨ר מָשַׁ֤חְתָּ שָּׁם֙ מַצֵּבָ֔ה
אֲשֶׁ֨ר נָדַ֥רְתָּ לִּ֛י שָׁ֖ם נֶ֑דֶר עַתָּ֗ה ק֥וּם צֵא֙ מִן־הָאָ֣רֶץ הַזֹּ֔את
14 וְשׁ֖וּב אֶל־אֶ֥רֶץ מוֹלַדְתֶּֽךָ׃ וַתַּ֤עַן רָחֵל֙ וְלֵאָ֔ה וַתֹּאמַ֖רְנָה ל֑וֹ
טו הַע֥וֹד לָ֛נוּ חֵ֥לֶק וְנַחֲלָ֖ה בְּבֵ֥ית אָבִֽינוּ׃ הֲל֧וֹא נָכְרִיּ֛וֹת
16 נֶחְשַׁ֥בְנוּ ל֖וֹ כִּ֣י מְכָרָ֑נוּ וַיֹּ֥אכַל גַּם־אָכ֖וֹל אֶת־כַּסְפֵּֽנוּ׃ כִּ֚י

v. 9. במ״ם

7. *my wages.* See on XXIX, 15.

ten times. The phrase only means "several times." Laban would naturally make attempt after attempt to alter the conditions in his favour when he found they were against him. The story here supplements what was related in the last chapter.

11. *angel of God.* In v. 3 it is "The Lord said." The interchange of "God" and "angel of God" is frequent.

13. *The God of Bethel.* The God who appeared unto thee at Bethel, see XXVIII.

15. *strangers.* If he had been a true father, he would have allowed us and our children to enjoy some of the prosperity

is not toward me as beforetime; but the God of my father hath been with me. 6. And ye know that with all my power I have served your father. 7. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. 8. If he said thus, The speckled shall be thy wages; then all the flock bare speckled: and if he said thus, The ringstraked shall be thy wages; then bare all the flock ringstraked. 9. Thus God hath taken away the cattle of your father, and given them to me. 10. And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were ringstraked, speckled, and grisled. 11. And the angel of God said unto me in the dream, Jacob: and I said, Here am I. 12. And he said, Lift up now thine eyes, and see, all the he-goats which leap upon the flock are ringstraked, speckled and grisled: for I have seen all that Laban doeth unto thee. 13. I am the God of Beth-el, where thou anointedst a pillar, where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy nativity. 14. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? 15. Are we not counted of him strangers? for he hath sold us, and hath also quite devoured the price paid for us. 16. For

which accrued during Jacob's fourteen years of labour for us. Instead, he kept it all to himself, and now begrudges what our husband has gained by his toil.

כָל־הָעֹשֶׁר אֲשֶׁר הִצִּיל אֱלֹהִים מֵאָבִינוּ לָנוּ הוּא וּלְבָנֵינוּ
ששי 17 וְעַתָּה כֹּל אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ עֲשֵׂה׃ וַיָּקָם יַעֲקֹב
18 וַיִּשָּׂא אֶת־בָּנָיו וְאֶת־נָשָׁיו עַל־הַגְּמַלִּים׃ וַיִּנְהַג אֶת־כָּל־
מִקְנֵהוּ וְאֶת־כָּל־רְכֻשׁוֹ אֲשֶׁר רָכָשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר
רָכַשׁ בְּפַדַּן אֲרָם לָבוֹא אֶל־יִצְחָק אָבִיו אַרְצָה כְּנָעַן׃
19 וְלָבָן הָלַךְ לִגְזֹז אֶת־צֹאנוֹ וַתִּגְנֹב רָחֵל אֶת־הַתְּרָפִים אֲשֶׁר
כ לְאָבִיהָ׃ וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן הָאֲרַמִּי עַל־בְּלִי הִגִּיד
21 לוֹ כִּי בֹרֵחַ הוּא׃ וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיָּקָם וַיַּעֲבֹר
22 אֶת־הַנָּהָר וַיָּשֶׂם אֶת־פָּנָיו הַר הַגִּלְעָד׃ וַיֻּגַּד לְלָבָן בַּיּוֹם
23 הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב׃ וַיִּקַּח אֶת־אֶחָיו עִמּוֹ וַיִּרְדֹּף
24 אַחֲרָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיַּדְבֵּק אֹתוֹ בְּהַר הַגִּלְעָד׃ וַיָּבֹא
אֱלֹהִים אֶל־לָבָן הָאֲרַמִּי בַּחֲלֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִשָּׁמֶר
כה לְךָ פֶּן־תְּדַבֵּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע׃ וַיַּשֵּׂג לָבָן אֶת־

v. 18. קמץ בז״ק

17. *his sons.* The word should be rendered here, "*his children.*"

18. *the cattle of his getting.* *i.e.* which he had purchased; viz., camels and asses, XXX, 43.

19. *gone to shear his sheep.* This explains how it was that Jacob was able to get away without the knowledge of Laban. The occasion of sheep-shearing was a time of feasting, and lasted several days.

teraphim. Images kept in the house, perhaps corresponding to the Roman *penates*, to bring protection and good fortune. Laban calls them "my gods" (v. 30). Why did Rachel carry them off? The Midrash answers, to prevent her father from worshipping them. The motive was, in all probability, to secure the continuation of prosperity to her husband in his new place of abode.

20. *stole away unawares to.* "Outwitted."

21. *passed over the river.* Haran was situated N. of the Euphrates.

the mountain of Gilead. Or, "the hill-country of Gilead," the region E. of Jordan.

all the riches which God hath taken away from
our father, that is ours and our children's: now
then, whatsoever God hath said unto thee, do.*vi
17. Then Jacob rose up, and set his sons and
his wives upon the camels; 18. and he carried
away all his cattle, and all his substance which
he had gathered, the cattle of his getting which
he had gathered in Paddan-aram, for to go to
Isaac his father unto the land of Canaan. 19. Now
Laban was gone to shear his sheep: and Rachel
stole the teraphim that were her father's. 20. And
Jacob stole away unawares to Laban the Syrian,
in that he told him not that he fled. 21. So he
fled with all that he had; and he rose up, and
passed over the River, and set his face toward
the mountain of Gilead.

22. And it was told Laban on the third day
that Jacob was fled. 23. And he took his brethren
with him, and pursued after him seven days'
journey; and he overtook him in the mountain
of Gilead. 24. And God came to Laban the
Syrian in a dream of the night, and said unto him,
Take heed to thyself that thou speak not to
Jacob either good or bad. 25. And Laban came

23. *brethren.* Men of his clan.

22–54. Laban's Pursuit

24. *either good or bad.* *i.e.* anything, as in XXIV, 50. The phrase is the same Heb. phrase and idiom as in II, 17, III, 5 and 22, where it means, "all things." Here it is in negative form and means, "not anything." Laban was neither to entice him by offers of kindness, nor force him to return by threats.

יַעֲקֹב וְיַעֲקֹב תָּקַע אֶת־אָהֳלוֹ בָּהָר וְלָבָן תָּקַע אֶת־אֶחָיו
26 בְּהַר הַגִּלְעָד׃ וַיֹּאמֶר לָבָן לְיַעֲקֹב מֶה עָשִׂיתָ וַתִּגְנֹב אֶת־
27 לְבָבִי וַתְּנַהֵג אֶת־בְּנֹתַי כִּשְׁבֻיוֹת חָרֶב׃ לָמָּה נַחְבֵּאתָ
לִבְרֹחַ וַתִּגְנֹב אֹתִי וְלֹא־הִגַּדְתָּ לִּי וָאֲשַׁלֵּחֲךָ בְּשִׂמְחָה
28 וּבְשִׁרִים בְּתֹף וּבְכִנּוֹר׃ וְלֹא נְטַשְׁתַּנִי לְנַשֵּׁק לְבָנַי וְלִבְנֹתָי
29 עַתָּה הִסְכַּלְתָּ עֲשׂוֹ׃ יֶשׁ־לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע וֵאלֹהֵי
אֲבִיכֶם אֶמֶשׁ ׀ אָמַר אֵלַי לֵאמֹר הִשָּׁמֶר לְךָ מִדַּבֵּר עִם־
ל יַעֲקֹב מִטּוֹב עַד־רָע׃ וְעַתָּה הָלֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה
31 לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹהָי׃ וַיַּעַן יַעֲקֹב וַיֹּאמֶר
לְלָבָן כִּי יָרֵאתִי כִּי אָמַרְתִּי פֶּן־תִּגְזֹל אֶת־בְּנוֹתֶיךָ מֵעִמִּי׃
32 עִם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הַכֶּר־
לְךָ מָה עִמָּדִי וְקַח־לָךְ וְלֹא־יָדַע יַעֲקֹב כִּי רָחֵל גְּנָבָתַם׃
33 וַיָּבֹא לָבָן בְּאֹהֶל־יַעֲקֹב ׀ וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי
הָאֲמָהֹת וְלֹא מָצָא וַיֵּצֵא מֵאֹהֶל לֵאָה וַיָּבֹא בְּאֹהֶל רָחֵל׃

26. *as though captives of the sword.* Without allowing them an opportunity of taking farewell of their father and brothers. Laban strikes the note of injured innocence.

28. *sons. i.e.* grandsons (see on xx, 12), and *daughters* may include Rachel, Leah and Laban's granddaughters.

29. *to do you hurt.* It would thus seem that Laban was accompanied by a large band which outnumbered Jacob and his servants.

31. This verse answers the first point mentioned by Laban ; *viz.*, the secrecy with which Jacob left him.

32. *shall not live.* The Patriarch does not mean that he will himself kill the culprit, but the wrong-doer's life will be placed in Laban's hands ; cf. XLIV, 9.

33. Nachmanides explains that Laban's search was in the following order : Jacob, Leah, Rachel, and lastly the handmaids. The narrative, however, reserves the mention

up with Jacob. Now Jacob had pitched his tent in the mountain : and Laban with his brethren pitched in the mountain of Gilead. 26. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the sword? 27. Wherefore didst thou flee secretly, and steal away from me ; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp ; 28. and hast not suffered me to kiss my sons and my daughters? now hast thou done foolishly. 29. It is in the power of my hand to do you hurt : but the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not to Jacob either good or bad. 30. And now, though thou wouldst needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? 31. And Jacob answered and said to Laban, Because I was afraid : for I said, Lest thou shouldest take thy daughters from me by force. 32. With whomsoever thou findest thy gods, he shall not live : before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 33. And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants ; but he found them not. And he went out of Leah's tent, and entered into Rachel's tent.

of Rachel for the last, because it is upon her that interest is centred.

34 וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים וַתְּשִׂמֵם בְּכַר הַגָּמָל וַתֵּשֶׁב
לה עֲלֵיהֶם וַיְמַשֵּׁשׁ לָבָן אֶת־כָּל־הָאֹהֶל וְלֹא מָצָא׃ וַתֹּאמֶר
אֶל־אָבִיהָ אַל־יִחַר בְּעֵינֵי אֲדֹנִי כִּי לוֹא אוּכַל לָקוּם מִפָּנֶיךָ
36 כִּי־דֶרֶךְ נָשִׁים לִי וַיְחַפֵּשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים׃ וַיִּחַר
לְיַעֲקֹב וַיָּרֶב בְּלָבָן וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה־פִּשְׁעִי
37 מַה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי׃ כִּי־מִשַּׁשְׁתָּ אֶת־כָּל־כֵּלַי
מַה־מָּצָאתָ מִכֹּל כְּלֵי־בֵיתֶךָ שִׂים כֹּה נֶגֶד אַחַי וְאַחֶיךָ
38 וְיוֹכִיחוּ בֵּין שְׁנֵינוּ׃ זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ
39 וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ לֹא אָכָלְתִּי׃ טְרֵפָה לֹא־
הֵבֵאתִי אֵלֶיךָ אָנֹכִי אֲחַטֶּנָּה מִיָּדִי תְּבַקְשֶׁנָּה גְּנֻבְתִי יוֹם
מ וּגְנֻבְתִי לָיְלָה׃ הָיִיתִי בַיּוֹם אֲכָלַנִי חֹרֶב וְקֶרַח בַּלָּיְלָה
41 וַתִּדַּד שְׁנָתִי מֵעֵינָי׃ זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ עֲבַדְתִּיךָ
אַרְבַּע־עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ

v. 35. מלא ואי״ו

34. *furniture.* The word is better translated "palanquin"—a sort of compartment, tied on to the saddle, covered with an awning and surrounded with curtains, in which Oriental women travel.

35. *rise.* A child had to stand up when the father entered the room.

36. *wroth.* The Patriarch's indignation is aroused when his innocence is established; and he accuses Laban of fabricating the charge of stealing the teraphim as a pretext to search his possessions.

answered. *i.e.* replied to Laban's accusations.

38. *have not cast their young.* Due to the skill and assiduity of the shepherd.

39. *or by night.* In these words lies the bitterness of reproach. A shepherd was entitled to his rest at night, and he could not in justice be held responsible if damage was then done by prowling beasts, provided reasonable precautions had been taken.

According to the Code of Hammurabi, which was the Common Law in Mesopotamia at the time, the shepherd

34. Now Rachel had taken the teraphim, and put
them in the camel's furniture, and sat upon them.
And Laban felt about all the tent, but found them
not. 35. And she said to her father, Let not my
lord be angry that I cannot rise up before thee;
for the manner of women is upon me. And he
searched, but found not the teraphim. 36. And
Jacob was wroth, and chode with Laban: and
Jacob answered and said to Laban, What is my
trespass? what is my sin, that thou hast hotly
pursued after me? 37. Whereas thou hast felt
about all my stuff, what hast thou found of all
thy household stuff? Set it here before my
brethren and thy brethren, that they may judge
betwixt us two. 38. This twenty years have I
been with thee; thy ewes and thy she-goats
have not cast their young, and the rams of thy
flocks have I not eaten. 39. That which was torn
of beasts I brought not unto thee; I bare the
loss of it; of my hand didst thou require it,
whether stolen by day or stolen by night. 40.
Thus I was; in the day the drought consumed
me, and the frost by night; and my sleep fled
from mine eyes. 41. These twenty years have I
been in thy house; I served thee fourteen years
for thy two daughters, and six years for thy flock:

gave a receipt for the animals entrusted to him, and was bound to return them with reasonable increase. He was allowed to use a certain number for food, and was not responsible for those killed by lion or lightning. Any loss due to his carelessness he had to repay tenfold. All this throws wonderful light on the relations between Jacob and Laban.

42 וַתַּחֲלֵ֥ף אֶת־מַשְׂכֻּרְתִּ֖י עֲשֶׂ֥רֶת מֹנִֽים׃ לוּלֵ֡י אֱלֹהֵ֣י אָבִ֩י
אֱלֹהֵ֨י אַבְרָהָ֜ם וּפַ֣חַד יִצְחָק֮ הָ֣יָה לִי֒ כִּ֥י עַתָּ֖ה רֵיקָ֣ם שִׁלַּחְתָּ֑נִי
שביעי 43 אֶת־עָנְיִ֞י וְאֶת־יְגִ֧יעַ כַּפַּ֛י רָאָ֥ה אֱלֹהִ֖ים וַיּ֥וֹכַח אָֽמֶשׁ׃ וַיַּ֨עַן
לָבָ֜ן וַיֹּ֣אמֶר אֶֽל־יַעֲקֹ֗ב הַבָּנ֨וֹת בְּנֹתַ֜י וְהַבָּנִ֤ים בָּנַי֙ וְהַצֹּ֣אן
צֹאנִ֔י וְכֹ֛ל אֲשֶׁר־אַתָּ֥ה רֹאֶ֖ה לִי־ה֑וּא וְלִבְנֹתַ֞י מָֽה־אֶעֱשֶׂ֤ה
44 לָאֵ֙לֶּה֙ הַיּ֔וֹם א֥וֹ לִבְנֵיהֶ֖ן אֲשֶׁ֥ר יָלָֽדוּ׃ וְעַתָּ֗ה לְכָ֛ה נִכְרְתָ֥ה
מה בְרִ֖ית אֲנִ֣י וָאָ֑תָּה וְהָיָ֥ה לְעֵ֖ד בֵּינִ֥י וּבֵינֶֽךָ׃ וַיִּקַּ֥ח יַעֲקֹ֖ב אָ֑בֶן
46 וַיְרִימֶ֖הָ מַצֵּבָֽה׃ וַיֹּ֨אמֶר יַעֲקֹ֤ב לְאֶחָיו֙ לִקְט֣וּ אֲבָנִ֔ים וַיִּקְח֥וּ
47 אֲבָנִ֖ים וַיַּֽעֲשׂוּ־גָ֑ל וַיֹּ֥אכְלוּ שָׁ֖ם עַל־הַגָּֽל׃ וַיִּקְרָא־ל֣וֹ לָבָ֔ן
48 יְגַ֖ר שָׂהֲדוּתָ֑א וְיַעֲקֹ֕ב קָ֥רָא ל֖וֹ גַּלְעֵֽד׃ וַיֹּ֣אמֶר לָבָ֔ן הַגַּ֥ל
הַזֶּ֛ה עֵ֥ד בֵּינִ֥י וּבֵינְךָ֖ הַיּ֑וֹם עַל־כֵּ֥ן קָרָא־שְׁמ֖וֹ גַּלְעֵֽד׃
49 וְהַמִּצְפָּה֙ אֲשֶׁ֣ר אָמַ֔ר יִ֥צֶף יְהוָ֖ה בֵּינִ֣י וּבֵינֶ֑ךָ כִּ֥י נִסָּתֵ֖ר אִ֥ישׁ
נ מֵרֵעֵֽהוּ׃ אִם־תְּעַנֶּ֣ה אֶת־בְּנֹתַ֗י וְאִם־תִּקַּ֤ח נָשִׁים֙ עַל־בְּנֹתַ֔י
51 אֵ֥ין אִ֖ישׁ עִמָּ֑נוּ רְאֵ֕ה אֱלֹהִ֥ים עֵ֖ד בֵּינִ֥י וּבֵינֶֽךָ׃ וַיֹּ֣אמֶר לָבָ֗ן

42. *Fear of Isaac.* Or, "Awe of Isaac;" *i.e.* He whom Isaac feared. The noun, in this special use as a Divine appellation, occurs again in v. 53. See Isaiah, VIII, 13, where a synonymous word is used.

rebuked thee. See v. 29.

43. Laban is unable to answer Jacob's reproaches, and therefore repeats the claim based on primitive usage, whereby the head of the family is the nominal possessor of all that belonged to its members. He then pretends to be solicitous for the welfare of his daughters and grandchildren.

46. *heap.* Or, "cairn."

they did eat. viz., Jacob and Laban as the contracting parties. The meal was part of the ceremony of the covenant of friendship. The Arabs still mark the end of a feud by eating together.

47. The names are the Aramaic and Hebrew words for, "the heap of witness."

49. *Mizpah.* That is, "the watch-tower."

50. Laban still keeps up the pretext that the pact

and thou hast changed my wages ten times.
42. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.*vii
43. And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? 44. And now come, let us make a covenant, I and thou; and let it be for a witness between me and thee.
45. And Jacob took a stone, and set it up for a pillar. 46. And Jacob said unto his brethren. Gather stones; and they took stones, and made an heap: and they did eat there by the heap.
47. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. 48. And Laban said, This heap is witness between me and thee this day. Therefore was the name of it called Galeed:
49. and Mizpah, for he said, The Lord watch between me and thee, when we are absent one from another. 50. If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. 51. And Laban said to Jacob,

made between him and Jacob is for the protection of his daughters; but he immediately proceeds to set up another heap and pillar to safeguard himself from any aggression on Jacob's part in the future.

לְיַעֲקֹב הִנֵּה ׀ הַגַּל הַזֶּה וְהִנֵּה הַמַּצֵּבָה אֲשֶׁר יָרִיתִי בֵּינִי
וּבֵינֶךָ׃ עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבֹר
52 אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל
הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה׃ אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי
53 נָחוֹר יִשְׁפְּטוּ בֵינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד
אָבִיו יִצְחָק׃ וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר וַיִּקְרָא לְאֶחָיו לֶאֱכָל־
54 לָחֶם וַיֹּאכְלוּ לֶחֶם וַיָּלִינוּ בָּהָר׃ מפטיר

CAP. XXXII. לב

לב

א וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֶתְהֶם
2 וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃ וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בוֹ
3 מַלְאֲכֵי אֱלֹהִים׃ וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים
זֶה וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מַחֲנָיִם׃

חול v. 53.

53. The Talmud declares that the word "God" before "Nahor" is non-holy. Laban, being a descendant of Nahor (XXII, 20f) calls upon the deity worshipped by his family as well upon the God worshipped by Jacob's family to witness the covenant; but Jacob, who refuses to acknowledge the "god of Nahor," swears only by the "Fear" of Isaac.
God of their father. Each one swears by the God of his father (Nachmanides).

54. *offered a sacrifice.* Of thanksgiving to God for having intervened on his behalf and saved him from the evil designs of Laban.

CHAPTER XXXII

1. *his sons.* *i.e.* his grandchildren.

2. *went on his way.* to Bethel, whither God had sent him to fulfil his vow. This vision is similar in some respects to that which had cheered him on his outward journey at Bethel. It assured him that God was mindful of His promises.

Behold this heap, and behold the pillar, which I
have set betwixt me and thee. 52. This heap
be witness, and the pillar be witness, that I will
not pass over this heap to thee, and that thou
shalt not pass over this heap and this pillar unto
me, for harm. 53. The God of Abraham, and
the God of Nahor, the God of their father, judge
betwixt us. And Jacob sware by the Fear of
his father Isaac. 54. And Jacob offered a sacrifice
in the mountain, and called his brethren to eat
bread: and they did eat bread, and tarried all
night in the mountain.*m

CHAPTER XXXII

32 1. And early in the morning Laban rose up,
and kissed his sons and his daughters, and blessed
them: and Laban departed, and returned unto
his place. 2. And Jacob went on his way, and the
angels of God met him. 3. And Jacob said when
he saw them, This is God's host: and he called
the name of that place Mahanaim.

3. *Mahanaim.* lit. "Two hosts"; or, "two companies"—the company of the angels and Laban's camp. Mahanaim, in later times, was an important Israelite city, E. of the Jordan.

For the Lesson from the Prophets, Hosea XII, 13 to end of XIV (*Sephardim:* Hosea XI, 7–XII, 12), *see* The Haftorahs, p. 478.

פ פ פ ח 8

4 וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר
ה שְׂדֵה אֱדוֹם׃ וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו
כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לָבָן גַּרְתִּי וָאֵחַר עַד־עָתָּה׃
6 וַיְהִי־לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֶשְׁלְחָה לְהַגִּיד
7 לַאדֹנִי לִמְצֹא־חֵן בְּעֵינֶיךָ׃ וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב
לֵאמֹר בָּאנוּ אֶל־אָחִיךָ אֶל־עֵשָׂו וְגַם הֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע־
8 מֵאוֹת אִישׁ עִמּוֹ׃ וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת־
הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי
9 מַחֲנוֹת׃ וַיֹּאמֶר אִם־יָבוֹא עֵשָׂו אֶל־הַמַּחֲנֶה הָאַחַת וְהִכָּ

VIII. VAYYISHLACH

(Chapters XXXII, 4–XXXVI)

Chapters XXXII, 4–XXXIII, 17. The Fear of Esau

4. As Jacob approaches his home land, the fear of his brother revives in him. Twenty years had passed, but Esau might still wreak vengeance on Jacob and his dependents. Jacob well knew that some men nurse their anger, so that it should not die down or out.

field. *i.e.* territory.

5. Jacob frames his message in the most humble and conciliatory words.

I have sojourned. Rashi takes these words to mean: "I have not become a prince but am only a 'sojourner'; therefore thou hast no cause to hate me because of my father's blessing, in which I was promised to be made greater than thee. It has not been fulfilled." Since the letters of the Hebrew word גרתי "I have sojourned" correspond to the numerals denoting "six hundred and thirteen," the number of the Pentateuchal commandments (תרי"ג מצוות), the Midrash comments: "With Laban I sojourned, but the 613 Commandments I observed"—an exhortation to Jacob's descendants to be faithful to the Torah when living in a non-Jewish environment.

VIII. VAYYISHLACH

4. And Jacob sent messengers before him to
Esau his brother unto the land of Seir, the field of
Edom. 5. And he commanded them, saying,
Thus shall ye say unto my lord Esau; Thus
saith thy servant Jacob, I have sojourned with
Laban, and stayed until now: 6. and I have
oxen, and asses and flocks, and menservants and
maidservants: and I have sent to tell my lord, that
I may find grace in thy sight. 7. And the mes-
sengers returned to Jacob, saying, We came to thy
brother Esau, and moreover he cometh to meet
thee, and four hundred men with him. 8. Then
Jacob was greatly afraid and was distressed: and
he divided the people that was with him, and the
flocks, and the herds, and the camels, into two
companies; 9. and he said, If Esau come to the
one company, and smite it, then the company

6. *to tell my Lord.* That I am on my way home, and am desirous of finding "favour in thy sight."

7. *to thy brother Esau.* lit. "to thy brother, to Esau"; which the Rabbis explain to mean, "We came to him whom thou hast called 'brother,' but we found that we had come to 'Esau,' to one who still hates thee."

four hundred men. A considerable following; which naturally made Jacob alarmed as to his brother's intentions.

8. *greatly afraid.* Lest he and his be slain.

and was distressed. Even greater anguish possessed him at the thought that he might be compelled *to slay* (Midrash). He does not, however, give way to despair, but takes all possible steps to safeguard himself and those with him. He adopted three methods for overcoming the evil intentions of his brother. His first defence was prayer to God for His protection (v. 10–13); the second was to turn Esau's hate into good will by gifts (v. 14–22); his third and last resource was to stand his ground and fight.

י וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה׃ וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי
אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק יְהוָה הָאֹמֵר אֵלַי שׁוּב
11 לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ׃ קָטֹנְתִּי מִכֹּל הַחֲסָדִים
וּמִכָּל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדֶּךָ כִּי בְמַקְלִי עָבַרְתִּי
12 אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת׃ הַצִּילֵנִי נָא
מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יָרֵא אָנֹכִי אֹתוֹ פֶּן־יָבוֹא וְהִכַּנִי אֵם
13 עַל־בָּנִים׃ וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וְשַׂמְתִּי אֶת־
שני 14 זַרְעֲךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִסָּפֵר מֵרֹב׃ וַיָּלֶן שָׁם בַּלַּיְלָה
טו הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃ עִזִּים
מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים׃
16 גְּמַלִּים מֵינִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים
17 עֲשָׂרָה אֲתֹנֹת עֶשְׂרִים וַעְיָרִם עֲשָׂרָה׃ וַיִּתֵּן בְּיַד־עֲבָדָיו
עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עִבְרוּ לְפָנַי וְרֶוַח
18 תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר׃ וַיְצַו אֶת־הָרִאשׁוֹן לֵאמֹר כִּי
יִפְגָּשְׁךָ עֵשָׂו אָחִי וּשְׁאֵלְךָ לֵאמֹר לְמִי־אַתָּה וְאָנָה תֵלֵךְ

10. Jacob's prayer, showing his humility and gratitude, is proof that misfortune had developed the nobler impulses of his heart. Twenty years of fixed principle, steadfast purpose and of resolute sacrifice of present for future, purify and ennoble. It proves that even from the first, though ambitious and self-centred, Jacob is yet delicately sensitive to spiritual realities and capable of genuine reformation. And the truly penitent—declare the Rabbis—come nearer unto God than even those who have never stumbled or fallen into sin.

who saidst unto me. See xxxi, 3.

11. *truth.* *i.e.* faithfulness.

staff. Such as a lonely wanderer would use on his journey.

12. *the mother with the children.* lit. "the mother *upon* the children"—a vivid picture of the mother placing herself in front of her children to shield them, so that she is slain *upon* them. The phrase is apparently a proverbial ex-

which is left shall escape. 10. And Jacob said,
O God of my father Abraham, and God of my
father Isaac, O Lord, which saidst unto me,
Return unto thy country, and to thy kindred, and
I will do thee good: 11. I am not worthy of the
least of all the mercies, and of all the truth, which
thou hast shewed unto thy servant; for with my
staff I passed over this Jordan; and now I am
become two companies. 12. Deliver me, I pray
thee, from the hand of my brother, from the hand of
Esau: for I fear him, lest he come and smite me,
the mother with the children. 13. And thou
saidst, I will surely do thee good, and make thy
seed as the sand of the sea, which cannot be
numbered for multitude.* ii 14. And he lodged
there that night; and took of that which he had
with him a present for Esau his brother; 15. two
hundred she-goats and twenty he-goats, two
hundred ewes and twenty rams, 16. thirty milch
camels and their colts, forty kine and ten bulls,
twenty she-asses and ten foals. 17. And he
delivered them into the hand of his servants,
every drove by itself; and said unto his servants,
Pass over before me, and put a space betwixt
drove and drove. 18. And he commanded the
foremost, saying, When Esau my brother meeteth
thee, and asketh thee, saying, Whose art thou?

pression to describe a pitiless massacre; like a pogrom in our own times, not sparing the weak and helpless.

13. *as the sand of the sea.* Jacob was thinking of the promise to his forefathers (XXII, 17).

15–21. Jacob hopes by the succession of gifts to pacify Esau's wrath against him.

19 וּלְמִי אֵלֶּה לְפָנֶיךָ׃ וְאָמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הִוא
כ שְׁלוּחָה לַאדֹנִי לְעֵשָׂו וְהִנֵּה גַם־הוּא אַחֲרֵינוּ׃ וַיְצַו גַּם
אֶת־הַשֵּׁנִי גַּם אֶת־הַשְּׁלִישִׁי גַּם אֶת־כָּל־הַהֹלְכִים אַחֲרֵי
הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תְּדַבְּרוּן אֶל־עֵשָׂו בְּמֹצַאֲכֶם
21 אֹתוֹ׃ וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמַר
אֲכַפְּרָה פָנָיו בַּמִּנְחָה הַהֹלֶכֶת לְפָנָי וְאַחֲרֵי־כֵן אֶרְאֶה
22 פָנָיו אוּלַי יִשָּׂא פָנָי׃ וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנָיו וְהוּא לָן
23 בַּלַּיְלָה־הַהוּא בַּמַּחֲנֶה׃ וַיָּקָם ׀ בַּלַּיְלָה הוּא וַיִּקַּח אֶת־
שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אַחַד עָשָׂר יְלָדָיו
24 וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק׃ וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת־הַנָּחַל וַיַּעֲבֵר
כה אֶת־אֲשֶׁר־לוֹ׃ וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד
26 עֲלוֹת הַשָּׁחַר׃ וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע

v. 21. קמץ בז״ק v. 23. סבירין ההוא

21. *appease him.* lit. "cover his face;" so that he no longer sees any cause for being angry with me; cf. the phrase used in xx, 16.

accept me. lit. "lift up my face;" *i.e.* receive me favourably.

22. *company.* Camp.

23–33. Jacob becomes Israel

This passage represents the crisis in Jacob's spiritual history. It records his meeting with a Heavenly Being, the change of his name to Israel, the blessing of the Being that wrestled with him, and the consequent transformation of his character. Maimonides is of opinion that the whole incident was a "prophetic vision"; and commentators likewise have in all ages regarded the contest as symbolic, the outward manifestation of the struggle within the Patriarch, as in every mortal, between his baser passions and his nobler ideals. In the dead of night he had sent his wives and sons and all that he had across the river. Jacob was left alone —with God. There, in the darkness, given over to anxious

and whither goest thou? and whose are these before thee? 19. then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us. 20. And he commanded also the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him; 21. and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me. 22. So the present passed over before him: and he himself lodged that night in the company.

23. And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. 24. And he took them, and sent them over the stream, and sent over that he had. 25. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 26. And when he

fears, God's Messenger was wrestling with him who had so often wrestled with men and had won by sheer energy, persistency and superior wit. In the words of the Prophet chosen as the Haftorah for this Sedrah. "He (Jacob) had power over the angel, and prevailed: he (Jacob) wept, and made supplication unto him." That supplication for mercy, forgiveness and Divine protection is heard. Jacob the Supplanter, becomes Israel, Prince of God. "This mysterious encounter of the Patriarch has become the universal human allegory of the struggles and wrestlings on the eve of some dreadful crisis, in the solitude and darkness of some overhanging trial" (Stanley).

23. *Jabbok.* A tributary of the Jordan, half-way between the Dead Sea and the Sea of Galilee.

27 כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ׃ וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה
28 הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם־בֵּרַכְתָּנִי׃ וַיֹּאמֶר אֵלָיו
29 מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב׃ וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד
שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים
ל וַתּוּכָל׃ וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָּא שְׁמֶךָ וַיֹּאמֶר
שלישי 31 לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וַיְבָרֶךְ אֹתוֹ שָׁם׃ וַיִּקְרָא יַעֲקֹב
שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים
32 וַתִּנָּצֵל נַפְשִׁי׃ וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל
33 וְהוּא צֹלֵעַ עַל־יְרֵכוֹ׃ עַל־כֵּן לֹא יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־
גִּיד הַנָּשֶׁה אֲשֶׁר עַל־כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־
יֶרֶךְ יַעֲקֹב בְּגִיד הַנָּשֶׁה׃

26. *touched the hollow of his thigh.* This is usually interpreted as a final effort of the assailant to overcome Jacob.

27. The opponent's anxiety to escape before "the day breaketh" suggested to the Patriarch's mind that he was a supernatural Being. Jacob, therefore, demanded a blessing as the price of release.

28. *what is thy name?* A rhetorical question, not seeking information. As explained on xvii, 5, a name in Scripture is more than a label; it possesses significance.

no more Jacob. That is, "the Supplanter," prevailing over opponents by deceit.

29. *Israel.* That is, "he that prevaileth with God." The name is clearly a title of victory; probably "a champion of God." The children of the Patriarch are *Israelites*, Champions of God, Contenders for the Divine, conquering by strength from Above.

striven. The Septuagint and Vulgate translate, "Thou didst prevail with God, and thou shalt prevail against men."

with God. Cf. Hosea xii, 4. We have here another instance of "God" interchanging with "angel of God," as in xvi, 7, xxxi, 11.

with men. Laban and Esau.

30. As in Judg. xiii, 17f, the angel refuses to disclose his name, because it was something mysterious.

saw that he prevailed not against him, he touched
the hollow of his thigh; and the hollow of Jacob's
thigh was strained, as he wrestled with him.
27. And he said, Let me go, for the day breaketh.
And he said, I will not let thee go, except thou
bless me. 28. And he said unto him, What is thy
name? And he said, Jacob. 29. And he said, Thy
name shall be called no more Jacob, but Israel:
for thou hast striven with God and with men, and
hast prevailed. 30. And Jacob asked him, and
said, Tell me, I pray thee, thy name. And he
said, Wherefore is it that thou dost ask after my
name? And he blessed him there.* iii 31. And
Jacob called the name of the place Peniel: for,
said he, I have seen God face to face, and my life
is preserved. 32. And the sun rose upon him as he
passed over Penuel, and he halted upon his thigh.
33. Therefore the children of Israel eat not the
sinew of the hip which is upon the hollow of the
thigh, unto this day: because he touched the
hollow of Jacob's thigh in the sinew of the hip.

31. *I have seen God face to face.* The Targum translates, "I have seen angels of God face to face."

my life is preserved. Jacob had seen an angel, a Divine Being, and yet lives; cf. Exod. XXXIII, 20.

32. *halted.* The struggle left its mark, but Jacob issued from the contest victor, redeemed and transformed by the contest. So it has ever been with the People called by his name.

33. *sinew of the hip.* "Thigh-vein" (AJ). The sciatic nerve. This, together with other arteries and tendons, must be removed from the slaughtered animal, before that portion of the animal can be ritually prepared for Jewish consumption. This precept is a constant reminder of the Divine Providence to Israel as exemplified in the experience of the Patriarch.

לג Cap. XXXIII. לג

א וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיַּרְא וְהִנֵּה עֵשָׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת
אִישׁ וַיַּחַץ אֶת־הַיְלָדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי
2 הַשְּׁפָחוֹת׃ וַיָּשֶׂם אֶת־הַשְּׁפָחוֹת וְאֶת־יַלְדֵיהֶן רִאשֹׁנָה וְאֶת־
לֵאָה וִילָדֶיהָ אַחֲרֹנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרֹנִים׃
3 וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד־
4 גִּשְׁתּוֹ עַד־אָחִיו׃ וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל־
ה צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ׃ וַיִּשָּׂא אֶת־עֵינָיו וַיַּרְא אֶת־הַנָּשִׁים
וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶּה לָּךְ וַיֹּאמַר הַיְלָדִים אֲשֶׁר־
רביעי 6 חָנַן אֱלֹהִים אֶת־עַבְדֶּךָ׃ וַתִּגַּשְׁןָ הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן
7 וַתִּשְׁתַּחֲוֶיןָ׃ וַתִּגַּשׁ גַּם־לֵאָה וִילָדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ
8 יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲווּ׃ וַיֹּאמֶר מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה

v. 4. צואריו ק ibid. נקוד על וישקהו

CHAPTER XXXIII. THE MEETING OF JACOB AND ESAU

1. *came.* Or, "was coming."

2. *hindermost.* Placing those he loved best in as secure a position as possible.

3. *passed over before them.* To conciliate his brother if possible, or to bear the brunt of the attack, and thus help his wives and children to escape.

seven times. In ancient inscriptions, the phrase, "at the feet of my lord, seven times and seven times I fall," frequently occurs.

4. *kissed him.* Esau proved both good-natured and forgiving. He fell on Jacob's neck, kissed Jacob and they wept with the strong emotion of Orientals. Yet, the word for "and kissed him" וישקהו is marked in the Heb. text with dots on every letter. The Rabbis doubted whether the kiss of Esau was genuine or not. Esau's conduct is certainly strange. If his intentions were friendly from the first, why was he accompanied by so considerable

CHAPTER XXXIII

33 1. And Jacob lifted up his eyes, and looked, and,
behold, Esau came, and with him four hundred
men. And he divided the children unto Leah,
and unto Rachel, and unto the two handmaids.
2. And he put the handmaids and their children
foremost, and Leah and her children after, and
Rachel and Joseph hindermost. 3. And he him-
self passed over before them, and bowed himself
to the ground seven times, until he came near to
his brother. 4. And Esau ran to meet him, and
embraced him, and fell on his neck, and kissed
him : and they wept. 5. And he lifted up his eyes,
and saw the women and the children ; and said,
Who are these with thee ? And he said, The
children which God hath graciously given thy
servant.* iv 6. Then the handmaids came near, they
and their children, and they bowed themselves.
7. And Leah also and her children came near, and
bowed themselves : and after came Joseph near
and Rachel, and they bowed themselves. 8. And
he said, What meanest thou by all this company

a force as four hundred armed men ? And if he had started out with a resolve to injure his brother, how account for the warm greeting immediately on coming face to face with him ? This was in answer to Jacob's prayer, the Rabbis say. God had turned Esau's hate to love. Be that as it may, we have here another instance of the splendid impartiality of Scripture. The ancestor of Israel's hereditary enemy, the Edomites, is presented as chivalrous and dignified, full of magnanimity and generosity.

8. *company. i.e.* droves sent ahead as a gift to Esau. See XXXII, 17.

9 אֲשֶׁר פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא־חֵן בְּעֵינֵי אֲדֹנִי׃ וַיֹּאמֶר עֵשָׂו
י יֶשׁ־לִי רָב אָחִי יְהִי לְךָ אֲשֶׁר־לָךְ׃ וַיֹּאמֶר יַעֲקֹב אַל־נָא
אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל־
11 כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי׃ קַח־נָא אֶת־
בִּרְכָתִי אֲשֶׁר הֻבָאת לָךְ כִּי־חַנַּנִי אֱלֹהִים וְכִי יֶשׁ־לִי־כֹל
12 וַיִּפְצַר־בּוֹ וַיִּקָּח׃ וַיֹּאמֶר נִסְעָה וְנֵלֵכָה וְאֵלְכָה לְנֶגְדֶּךָ׃
13 וַיֹּאמֶר אֵלָיו אֲדֹנִי יֹדֵעַ כִּי־הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר
14 עָלוֹת עָלָי וּדְפָקוּם יוֹם אֶחָד וָמֵתוּ כָּל־הַצֹּאן׃ יַעֲבָר־נָא
אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנָהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה
אֲשֶׁר־לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר־אָבֹא אֶל־אֲדֹנִי
טו שֵׂעִירָה׃ וַיֹּאמֶר עֵשָׂו אַצִּיגָה־נָּא עִמְּךָ מִן־הָעָם אֲשֶׁר אִתִּי
16 וַיֹּאמֶר לָמָּה זֶּה אֶמְצָא־חֵן בְּעֵינֵי אֲדֹנִי׃ וַיָּשָׁב בַּיּוֹם הַהוּא
17 עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה׃ וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת

9. *I have enough.* lit. "I have much." Esau's reluctance to accept the gift was probably only another illustration of Oriental courtesy; see Chap. XXIII.

10. *seen thy face.* The phrase, "to see the face," expresses the idea of being favourably received. Jacob accordingly meant, "I have been graciously pardoned by you, as I would have received forgiveness from God, had I appeared before Him in the humble spirit and with the tokens of contrition wherewith I appoach you. Regard, then, my gift as a *minchah*, an offering."

11. *my gift.* lit. "my blessing," the gift being the outward manifestation of the goodwill in the giver's heart.

I have all. Esau has "much"; therefore, he is quite willing to have "more." Jacob has "all" now that the danger of being slain by a brother, *or of slaying a brother*, is over; see on XXXII, 8.

12. *I will go before thee.* Esau offers him his armed men.

13. Jacob, knowing the unstable character of Esau, is anxious that they should part company as quickly as possible.

tender. *i.e.* unequal to the fatigues of travel.

which I met? And he said, To find grace in the sight of my lord. 9. And Esau said, I have enough; my brother, let that thou hast be thine. 10. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have all. And he urged him, and he took it. 12. And he said, Let us take our journey, and let us go, and I will go before thee. 13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me give suck: and if they overdrive them one day, all the flocks will die. 14. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that is before me and according to the pace of the children, until I come unto my lord unto Seir. 15. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. 16. So Esau returned that day on his way unto Seir. 17. And

14. *the cattle.* lit. "the work"; cf. the use of the word in Gen. II, 2, where it refers to, among other things, the creatures that God had made. The Heb. word for "work" might here also mean "property," as in Exod. XXII, 7, 10.

unto Seir. There is no record that Jacob went to Seir to see his brother. But, add the Rabbis, Jacob will yet visit Esau in the day of the Messiah when the reconciliation between Israel and Edom will be complete.

15. Jacob prudently declines the offer.

וּלְמִקְנֵ֙הוּ֙ עָשָׂ֣ה סֻכֹּ֔ת עַל־כֵּ֛ן קָרָ֥א שֵׁם־הַמָּק֖וֹם סֻכּֽוֹת׃ ס
18 וַיָּבֹא֩ יַעֲקֹ֨ב שָׁלֵ֜ם עִ֣יר שְׁכֶ֗ם אֲשֶׁר֙ בְּאֶ֣רֶץ כְּנַ֔עַן בְּבֹא֖וֹ
19 מִפַּדַּ֣ן אֲרָ֑ם וַיִּ֖חַן אֶת־פְּנֵ֥י הָעִֽיר׃ וַיִּ֜קֶן אֶת־חֶלְקַ֣ת הַשָּׂדֶ֗ה
אֲשֶׁ֤ר נָֽטָה־שָׁם֙ אָהֳל֔וֹ מִיַּ֖ד בְּנֵֽי־חֲמ֣וֹר אֲבִ֣י שְׁכֶ֑ם בְּמֵאָ֖ה
חמישי כ קְשִׂיטָֽה׃ וַיַּצֶּב־שָׁ֖ם מִזְבֵּ֑חַ וַיִּ֨קְרָא־ל֔וֹ אֵ֖ל אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ ס

Cap. XXXIV. לד

לד

א וַתֵּצֵ֤א דִינָה֙ בַּת־לֵאָ֔ה אֲשֶׁ֥ר יָלְדָ֖ה לְיַעֲקֹ֑ב לִרְא֖וֹת בִּבְנ֥וֹת
2 הָאָֽרֶץ׃ וַיַּ֨רְא אֹתָ֜הּ שְׁכֶ֧ם בֶּן־חֲמ֛וֹר הַחִוִּ֖י נְשִׂ֣יא הָאָ֑רֶץ
3 וַיִּקַּ֣ח אֹתָ֛הּ וַיִּשְׁכַּ֥ב אֹתָ֖הּ וַיְעַנֶּֽהָ׃ וַתִּדְבַּ֣ק נַפְשׁ֔וֹ בְּדִינָ֖ה

17. *Succoth.* That is, "Booths." The exact site is unknown. It was part of the territory of the tribe of Gad, West of the Jordan (Josh. XIII, 27). Jacob must have stayed some years in Succoth.

18–20. At Shechem

18. *in peace.* *i.e.* peaceably, with peaceable intentions. Since the word also has the meaning "complete, whole," we have various Midrashic interpretations; such as, *recovered* from his lameness; and *perfect* in his knowledge of Torah, which he had forgotten during his stay with Laban.

Shechem. See on XII, 6.

before the city. *i.e.* to the east of the city; cf. on XVI, 12. About a mile from the city there is still shown Jacob's well.

19. *he bought.* The Patriarchs display their independent spirit by establishing an inalienable right to their land by means of purchase. See Chap. XXIII.

children of Hamor. People of the clan of Hamor.

Shechem's father. The founder, or chieftain, of the city of Shechem.

20. *altar.* In gratitude to God who had permitted him to return in safety to the land of his fathers.

El-elohe-Israel. That is, "God, the God of Israel"—a profession of faith in the one true God made at the moment when Jacob comes to dwell among the heathen Canaanites (Ryle).

Jacob journeyed to Succoth, and built him an house,
and made booths for his cattle: therefore the name
of the place is called Succoth.
18. And Jacob came in peace to the city of
Shechem, which is in the land of Canaan, when he
came from Paddan-aram; and encamped before
the city. 19. And he bought the parcel of ground,
where he had spread his tent, at the hand of the
children of Hamor, Shechem's father, for an
hundred pieces of money. 20. And he erected
there an altar, and called it El-elohe-Israel.* v

CHAPTER XXXIV

34 1. And Dinah the daughter of Leah, which she
bare unto Jacob, went out to see the daughters of
the land. 2. And Shechem the son of Hamor the
Hivite, the prince of the land, saw her; and he
took her, and lay with her, and humbled her.
3. And his soul clave unto Dinah the daughter of
Jacob, and he loved the damsel, and spake kindly

Chapter XXXIV. Dinah

This chapter is an exception to the series of peaceful scenes from Patriarchal life and character—a tale of dishonour, wild revenge and indiscriminate slaughter.

1. *to see.* "and be seen," is added in the Samaritan text. The Heb. idiom "to see, to look upon," means "to make friendship with." It was wrong of Jacob to suffer his daughter alone and unprotected to visit the daughters of the land (Adam Clarke).

2. *humbled.* *i.e.* dishonoured; the Heb. implies by force.

3. *kindly.* lit. "spoke to the heart," of the damsel; cf. Isaiah XL, 2. He tried to console her by his words of love, and his declared wish to make her his wife.

4 בַּת־יַעֲקֹב וַיֶּאֱהַב אֶת־הַנַּעֲרָ וַיְדַבֵּר עַל־לֵב הַנַּעֲרָ׃ וַיֹּאמֶר
שְׁכֶם אֶל־חֲמוֹר אָבִיו לֵאמֹר קַח־לִי אֶת־הַיַּלְדָּה הַזֹּאת
ה לְאִשָּׁה׃ וְיַעֲקֹב שָׁמַע כִּי טִמֵּא אֶת־דִּינָה בִתּוֹ וּבָנָיו הָיוּ
6 אֶת־מִקְנֵהוּ בַּשָּׂדֶה וְהֶחֱרִשׁ יַעֲקֹב עַד־בֹּאָם׃ וַיֵּצֵא חֲמוֹר
7 אֲבִי־שְׁכֶם אֶל־יַעֲקֹב לְדַבֵּר אִתּוֹ׃ וּבְנֵי יַעֲקֹב בָּאוּ מִן
הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְּבוּ הָאֲנָשִׁים וַיִּחַר לָהֶם מְאֹד כִּי
נְבָלָה עָשָׂה בְיִשְׂרָאֵל לִשְׁכַּב אֶת־בַּת־יַעֲקֹב וְכֵן לֹא יֵעָשֶׂה׃
8 וַיְדַבֵּר חֲמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם
9 תְּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה׃ וְהִתְחַתְּנוּ אֹתָנוּ בְּנֹתֵיכֶם תִּתְּנוּ־
י לָנוּ וְאֶת־בְּנֹתֵינוּ תִּקְחוּ לָכֶם׃ וְאִתָּנוּ תֵּשֵׁבוּ וְהָאָרֶץ תִּהְיֶה
11 לִפְנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהֵאָחֲזוּ בָּהּ׃ וַיֹּאמֶר שְׁכֶם אֶל־
אָבִיהָ וְאֶל־אַחֶיהָ אֶמְצָא־חֵן בְּעֵינֵיכֶם וַאֲשֶׁר תֹּאמְרוּ אֵלַי
12 אֶתֵּן׃ הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן וְאֶתְּנָה כַּאֲשֶׁר תֹּאמְרוּ
13 אֵלָי וּתְנוּ־לִי אֶת־הַנַּעֲרָ לְאִשָּׁה׃ וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שְׁכֶם

v. 3. הנערה ק׳ הנערה קרי v. 12. הנערה ק׳

4. *Get me this damsel.* It was the parent's duty to secure a wife for the son; cf. XXI, 21.

7. *folly.* "A vile deed" (AJ). The Heb. word translated by "folly" means, senseless wickedness, total insensibility to moral distinctions.

in Israel. Since the word means "the people of Israel," it is strictly an anachronism because the nation was not yet in existence. The latter part of this sentence must therefore be regarded not as spoken by Jacob's sons, but as the reflection of Scripture on the incident, wherein it points out that in the homes of the Patriarchs high conceptions of morality were entertained, and the defilement of a daughter was looked upon as an outrage against family honour and morality that demanded stern retribution.

10. The cordiality of Hamor's invitation is to be contrasted with what he told his townsmen in v. 23. To induce them

unto the damsel.
4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.
5. Now Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field: and Jacob held his peace until they came.
6. And Hamor the father of Shechem went out unto Jacob to commune with him.
7. And the sons of Jacob came in from the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her unto him to wife.
9. And make ye marriages with us; give your daughters unto us, and take our daughters unto you.
10. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.
11. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.
12. Ask me never so much dowry and gift and I will give according as ye shall say unto me: but give me the damsel to wife.
13. And the sons of Jacob answered Shechem and Hamor his father

to adopt his suggestion, he promises that it would be profitable to them, and they would gradually absorb the rich possessions of Jacob's household.

12. *dowry.* The purchase price, *mohar*, given to the father and brothers of the bride; see on XXIV 53, XXIX, 18.

gift. Personal presents to the bride.

וְאֶת־חֲמוֹר אָבִיו בְּמִרְמָה וַיְדַבֵּרוּ אֲשֶׁר טִמֵּא אֵת דִּינָה
14 אֲחֹתָם׃ וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה
לָתֵת אֶת־אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר־לוֹ עָרְלָה כִּי־חֶרְפָּה הִוא
טו לָנוּ׃ אַךְ־בְּזֹאת נֵאוֹת לָכֶם אִם תִּהְיוּ כָמֹנוּ לְהִמֹּל לָכֶם
16 כָּל־זָכָר׃ וְנָתַנּוּ אֶת־בְּנֹתֵינוּ לָכֶם וְאֶת־בְּנֹתֵיכֶם נִקַּח־לָנוּ
17 וְיָשַׁבְנוּ אִתְּכֶם וְהָיִינוּ לְעַם אֶחָד׃ וְאִם־לֹא תִשְׁמְעוּ אֵלֵינוּ
18 לְהִמּוֹל וְלָקַחְנוּ אֶת־בִּתֵּנוּ וְהָלָכְנוּ׃ וַיִּיטְבוּ דִבְרֵיהֶם בְּעֵינֵי
19 חֲמוֹר וּבְעֵינֵי שְׁכֶם בֶּן־חֲמוֹר׃ וְלֹא־אֵחַר הַנַּעַר לַעֲשׂוֹת
הַדָּבָר כִּי חָפֵץ בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכֹּל בֵּית אָבִיו׃
כ וַיָּבֹא חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל־שַׁעַר עִירָם וַיְדַבְּרוּ אֶל־אַנְשֵׁי
21 עִירָם לֵאמֹר׃ הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם אִתָּנוּ וְיֵשְׁבוּ
בָאָרֶץ וְיִסְחֲרוּ אֹתָהּ וְהָאָרֶץ הִנֵּה רַחֲבַת־יָדַיִם לִפְנֵיהֶם
22 אֶת־בְּנֹתָם נִקַּח־לָנוּ לְנָשִׁים וְאֶת־בְּנֹתֵינוּ נִתֵּן לָהֶם׃ אַךְ־
בְּזֹאת יֵאֹתוּ לָנוּ הָאֲנָשִׁים לָשֶׁבֶת אִתָּנוּ לִהְיוֹת לְעַם אֶחָד
23 בְּהִמּוֹל לָנוּ כָּל־זָכָר כַּאֲשֶׁר הֵם נִמֹּלִים׃ מִקְנֵהֶם וְקִנְיָנָם
וְכָל־בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם אַךְ נֵאוֹתָה לָהֶם וְיֵשְׁבוּ

13. *with guile.* Knowing that they were outnumbered by the citizens of Shechem, Jacob's sons resort to devious methods to carry out their determination to avenge their sister's dishonour. Their proposal would, if adopted, render the male population weak and helpless for a time; and this would give them the opportunity of making a successful attack. But why should all the men of the city suffer for the misdeed of one of their number? The sons of Jacob certainly acted in a treacherous and godless manner. Jacob did not forgive them to his dying day; see XLIX, 7.

14. *reproach.* Cf. Josh. v, 9.

20. *unto the gate.* The usual place of assembly. See on XIX, 1.

with guile, and spake, because he had defiled Dinah their sister, and said unto them, 14. We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 15. only on this condition will we consent unto you: if ye will be as we be, that every male of you be circumcised; 16. then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. 18. And their words pleased Hamor, and Shechem Hamor's son. 19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was honoured above all the house of his father. 20. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21. These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22. Only on this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised. 23. Shall not their cattle and their substance and all their beasts be ours? only let us consent unto them, and they will dwell with us. 24. And unto

23. *be ours.* This argument proves Hamor's disingenuousness.

24 אִתָּנוּ׃ וַיִּשְׁמְעוּ אֶל־חֲמוֹר וְאֶל־שְׁכֶם בְּנוֹ כָּל־יֹצְאֵי שַׁעַר
כה עִירוֹ וַיִּמֹּלוּ כָּל־זָכָר כָּל־יֹצְאֵי שַׁעַר עִירוֹ׃ וַיְהִי בַיּוֹם
הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים וַיִּקְחוּ שְׁנֵי־בְנֵי־יַעֲקֹב שִׁמְעוֹן
וְלֵוִי אֲחֵי דִינָה אִישׁ חַרְבּוֹ וַיָּבֹאוּ עַל־הָעִיר בֶּטַח וַיַּהַרְגוּ
26 כָּל־זָכָר׃ וְאֶת־חֲמוֹר וְאֶת־שְׁכֶם בְּנוֹ הָרְגוּ לְפִי־חָרֶב וַיִּקְחוּ
27 אֶת־דִּינָה מִבֵּית שְׁכֶם וַיֵּצֵאוּ׃ בְּנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים
28 וַיָּבֹזּוּ הָעִיר אֲשֶׁר טִמְּאוּ אֲחוֹתָם׃ אֶת־צֹאנָם וְאֶת־בְּקָרָם
וְאֶת־חֲמֹרֵיהֶם וְאֵת אֲשֶׁר־בָּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקָחוּ׃
29 וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טַפָּם וְאֶת־נְשֵׁיהֶם שָׁבוּ וַיָּבֹזּוּ וְאֵת
ל כָּל־אֲשֶׁר בַּבָּיִת׃ וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי עֲכַרְתֶּם
אֹתִי לְהַבְאִישֵׁנִי בְּיֹשֵׁב הָאָרֶץ בַּכְּנַעֲנִי וּבַפְּרִזִּי וַאֲנִי מְתֵי
31 מִסְפָּר וְנֶאֶסְפוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי׃ וַיֹּאמְרוּ
הַכְזוֹנָה יַעֲשֶׂה אֶת־אֲחוֹתֵנוּ׃ פ

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v. 25. סגול באתנח   v. 31. זין רבתי

24. *all that went out of the gate.* Cf. on XXIII, 10. Probably the able-bodied men, to the exclusion of the old men and boys who would not be affected by the proposal of inter-marriage.

25. *Dinah's brethren.* These words are added to emphasise that Simeon, Levi and Dinah were children of the same mother, and therefore they felt the more acutely the insult and the desire for revenge.

30. Jacob has been criticised for merely rebuking his sons because their action might cause him personal danger, and not pointing out the heinous crime they had done in taking advantage of the helplessness of men with whom they had made a pact of friendship. Scripture, however, often lets facts speak for themselves, and does not always append the moral or the warning to a tale. Moreover, this chapter is supplemented by Jacob's Blessing in XLIX, 5f. In reference to Simeon and Levi, the dying Patriarch there exclaims: "Simeon and Levi are brethren; weapons of violence are their swords. Cursed be their anger, for it was fierce, and their wrath, for it was cruel."

Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
25. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethen, took each man his sword, and came upon the city unawares, and slew all the males.
26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went forth.
27. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.
28. They took their flocks and their herds and their asses, and that which was in the city, and that which was in the field;
29. and all their wealth, and all their little ones and their wives, took they captive and spoiled, even all that was in the house.
30. And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and, I being few in number, they will gather themselves together against me and smite me; and I shall be destroyed, I and my house.
31. And they said, Should he deal with our sister as with an harlot?

31. Jacob's sons reply that the dishonour of their sister had to be avenged, and there was only one course of action to follow. High-spirited and martial men have among all nations and throughout history often yielded to blind cruelty when dealing with an outrage of this nature.

לה

Cap. XXXV. לה

א וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵית־אֵל וְשֶׁב־שָׁם
וַעֲשֵׂה־שָׁם מִזְבֵּחַ לָאֵל הַנִּרְאֶה אֵלֶיךָ בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו
2 אָחִיךָ׃ וַיֹּאמֶר יַעֲקֹב אֶל־בֵּיתוֹ וְאֶל כָּל־אֲשֶׁר עִמּוֹ הָסִרוּ
אֶת־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּתֹכְכֶם וְהִטַּהֲרוּ וְהַחֲלִיפוּ
3 שִׂמְלֹתֵיכֶם׃ וְנָקוּמָה וְנַעֲלֶה בֵּית־אֵל וְאֶעֱשֶׂה־שָּׁם מִזְבֵּחַ
לָאֵל הָעֹנֶה אֹתִי בְּיוֹם צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר
4 הָלָכְתִּי׃ וַיִּתְּנוּ אֶל־יַעֲקֹב אֵת כָּל־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּיָדָם
וְאֶת־הַנְּזָמִים אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת
ה הָאֵלָה אֲשֶׁר עִם־שְׁכֶם׃ וַיִּסָּעוּ וַיְהִי ׀ חִתַּת אֱלֹהִים עַל־
הֶעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב׃
6 וַיָּבֹא יַעֲקֹב לוּזָה אֲשֶׁר בְּאֶרֶץ כְּנַעַן הִוא בֵּית־אֵל הוּא
7 וְכָל־הָעָם אֲשֶׁר־עִמּוֹ׃ וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם
אֵל בֵּית־אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי

v. 7. קדש

Chapter XXXV. The Return to Bethel. Death of Isaac

1. *go up to Bethel.* Shechem is situated 1880 ft. above sea-level, and Bethel 2890 ft. From the former place to the latter is a continuous ascent.

an altar. Alluding to the Patriarch's vow in xxviii, 22.

2. *the strange gods.* *i.e.* gods worshipped by foreign tribes. According to Rashi, the reference is to the images which were included in the spoil of Shechem. But as we learn from xxxi, 19, that Rachel carried off the "teraphim" of her father; it is likely that the handmaids took with them the idols which they were accustomed to worship.

purify yourselves. By bathing, and abstaining from any act that would render one ceremonially unclean; cf. Exod. xix, 10ff.

CHAPTER XXXV

35 1. And God said unto Jacob, Arise, go up to
Beth-el, and dwell there: and make there an altar
unto God, who appeared unto thee when thou
fleddest from the face of Esau thy brother. 2. Then
Jacob said unto his household, and to all that
were with him, Put away the strange gods that
are among you, and purify yourselves, and change
your garments: 3. and let us arise, and go up to
Beth-el; and I will make there an altar unto
God, who answered me in the day of my distress,
and was with me in the way which I went. 4. And
they gave unto Jacob all the strange gods which
were in their hand, and the rings which were in
their ears; and Jacob hid them under the tere-
binth which was by Shechem. 5. And they
journeyed: and a great terror was upon the cities
that were round about them, and they did not
pursue after the sons of Jacob. 6. So Jacob
came to Luz, which is in the land of Canaan
(the same is Beth-el), he and all the people that
were with him. 7. And he built there an altar,
and called the place El-beth-el: because there
God was revealed unto him, when he fled from

4. *rings.* In their ears. They were more than ornaments; they were also amulets and charms (Targum Jonathan).

terebinth. See on XII, 6.

5. *great terror.* lit., "a terror of God;" or, a fear inspired by God.

6. *Luz.* See on XXVIII, 19.

7. *El-beth-el.* That is, "the God of Beth-el." Rashi explains, "God who manifested Himself in Bethel."

8 אָחִיו׃ וַתָּמָת דְּבֹרָה מֵינֶקֶת רִבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית־
אֵל תַּחַת הָאַלּוֹן וַיִּקְרָא שְׁמוֹ אַלּוֹן בָּכוּת׃ פ
9 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדַּן אֲרָם וַיְבָרֶךְ
י אֹתוֹ׃ וַיֹּאמֶר־לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד
יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃
11 וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה גּוֹי וּקְהַל גּוֹיִם
ששי 12 יִהְיֶה מִמֶּךָּ וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ׃ וְאֶת־הָאָרֶץ אֲשֶׁר
נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ אַחֲרֶיךָ אֶתֵּן
(ששי לספ׳) 13 אֶת־הָאָרֶץ׃ וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ׃
14 וַיַּצֵּב יַעֲקֹב מַצֵּבָה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ מַצֶּבֶת אָבֶן
טו וַיַּסֵּךְ עָלֶיהָ נֶסֶךְ וַיִּצֹק עָלֶיהָ שָׁמֶן׃ וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
16 הַמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים בֵּית־אֵל׃ וַיִּסְעוּ
מִבֵּית אֵל וַיְהִי־עוֹד כִּבְרַת־הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד
17 רָחֵל וַתְּקַשׁ בְּלִדְתָּהּ׃ וַיְהִי בְהַקְשֹׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר
18 לָהּ הַמְיַלֶּדֶת אַל־תִּירְאִי כִּי־גַם־זֶה לָךְ בֵּן׃ וַיְהִי בְּצֵאת

8. *Deborah Rebekah's nurse died.* Cf. xxiv, 59. She had accompanied Jacob all this while.

Allon-bacuth. *i.e.* "the oak of weeping."

9. *again.* As God had appeared to him on the outward journey, He once more manifested Himself on the return journey, to renew the promises.

Paddan-aram. See on xxv, 20.

10. God confirms the change of name made by the Angel in the heat of the contest (xxxii, 29).

11. *God Almighty.* Heb. "*El Shaddai.*" For the promise which follows, cf. Isaac's blessing to Jacob in xxviii, 3.

13. *and God went up from him.* The same phrase in xvii, 22.

14. *poured oil thereon.* Cf. on xxviii, 18.

16. *some way to come.* *i.e.* a distance of no great length.

the face of his brother. 8. And Deborah Rebekah's
nurse died, and she was buried below Beth-el
under the oak: and the name of it was called
Allon-bacuth.

9. And God appeared unto Jacob again, when
he came from Paddan-aram, and blessed him.
10. And God said unto him, Thy name is Jacob:
thy name shall not be called any more Jacob,
but Israel shall be thy name: and he called his
name Israel. 11. And God said unto him, I am
God Almighty: be fruitful and multiply; a
nation and a company of nations shall be of
thee, and kings shall come out of thy loins;* vi a
12. and the land which I gave unto Abraham and
Isaac, to thee I will give it, and to thy seed after
thee will I give the land. 13. And God went up
from him in the place where he spake with him.* vi s
14. And Jacob set up a pillar in the place where
he spake with him, a pillar of stone: and he
poured out a drink offering thereon, and poured
oil thereon. 15. And Jacob called the name of
the place where God spake with him, Beth-el.
16. And they journeyed from Beth-el; and
there was still some way to come to Ephrath:
and Rachel travailed, and she had hard labour.
17. And it came to pass, when she was in hard
labour, that the midwife said unto her, Fear
not; for now thou shalt have another son.
18. And it came to pass, as her soul was in de-

Ephrath. A place south of Bethel.

17. *another son.* In addition to Joseph; an expectation which would encourage the travailing mother.

נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בֶּן־אוֹנִי וְאָבִיו קָרָא־לוֹ
19 בִנְיָמִין׃ וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית
כ לָחֶם׃ וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל־קְבֻרָתָהּ הִוא מַצֶּבֶת קְבֻרַת־
21 רָחֵל עַד־הַיּוֹם׃ וַיִּסַּע יִשְׂרָאֵל וַיֵּט אָהֳלֹה מֵהָלְאָה לְמִגְדַּל־
22 עֵדֶר׃ וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִוא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב
אֶת־בִּלְהָה פִּילֶגֶשׁ אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל ס פ
23 וַיִּהְיוּ בְנֵי־יַעֲקֹב שְׁנֵים עָשָׂר׃ בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב
24 רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וּזְבֻלוּן׃ בְּנֵי רָחֵל
כה 26 יוֹסֵף וּבִנְיָמִן׃ וּבְנֵי בִלְהָה שִׁפְחַת רָחֵל דָּן וְנַפְתָּלִי׃ וּבְנֵי
זִלְפָּה שִׁפְחַת לֵאָה גָּד וְאָשֵׁר אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יֻלַּד־
27 לוֹ בְּפַדַּן אֲרָם׃ וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מַמְרֵא
קִרְיַת הָאַרְבַּע הִוא חֶבְרוֹן אֲשֶׁר־גָּר־שָׁם אַבְרָהָם וְיִצְחָק׃

v. 22 ב׳ טעמים: פסקא באמצע פסוק

18. *Ben-oni.* *i.e.* "the son of my sorrow."

Benjamin. *i.e.* "the son of the right hand." The right hand was regarded as the symbol of strength and the position of honour. Jacob disapproved of the name of ill-omen given to Benjamin by his dying mother.

19. *Rachel died.* Nothing is said of Jacob's grief. Another instance of the marvellous reserve of the Scriptural narrative. His grief for her, on whose behalf he rendered patient service for fourteen years, is indicated by a pathetic reference in XLVIII, 7.

20. *pillar.* The Heb. word מצבה is that which was in later use for "tombstone." Rachel's Tomb is one of the Jewish "Holy Places" in Palestine.

21. *tower of Eder.* The site has not been identified.

22. *Reuben.* The Talmud attempts to explain the verse in such a manner as to remove the gravity of Reuben's offence. But the memory of this repulsive incident lingered in the Patriarch's mind; it influenced the "blessing" which on his death-bed he imparted to his eldest son (XLIX, 4).

parting (for she died), that she called his name Ben-oni: but his father called him Benjamin.
19. And Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem).
20. And Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day.
21. And Israel journeyed, and spread his tent beyond the tower of Eder.
22. And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it.

Now the sons of Jacob were twelve:
23. the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:
24. the sons of Rachel; Joseph and Benjamin:
25. and the sons of Bilhah, Rachel's handmaid; Dan and Naphtali:
26. and the sons of Zilpah, Leah's handmaid; Gad and Asher: these are the sons of Jacob, which were born to him in Paddan-aram.
27. And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is Hebron), where Abraham

and Israel heard of it. "Of it," is not represented in the Hebrew. The ancient editors of the Hebrew text, the Massoretes, indicated, "A pause in the middle of a verse." This means that the subject is abruptly dropped, it being too distasteful to continue so revolting a theme. The narrative proceeds at once to give a list of Jacob's sons.

26. *born to him in Paddan-aram.* A generalisation, disregarding the one exception, Benjamin, who was born in Canaan.

27. *Mamre.* See on XIII, 18.

Kiriath-arba. See on XXIII, 2. Since Rebekah is not mentioned here, we may infer that she died before Jacob's return.

28 29 וַיִּהְיוּ יְמֵי יִצְחָק מְאַת שָׁנָה וּשְׁמֹנִים שָׁנָה׃ וַיִּגְוַע יִצְחָק
וַיָּמָת וַיֵּאָסֶף אֶל־עַמָּיו זָקֵן וּשְׂבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו
וְיַעֲקֹב בָּנָיו׃ פ

CAP. XXXVI. לו

לו

א 2 וְאֵלֶּה תֹּלְדוֹת עֵשָׂו הוּא אֱדוֹם׃ עֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת
כְּנָעַן אֶת־עָדָה בַּת־אֵילוֹן הַחִתִּי וְאֶת־אָהֳלִיבָמָה בַּת־עֲנָה
3 בַּת־צִבְעוֹן הַחִוִּי׃ וְאֶת־בָּשְׂמַת בַּת־יִשְׁמָעֵאל אֲחוֹת נְבָיוֹת׃
4 וַתֵּלֶד עָדָה לְעֵשָׂו אֶת־אֱלִיפָז וּבָשְׂמַת יָלְדָה אֶת־רְעוּאֵל׃
ה וְאָהֳלִיבָמָה יָלְדָה אֶת־יְעִישׁ* וְאֶת־יַעְלָם וְאֶת־קֹרַח אֵלֶּה
6 בְּנֵי עֵשָׂו אֲשֶׁר יֻלְּדוּ־לוֹ בְּאֶרֶץ כְּנָעַן׃ וַיִּקַּח עֵשָׂו אֶת־נָשָׁיו
וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנֵהוּ
וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֵת כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן
7 וַיֵּלֶךְ אֶל־אֶרֶץ מִפְּנֵי יַעֲקֹב אָחִיו׃ כִּי־הָיָה רְכוּשָׁם רָב

v. 5. יעוש ק׳

29. *gave up the ghost.* Better, "*expired*" (AJ). As Rashi points out, the Bible does not follow the chronological order here. It is only for the sake of convenience that his death is recorded at this point.

was gathered unto his people. See on xxv, 8.

Esau and Jacob. Similarly Isaac and Ishmael had jointly performed the last rites for Abraham (xxv, 8) Isaac is a less active character than either Abraham or Jacob. "Abraham was an epoch-maker; his life, therefore, was an eventful one. Jacob closes the Patriarchal period, and his life was both rough and eventful. Not so Isaac. He inherits the true belief in God; his is merely the task of loyally transmitting it. No wonder that we hear little of him, and that he repeats some of his father's experiences" (Hoffmann). "Isaac, a patient, meditative man, strong in affection and love, typical of the domestic virtues for which his descendants have throughout the ages been remarkable. He stands as a type of the passive virtues, which have a strength of their own." (The Study Bible).

and Isaac sojourned. 28. And the days of Isaac
were an hundred and fourscore years. 29. And
Isaac gave up the ghost, and died, and was
gathered unto his people, old and full of days:
and Esau and Jacob his sons buried him.

CHAPTER XXXVI

36 1. Now these are the generations of Esau (the
same is Edom). 2. Esau took his wives of the
daughters of Canaan; Adah the daughter of
Elon the Hittite, and Oholibamah the daughter
of Anah, the daughter of Zibeon the Hivite;
3. and Basemath Ishmael's daughter, sister of
Nebaioth. 4. And Adah bare to Esau Eliphaz;
and Basemath bare Reuel; 5. and Oholibamah
bare Jeush, and Jalam, and Korah: these are
the sons of Esau, which were born unto him
in the land of Canaan. 6. And Esau took his
wives, and his sons, and his daughters, and all
the souls of his house, and his cattle, and all
his beasts, and all his possessions, which he had
gathered in the land of Canaan; and went into
a land away from his brother Jacob. 7. For

Chapter XXXVI. The Generations of Esau

1. *The same is Edom.* Cf. xxv, 30.

2. *Esau took.* More accurately, "had taken." On the names of Esau's wives, see on xxvi, 34.

6. *into a land.* The meaning of the Hebrew is correctly given in the Targum; *viz.*, "unto another land," as distinctive from "the land of Canaan" of which mention had just been made.

away from his brother. lit. "because of his brother." The next verse gives the reason why they had to dwell apart.

מִשֶּׁבֶת יַחְדָּו וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לָשֵׂאת אֹתָם
8 מִפְּנֵי מִקְנֵיהֶם׃ וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר עֵשָׂו הוּא אֱדוֹם׃
9 י וְאֵלֶּה תֹּלְדוֹת עֵשָׂו אֲבִי אֱדוֹם בְּהַר שֵׂעִיר׃ אֵלֶּה שְׁמוֹת
בְּנֵי־עֵשָׂו אֱלִיפַז בֶּן־עָדָה אֵשֶׁת עֵשָׂו רְעוּאֵל בֶּן־בָּשְׂמַת
11 אֵשֶׁת עֵשָׂו׃ וַיִּהְיוּ בְּנֵי אֱלִיפָז תֵּימָן אוֹמָר צְפוֹ וְגַעְתָּם
12 וּקְנַז׃ וְתִמְנַע ׀ הָיְתָה פִילֶגֶשׁ לֶאֱלִיפַז בֶּן־עֵשָׂו וַתֵּלֶד
13 לֶאֱלִיפַז אֶת־עֲמָלֵק אֵלֶּה בְּנֵי עָדָה אֵשֶׁת עֵשָׂו׃ וְאֵלֶּה בְּנֵי
רְעוּאֵל נַחַת וָזֶרַח שַׁמָּה וּמִזָּה אֵלֶּה הָיוּ בְּנֵי בָשְׂמַת אֵשֶׁת
14 עֵשָׂו׃ וְאֵלֶּה הָיוּ בְּנֵי אָהֳלִיבָמָה בַת־עֲנָה בַּת־צִבְעוֹן אֵשֶׁת
טו עֵשָׂו וַתֵּלֶד לְעֵשָׂו אֶת־יְעִישׁ* וְאֶת־יַעְלָם וְאֶת־קֹרַח׃ אֵלֶּה
אַלּוּפֵי בְנֵי־עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אַלּוּף תֵּימָן אַלּוּף
16 אוֹמָר אַלּוּף צְפוֹ אַלּוּף קְנַז׃ אַלּוּף קֹרַח אַלּוּף גַּעְתָּם
אַלּוּף עֲמָלֵק אֵלֶּה אַלּוּפֵי אֱלִיפַז בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי
17 עָדָה׃ וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן־עֵשָׂו אַלּוּף נַחַת אַלּוּף זֶרַח
אַלּוּף שַׁמָּה אַלּוּף מִזָּה אֵלֶּה אַלּוּפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם

v. 14. יעוש ק׳

7. The same cause induced Abraham to separate from his nephew Lot (XIII, 6).

8. *Seir.* See on XIV, 6.

10. *Eliphaz.* In Rabbinic legend he is the worthiest of Esau's descendants. He was trained to pious living under the eyes of Isaac. The Lord had even endowed him with the spirit of Prophecy, for he was none other than Eliphaz the friend of Job.

12. *Amalek.* Cf. on XIV, 7.

15. *chiefs.* This is the rendering in the RV Margin. The RV Text has "dukes," which in the older sense means leaders in battle.

their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle. 8. And Esau dwelt in mount Seir: Esau is Edom. 9. And these are the generations of Esau the father of the Edomites in mount Seir: 10. these are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. 11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these are the sons of Adah Esau's wife. 13. And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Basemath Esau's wife. 14. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah. 15. These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau; chief of Teman, chief of Omar, chief of Zepho, 16. chief of Kenaz, chief of Korah, chief of Gatam, chief of Amalek: these are the chiefs that came of Eliphaz in the land of Edom; these are the sons of Adah. 17. And these are the sons of Reuel Esau's son; chief of Nahath, chief of Zerah, chief of Shammah, chief of Mizzah: these are the chiefs that came of Reuel in the land of Edom; these are the sons of Basemath Esau's wife. 18. And these are the sons of Oholibamah Esau's wife; chief of Jeush, chief of Jalam, chief of Korah: these are the

18 אֵלֶּה בְּנֵי בָשְׂמַת אֵשֶׁת עֵשָׂו׃ וְאֵלֶּה בְּנֵי אָהֳלִיבָמָה אֵשֶׁת
עֵשָׂו אַלּוּף יְעוּשׁ אַלּוּף יַעְלָם אַלּוּף קֹרַח אֵלֶּה אַלּוּפֵי
19 אָהֳלִיבָמָה בַּת־עֲנָה אֵשֶׁת עֵשָׂו׃ אֵלֶּה בְנֵי־עֵשָׂו וְאֵלֶּה
שביעי כ אַלּוּפֵיהֶם הוּא אֱדוֹם׃ ס אֵלֶּה בְנֵי־שֵׂעִיר הַחֹרִי
21 יֹשְׁבֵי הָאָרֶץ לוֹטָן וְשׁוֹבָל וְצִבְעוֹן וַעֲנָה׃ וְדִשׁוֹן וְאֵצֶר
22 וְדִישָׁן אֵלֶּה אַלּוּפֵי הַחֹרִי בְּנֵי שֵׂעִיר בְּאֶרֶץ אֱדוֹם׃ וַיִּהְיוּ
23 בְנֵי־לוֹטָן חֹרִי וְהֵימָם וַאֲחוֹת לוֹטָן תִּמְנָע׃ וְאֵלֶּה בְּנֵי
24 שׁוֹבָל עַלְוָן וּמָנַחַת וְעֵיבָל שְׁפוֹ וְאוֹנָם׃ וְאֵלֶּה בְנֵי־צִבְעוֹן
וְאַיָּה וַעֲנָה הוּא עֲנָה אֲשֶׁר מָצָא אֶת־הַיֵּמִם בַּמִּדְבָּר בִּרְעֹתוֹ
כה אֶת־הַחֲמֹרִים לְצִבְעוֹן אָבִיו׃ וְאֵלֶּה בְנֵי־עֲנָה דִּשֹׁן וְאָהֳלִיבָמָה
26 בַּת־עֲנָה׃ וְאֵלֶּה בְּנֵי דִישָׁן חֶמְדָּן וְאֶשְׁבָּן וְיִתְרָן וּכְרָן׃
27 28 אֵלֶּה בְּנֵי־אֵצֶר בִּלְהָן וְזַעֲוָן וַעֲקָן׃ אֵלֶּה בְנֵי־דִישָׁן עוּץ וַאֲרָן׃
29 אֵלֶּה אַלּוּפֵי הַחֹרִי אַלּוּף לוֹטָן אַלּוּף שׁוֹבָל אַלּוּף צִבְעוֹן
ל אַלּוּף עֲנָה׃ אַלּוּף דִּשֹׁן אַלּוּף אֵצֶר אַלּוּף דִּישָׁן אֵלֶּה
אַלּוּפֵי הַחֹרִי לְאַלֻּפֵיהֶם בְּאֶרֶץ שֵׂעִיר׃ פ
31 וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ

20. *the inhabitants of the land.* The original settlers before the arrival of Esau's clans. The Horites seem to have been cave-dwellers. Caves abound in Edom.

24. *hot springs.* The Heb. word only occurs here. The older Jewish commentators understood it to mean "mules."

31. This verse raises an obvious difficulty. Ibn Ezra understands the "king" to refer to Moses, the ruler of the Children of Israel. A more satisfactory explanation of the verse is the following. In the last chapter (xxxv, 11) there had been an emphatic promise from God Almighty to Jacob that "kings shall come out of thy loins." The Israelites, no doubt, cherished a constant hope of such a kingdom and such a kingly race. Moses himself (Deut. xxviii, 36) prophesied concerning the king whom the Israelites would set over them; and hence it was not un-

chiefs that came of Oholibamah the daughter of Anah, Esau's wife. 19. These are the sons of Esau, and these are their chiefs: the same is Edom.* vii

20. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, 21. and Dishon and Ezer and Dishan: these are the chiefs that came of the Horites, the children of Seir in the land of Edom. 22. And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. 23. And these are the children of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. 24. And these are the children of Zibeon; Aiah and Anah: this is Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon his father. 25. And these are the children of Anah; Dishon and Oholibamah the daughter of Anah. 26. And these are the children of Dishon; Hemdan and Eshban and Ithran and Cheran. 27. These are the children of Ezer; Bilhan and Zaavan and Akan. 28. These are the children of Dishan; Uz and Aran. 29. These are the chiefs that came of the Horites; chief of Lotan, chief of Shobal, chief of Zibeon, chief of Anah, 30. chief of Dishon, chief of Ezer, chief of Dishan: these are the chiefs that came of the Horites according to their chiefs in the land of Seir.

31. And these are the kings that reigned in the land of Edom, before there reigned any king

natural that, when recording the eight kings who had reigned in the family of Esau up to his own time, Scripture

32 לִבְנֵ֥י יִשְׂרָאֵֽל׃ וַיִּמְלֹ֣ךְ בֶּאֱד֔וֹם בֶּ֖לַע בֶּן־בְּע֑וֹר וְשֵׁ֥ם עִיר֖וֹ
33 דִּנְהָֽבָה׃ וַיָּ֖מָת בָּ֑לַע וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו יוֹבָ֥ב בֶּן־זֶ֖רַח מִבָּצְרָֽה׃
34 לה וַיָּ֖מָת יוֹבָ֑ב וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו חֻשָׁ֖ם מֵאֶ֥רֶץ הַתֵּימָנִֽי׃ וַיָּ֖מָת
חֻשָׁ֑ם וַיִּמְלֹ֣ךְ תַּחְתָּ֗יו הֲדַ֤ד בֶּן־בְּדַ֙ד הַמַּכֶּ֤ה אֶת־מִדְיָן֙
36 בִּשְׂדֵ֣ה מוֹאָ֔ב וְשֵׁ֥ם עִיר֖וֹ עֲוִֽית׃ וַיָּ֖מָת הֲדָ֑ד וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו
37 שַׂמְלָ֖ה מִמַּשְׂרֵקָֽה׃ וַיָּ֖מָת שַׂמְלָ֑ה וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו שָׁא֖וּל
38 מֵרְחֹב֥וֹת הַנָּהָֽר׃ וַיָּ֖מָת שָׁא֑וּל וַיִּמְלֹ֣ךְ תַּחְתָּ֔יו בַּ֥עַל חָנָ֖ן
39 בֶּן־עַכְבּֽוֹר׃ וַיָּ֗מָת בַּ֣עַל חָנָן֮ בֶּן־עַכְבּוֹר֒ וַיִּמְלֹ֣ךְ תַּחְתָּיו֙
הֲדַ֔ר וְשֵׁ֥ם עִיר֖וֹ פָּ֑עוּ וְשֵׁ֨ם אִשְׁתּ֤וֹ מְהֵֽיטַבְאֵל֙ בַּת־מַטְרֵ֔ד
מפטיר מ בַּ֖ת מֵ֥י זָהָֽב׃ וְאֵ֨לֶּה שְׁמ֜וֹת אַלּוּפֵ֤י עֵשָׂו֙ לְמִשְׁפְּחֹתָ֔ם
לִמְקֹמֹתָ֖ם בִּשְׁמֹתָ֑ם אַלּ֥וּף תִּמְנָ֛ע אַלּ֥וּף עַלְוָ֖ה אַלּ֥וּף יְתֵֽת׃
41 42 אַלּ֧וּף אָהֳלִיבָמָ֛ה אַלּ֥וּף אֵלָ֖ה אַלּ֥וּף פִּינֹֽן׃ אַלּ֥וּף קְנַ֛ז
43 אַלּ֥וּף תֵּימָ֖ן אַלּ֥וּף מִבְצָֽר׃ אַלּ֥וּף מַגְדִּיאֵ֖ל אַלּ֣וּף עִירָ֑ם
אֵ֣לֶּה ׀ אַלּוּפֵ֣י אֱד֗וֹם לְמֹשְׁבֹתָם֙ בְּאֶ֣רֶץ אֲחֻזָּתָ֔ם ה֖וּא עֵשָׂ֥ו
אֲבִ֥י אֱדֽוֹם׃

should go out of its way to reassure the Israelites that their history was not yet complete. The words in the Hebrew are, "before the reigning of a king to the sons of Israel"; and might be rendered "whilst as yet the Children of Israel have no king"; there being nothing in the words expressive of past tense, or indicating that, before they were written, a king had reigned in Israel.

40. *chiefs.* The clan-chiefs (as their title indicates) were not sovereigns of the whole of Edom, but rulers of tribes or provinces. The RV Text calls them "dukes."

35. *Hadad.* The name of the Syrian storm-god, and common in Edomite names.

38. *Baal-hanan.* The same name as Hannibal, *i.e.* "Baal is favourable."

over the children of Israel. 32. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. 33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34. And Jobab died, and Husham of the land of the Temanites reigned in his stead. 35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. 36. And Hadad died, and Samlah of Masrekah reigned in his stead. 37. And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. 38. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. 39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.* m 40. And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: chief of Timnah, chief of Alvah, chief of Jetheth; 41. chief of Oholibamah, chief of Elah, chief of Pinon; 42. chief of Kenaz, chief of Teman, chief of Mibzar; 43. chief of Magdiel; chief of Iram: these be the chiefs of Edom, according to their habitations in the land of their possession. This is Esau the father of the Edomites.

For the Lesson from the Prophets, Hosea XI, 7—XII, 12 (*Sephardim:* The Book of Obadiah), *see* The Haftorahs, p. 486.

CAP. XXXVII. לז

9 ט פ פ פ

לז

2 א וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃ אֵלֶּה ׀ תֹּלְדוֹת
יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו
בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו
3 וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם׃ וְיִשְׂרָאֵל אָהַב

IX VAYYESHEV

(CHAPTERS XXXVII–XL)

(c) JOSEPH AND HIS BRETHREN

CHAPTER XXXVII. JOSEPH'S DREAMS

1. After a brief enumeration of Esau's descendants, without giving their history, Scripture resumes the account of the fortunes of Jacob and his sons.

2. *the generations.* Joseph alone is mentioned because he is the centre of the narrative which fills the remainder of Genesis, and forms its notable climax.

The stories of Genesis, and especially the story of Joseph, have at all times called forth the admiration of mankind. Dealing with the profoundest thoughts in terms of everyday life, a child can grasp the outline of the story; the profoundest thinkers are continually finding in it fresh depths of unexpected meaning (Ryle). Like summer and the starry skies, like joy and childhood, these stories touch and enthral the human soul with their sublime simplicity, high seriousness and marvellous beauty. And they are absolutely irreplaceable in the moral and religious training of children. The fact that, after having been repeated for three thousand years and longer, these stories still possess an eternal freshness to children of all races and climes, proves that there is in them something of imperishable worth. There is no other literature in the world which offers that something. This is recognised even in educational circles that are far removed not only from the Traditional attitude towards the Bible, but even from the religious outlook. The uniqueness of these stories consists in the fact that there is in them a

IX. VAYYESHEV

CHAPTER XXXVII

37 1. And Jacob dwelt in the land of his father's
sojournings, in the land of Canaan. 2. These are
the generations of Jacob. Joseph, being seven-
teen years old, was feeding the flock with his
brethren; and he was a lad with the sons of
Bilhah, and with the sons of Zilpah, his father's
wives; and Joseph brought the evil report of
them unto their father. 3. Now Israel loved

sense of an overruling Divine Providence realising its purpose through the complex interaction of human motives. They are saturated with the moral spirit. Duty, guilt and its punishment, the conflict of conscience with inclination, the triumph of moral and spiritual forces amidst the vicissitudes of human affairs—are the leading themes. And what is pre-eminently true of Genesis, applies to the whole of Bible history. Not by means of abstract formulae is there the message of God and duty brought to the soul of man, but by means of *lives* of human beings who feel and fail, who stumble and sin as we do; yet who in their darkest groping, remain conscious of the one true way—and rise again. Witness the conduct of the brothers of Joseph when they had fully grasped the enormity of their crime. "By the study of what other book," asked the greatest agnostic of the nineteenth century, "could children be so much humanised and made to feel that each figure in the vast procession of history fills, like themselves, but a momentary space in the interval between the Eternities; and earns the blessings or the curses of all time according to its effort to do good and hate evil?"

feeding. Or, "supervising." The picture of Joseph doing the same work as his brothers is out of accord with what is told in the next verse. Ehrlich therefore translates: "Joseph, being seventeen years old, used to supervise—although only a lad—his brethren, *viz.*, the sons of Bilhah and the sons of Zilpah (when they were) with the sheep." Joseph would thus be placed in charge of only the sons of the handmaids.

evil report of them. Probably, their inattention to duty.

אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת
4 פַּסִּים׃ וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו
ה וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃ וַיַּחֲלֹם יוֹסֵף חֲלוֹם
6 וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ׃ וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־
7 נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי׃ וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים
אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה
8 תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃ וַיֹּאמְרוּ לוֹ אֶחָיו
הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ עוֹד
9 שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו׃ וַיַּחֲלֹם עוֹד חֲלוֹם
אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד
וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃
י וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה
הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ

3. *he was the son of his old age.* At this time Benjamin was but an infant, and the father's affections were centred in Joseph. However when the latter was sold, Jacob's whole life was bound up with Benjamin (XLIV, 20).

coat of many colours. This translation is based on the Septuagint, Targum Jonathan and Kimchi. People have often wondered why a trifle like this gaudy garment should have provoked the murderous hatred of all the brethren. We now know from the painted Tombs of the Bene Hassein in Egypt that, in the Patriarchal age, Semitic chiefs wore coats of many colours as insignia of rulership. Joseph had got himself disliked by his brothers for reporting on them; and Jacob, in giving him a coat of many colours, *marked him for the chieftainship of the tribes at his father's death.* Add to this the lad's vanity in telling his dreams, and the rage of the brethren becomes intelligible. This sign of rulership and royalty was still in use in the household of King David, as is seen from II Sam. XIII, 18, though the chronicler must explain this strange fashion in dress. The fact that in the Joseph story no such explanatory gloss is

Joseph more than all his children, because he was
the son of his old age: and he made him a coat of
many colours. 4. And his brethren saw that
their father loved him more than all his brethren;
and they hated him, and could not speak peace-
ably unto him. 5. And Joseph dreamed a dream,
and he told it to his brethren: and they hated
him yet the more. 6. And he said unto them,
Hear, I pray you, this dream which I have
dreamed: 7. for, behold, we were binding sheaves
in the field, and, lo, my sheaf arose, and also
stood upright; and, behold, your sheaves came
round about, and made obeisance to my sheaf.
8. And his brethren said unto him, Shalt thou
indeed reign over us? or shalt thou indeed have
dominion over us? And they hated him yet the
more for his dreams, and for his words. 9. And
he dreamed yet another dream, and told it to
his brethren, and said, Behold, I have dreamed
yet a dream; and, behold, the sun and the moon
and eleven stars made obeisance to me. 10. And
he told it to his father, and to his brethren; and
his father rebuked him, and said unto him, What
is this dream that thou hast dreamed? Shall I
and thy mother and thy brethren indeed come to

given is proof of the antiquity of the narrative. When it was first written its implications were perfectly intelligible (Kyle).

10. *to his father.* The first dream had no reference to his father. In the second, Jacob was included; and in his boyish enthusiasm Joseph narrates it to him also.

rebuked him. Because his words were deepening the ill-will against him among his brothers.

thy mother. Who was dead.

11 לְהִשְׁתַּחֲוֺת לְךָ אָרְצָה׃ וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־
שני 12 הַדָּבָר׃ וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת־צֹאן אֲבִיהֶם בִּשְׁכֶם׃
13 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה
14 וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנֵּנִי׃ וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה
אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ
טו מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה׃ וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה
16 בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה־תְּבַקֵּשׁ׃ וַיֹּאמֶר אֶת־
17 אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה־נָּא לִי אֵיפֹה הֵם רֹעִים׃ וַיֹּאמֶר
הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹּתָיְנָה וַיֵּלֶךְ
18 יוֹסֵף אַחַר אֶחָיו וַיִּמְצָאֵם בְּדֹתָן׃ וַיִּרְאוּ אֹתוֹ מֵרָחֹק
19 וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ׃ וַיֹּאמְרוּ
כ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא׃ וְעַתָּה ׀
לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה

v. 12. נקוד על את

11. *envied.* The repetition of the dream was a sign to them that it was more than a dream. They envied him his assured greatness. And now that envy was added to hatred, they were in a mental state to do him violence. One of the hardest things to learn is to recognise without envy the superiority of a younger brother.

kept the saying in mind. He noted with satisfaction that his designation of Joseph as the future ruler of the family seemed to have the Divine approval.

12. *in Shechem.* Meaning in the region of Shechem, which was a fertile plain. It would appear hazardous for Jacob's sons to venture thither after what is narrated in Chap. XXXIV. But we are expressly told in XXXV, 5, that God inspired fear in the peoples, which caused Jacob to be unmolested.

14. *Hebron.* The residence of Jacob, XXXV, 27. The city lies low down on the sloping sides of a narrow valley of its mountainous setting.

bow down ourselves to thee to the earth? 11. And
his brethren envied him; but his father kept
the saying in mind.* ii

12. And his brethren went to feed their father's
flock in Shechem. 13. And Israel said unto Joseph,
Do not thy brethren feed the flock in Shechem?
come, and I will send thee unto them. And he said
to him, Here am I. 14. And he said to him, Go now,
see whether it be well with thy brethren, and
well with the flock; and bring me word again.
So he sent him out of the vale of Hebron, and
he came to Shechem. 15. And a certain man
found him, and, behold, he was wandering in
the field: and the man asked him, saying, What
seekest thou? 16. And he said, I seek my
brethren: tell me, I pray thee, where they are
feeding the flock. 17. And the man said, They
are departed hence: for I heard them say, Let
us go to Dothan. And Joseph went after his
brethren, and found them in Dothan. 18. And they
saw him afar off, and before he came near unto
them, they conspired against him to slay him.
19. And they said one to another, Behold, this
dreamer cometh. 20. Come now therefore, and
let us slay him, and cast him into one of the pits

17. *Dothan.* The name modern Tel-Dothan. It has a rich pasturage.

19. *dreamer.* lit. "master of dreams"; this is only the Heb. idiom for "dreamer."

The brothers speak of him with a bitter derision which bodes ill for him.

20. *pits.* Or, "cisterns," where water was stored; these are still in common use in the East. The opening is narrow,

21 אֲכָלָ֑תְהוּ וְנִרְאֶ֕ה מַה־יִּהְי֖וּ חֲלֹמֹתָֽיו׃ וַיִּשְׁמַ֣ע רְאוּבֵ֔ן וַיַּצִּלֵ֖הוּ
22 מִיָּדָ֑ם וַיֹּ֕אמֶר לֹ֥א נַכֶּ֖נּוּ נָֽפֶשׁ׃ וַיֹּ֨אמֶר אֲלֵהֶ֥ם ׀ רְאוּבֵן֮ אַל־
תִּשְׁפְּכוּ־דָם֒ הַשְׁלִ֣יכוּ אֹת֗וֹ אֶל־הַבּ֤וֹר הַזֶּה֙ אֲשֶׁ֣ר בַּמִּדְבָּ֔ר
וְיָ֖ד אַל־תִּשְׁלְחוּ־ב֑וֹ לְמַ֗עַן הַצִּ֤יל אֹתוֹ֙ מִיָּדָ֔ם לַהֲשִׁיב֖וֹ
שלישי 23 אֶל־אָבִֽיו׃ וַֽיְהִ֕י כַּֽאֲשֶׁר־בָּ֥א יוֹסֵ֖ף אֶל־אֶחָ֑יו וַיַּפְשִׁ֤יטוּ אֶת־
24 יוֹסֵף֙ אֶת־כֻּתָּנְתּ֔וֹ אֶת־כְּתֹ֥נֶת הַפַּסִּ֖ים אֲשֶׁ֥ר עָלָֽיו׃ וַיִּקָּחֻ֔הוּ
כה וַיַּשְׁלִ֥כוּ אֹת֖וֹ הַבֹּ֑רָה וְהַבּ֣וֹר רֵ֔ק אֵ֥ין בּ֖וֹ מָֽיִם׃ וַיֵּשְׁבוּ֮
לֶֽאֱכָל־לֶחֶם֒ וַיִּשְׂא֤וּ עֵֽינֵיהֶם֙ וַיִּרְא֔וּ וְהִנֵּה֙ אֹרְחַ֣ת יִשְׁמְעֵאלִ֔ים
בָּאָ֖ה מִגִּלְעָ֑ד וּגְמַלֵּיהֶ֣ם נֹֽשְׂאִ֗ים נְכֹאת֙ וּצְרִ֣י וָלֹ֔ט הוֹלְכִ֖ים
26 לְהוֹרִ֥יד מִצְרָֽיְמָה׃ וַיֹּ֥אמֶר יְהוּדָ֖ה אֶל־אֶחָ֑יו מַה־בֶּ֕צַע כִּ֤י
27 נַהֲרֹג֙ אֶת־אָחִ֔ינוּ וְכִסִּ֖ינוּ אֶת־דָּמֽוֹ׃ לְכ֞וּ וְנִמְכְּרֶ֣נּוּ לַיִּשְׁמְעֵאלִ֗ים

so that any one imprisoned in them could not get out unassisted.

and we shall see. The Midrash regards these words as the comment of God upon the brothers' declaration, "let us slay him." The Divine reply is to the effect: We shall see whose counsel will stand, Mine or theirs. The Midrash furthermore states that it was Simeon who first made the fratricidal proposal. This explains Joseph's procedure later in XLII, 24.

21. *shed no blood.* Reuben's first appeal of "No murder" fell on deaf ears (see XLII, 22); he then hopes to outwit them by a stratagem. He appeals to them that at least they need not shed any blood, hoping later to rescue Joseph and bring him back to Jacob, against whom he had grievously so grievously sinned. (Nachmanides, Abarbanel).

23. *stript.* Tore off with violence. What Joseph's words were in connection with this unnatural conduct of his brethren, we only indirectly know from XLII, 21; just as we are left to gather Jacob's feelings at the death of Rachel from the pathetic reference in XLVIII, 7. The reserve of the Scripture narrative in this chapter, as in XXII, represents the acme of literary art (Steinthal).

24. *no water in it.* But it did contain serpents and scorpions (Rashi).

and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. 21. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. 22. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.* iii 23. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; 24. and they took him, and cast him into the pit: and the pit was empty, there was no water in it. 25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? 27. Come, and let us sell him to the Ishmaelites, and let

25. *to eat bread.* While the piercing cries of their doomed brother were still ringing in their ears. Nothing can more forcibly paint the callousness to all human feeling which comes from slavery to hate.

travelling company. Such a caravan would in the clear air of Palestine be seen many miles away. It might take two or three hours before it came up to the brothers. Dothan lay on the trade-route from Gilead, the country east of the Jordan, across the Valley of Jezreel, along the Philistine coast to Egypt.

balm. For which Gilead was proverbially famous.

וְיָדֵנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו׃
28 וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף
מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כָּסֶף
29 וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה׃ וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה
אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו׃ וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמַר
31 הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי־בָא׃ וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף
32 וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכֻּתֹּנֶת בַּדָּם׃ וַיְשַׁלְּחוּ
אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ
33 הַכֶּר־נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא׃ וַיַּכִּירָהּ וַיֹּאמֶר
34 כְּתֹנֶת בְּנִי חַיָּה רָעָה אֲכָלָתְהוּ טָרֹף טֹרַף יוֹסֵף׃ וַיִּקְרַע
יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שַׂק בְּמָתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים
לה רַבִּים׃ וַיָּקֻמוּ כָל־בָּנָיו וְכָל־בְּנֹתָיו לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם

27. *hearkened unto him.* The horror of their contemplated murder by starvation dawns upon them; they agree to a less violent scheme. Reuben keeps his counsel.

28. *Midianites.* In the meantime, while the brethren were at the meal, some Midianite merchants, casually passing by and hearing human cries from the pit near the roadside, carry off Joseph and sell him to the caravan going to Egypt. The brothers did not thus actually sell Joseph. He was "stolen away," as he himself says in XL, 15 (Rashbam, Luzzatto).

29. Reuben who, it seems, did not participate in the meal, v. 25, had intended to remove Joseph from the pit and bring him back to his father. He finds the pit empty and no trace of Joseph. Some wild beast, he thinks, has carried him off.

30. *whither shall I go?* As the first-born, the father would hold him morally responsible. "Whither shall I flee from my father's woe" (Rashi).

31. *they took.* The brothers, however, were not displeased to be rid of Joseph.

not our hand be upon him; for he is our brother,
our flesh. And his brethren hearkened unto him.
28. And there passed by Midianites, merchantmen;
and they drew and lifted up Joseph out of the
pit, and sold Joseph to the Ishmaelites for twenty
pieces of silver. And they brought Joseph into
Egypt. 29. And Reuben returned unto the pit;
and, behold, Joseph was not in the pit; and he
rent his clothes. 30. And he returned unto his
brethren, and said, The child is not; and I,
whither shall I go? 31. And they took Joseph's
coat, and killed a he-goat, and dipped the coat
in the blood; 32. and they sent the coat of many
colours, and they brought it to their father; and
said, This have we found: know now whether it
be thy son's coat or not. 33. And he knew it,
and said, It is my son's coat; an evil beast hath
devoured him; Joseph is without doubt torn in
pieces. 34. And Jacob rent his garments, and put
sackcloth upon his loins, and mourned for his
son many days. 35. And all his sons and all his
daughters rose up to comfort him; but he refused

32. *they sent.* Through others; *i.e.* they arranged that people should bring the coat to Jacob (Rashbam).

they said. Those who brought the coat.

33. The lit. translation of the Heb. is: "My son's coat! a wild beast hath eaten him! torn, torn is Joseph!"—a reproduction of the father's anguish that is as natural as nature.

34. *rent his garments.* The traditional mourning rite on the loss of a near relative, *Keriah.*

many days. A long time; two and twenty years.

35. *daughters.* Includes granddaughters and daughters-in-law, as "sons" may include grandsons.

וַיֹּאמֶר כִּֽי־אֵרֵד אֶל־בְּנִי אָבֵל שְׁאֹלָה וַיֵּבְךְּ אֹתוֹ אָבִיו׃
36 וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרָיִם לְפֽוֹטִיפַר סְרִיס פַּרְעֹה
שַׂר הַטַּבָּחִים׃ פ רביעי

לח

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א וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד־אִישׁ
2 עֲדֻלָּמִי וּשְׁמוֹ חִירָה׃ וַיַּרְא־שָׁם יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי
3 וּשְׁמוֹ שׁוּעַ וַיִּקָּחֶהָ וַיָּבֹא אֵלֶיהָ׃ וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא
4 אֶת־שְׁמוֹ עֵר׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן׃
ה וַתֹּסֶף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה וְהָיָה בִכְזִיב
6 בְּלִדְתָּהּ אֹתוֹ׃ וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ
7 תָּמָר׃ וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְהוָה וַיְמִתֵהוּ

grave. Heb. "*Sheol*," the name of the abode of the dead. Jacob's words mean either that he will mourn his son all his life, or that even in the grave he will continue to mourn him.

36. *into Egypt.* Through the Ishmaelite caravan.

Potiphar. The name means, "The gift of Ra," the sun-god.

officer. The Heb. word came to have the general significance of "court official."

Pharaoh. The *title* of the Egyptian Sovereign.

captain of the guard. "Chief of the executioners" is the alternative rendering in the RV Margin.

Chapter XXXVIII. Judah and Tamar

In the history of Jacob's family the two central persons are Judah and Joseph. The former became the leader of his brethren and the ancestor of David; the latter, from his noble character and personal influence in the future destinies of Jacob's children, is regarded as next in importance. Before recounting Joseph's fortunes in Egypt, Scripture records the following incident in the life of Judah, so as to draw a contrast between his conduct and that of Joseph in the hour of temptation.

to be comforted; and he said, For I will go down to the grave to my son mourning. And his father wept for him. 36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.* iv

CHAPTER XXXVIII

38 1. And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2. And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her, and went in unto her. 3. And she conceived, and bare a son; and he called his name Er. 4. And she conceived again, and bare a son; and she called his name Onan. 5. And she yet again bare a son, and called his name Shelah: and he was at Chezib, when she bare him. 6. And Judah took a wife for Er his firstborn, and her name was Tamar. 7. And Er, Judah's firstborn,

1. *at that time.* An indefinite phrase used sometimes of events which occurred several years earlier or later. In this instance, the marriage took place prior to the sale of Joseph (Ibn Ezra).

went down. From the rocky hills around Hebron to Adullam, in the Lowland, 17 miles S.W. of Jerusalem.

2. *Canaanite.* Following Esau's evil example, (cf. xxvi, 34f), and reaping an abundant harvest of sin and shame. Many commentators, however, take the word in the sense used in Zech. xiv, 21, and translate "merchant" (Targum, Rashi, Mendelssohn).

6. *Judah took.* Such was the custom for the parent to select the son's bride.

Tamar. lit. "a date palm." The name occurs later in the family of David.

8 יְהוָֽה׃ וַיֹּ֤אמֶר יְהוּדָה֙ לְאוֹנָ֔ן בֹּ֛א אֶל־אֵ֥שֶׁת אָחִ֖יךָ וְיַבֵּ֣ם
9 אֹתָ֑הּ וְהָקֵ֥ם זֶ֖רַע לְאָחִֽיךָ׃ וַיֵּ֣דַע אוֹנָ֔ן כִּ֛י לֹּ֥א ל֖וֹ יִהְיֶ֣ה
הַזָּ֑רַע וְהָיָ֞ה אִם־בָּ֨א אֶל־אֵ֤שֶׁת אָחִיו֙ וְשִׁחֵ֣ת אַ֔רְצָה לְבִלְתִּ֥י
י נְתָן־זֶ֖רַע לְאָחִֽיו׃ וַיֵּ֛רַע בְּעֵינֵ֥י יְהוָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה וַיָּ֖מֶת גַּם־
11 אֹתֽוֹ׃ וַיֹּ֣אמֶר יְהוּדָ֡ה לְתָמָר֩ כַּלָּת֨וֹ שְׁבִ֣י אַלְמָנָ֣ה בֵית־
אָבִ֗יךְ עַד־יִגְדַּל֙ שֵׁלָ֣ה בְנִ֔י כִּ֣י אָמַ֔ר פֶּן־יָמ֥וּת גַּם־ה֖וּא
12 כְּאֶחָ֑יו וַתֵּ֣לֶךְ תָּמָ֔ר וַתֵּ֖שֶׁב בֵּ֥ית אָבִֽיהָ׃ וַיִּרְבּוּ֙ הַיָּמִ֔ים וַתָּ֖מָת
בַּת־שׁ֣וּעַ אֵֽשֶׁת־יְהוּדָ֑ה וַיִּנָּ֣חֶם יְהוּדָ֗ה וַיַּ֜עַל עַל־גֹּזְזֵ֤י צֹאנוֹ֙
13 ה֗וּא וְחִירָ֛ה רֵעֵ֥הוּ הָעֲדֻלָּמִ֖י תִּמְנָֽתָה׃ וַיֻּגַּ֥ד לְתָמָ֖ר לֵאמֹ֑ר
14 הִנֵּ֥ה חָמִ֛יךְ עֹלֶ֥ה תִמְנָ֖תָה לָגֹ֥ז צֹאנֽוֹ׃ וַתָּסַר֩ בִּגְדֵ֨י אַלְמְנוּתָ֜הּ
מֵֽעָלֶ֗יהָ וַתְּכַ֤ס בַּצָּעִיף֙ וַתִּתְעַלָּ֔ף וַתֵּ֙שֶׁב֙ בְּפֶ֣תַח עֵינַ֔יִם אֲשֶׁ֖ר
עַל־דֶּ֣רֶךְ תִּמְנָ֑תָה כִּ֤י רָאֲתָה֙ כִּֽי־גָדַ֣ל שֵׁלָ֔ה וְהִ֕וא לֹֽא־נִתְּנָ֥ה
טו ל֖וֹ לְאִשָּֽׁה׃ וַיִּרְאֶ֣הָ יְהוּדָ֔ה וַיַּחְשְׁבֶ֖הָ לְזוֹנָ֑ה כִּ֥י כִסְּתָ֖ה

7. *slew him.* lit. "caused him to die."

8. *perform the duty of a husband's brother.* This refers to the custom of the levirate marriage by which a surviving brother-in-law (in Latin, *levir*) marries the childless widow, see Deut. xxv, 5 and cf. Ruth iv, 5f. The eldest son of such marriage inherited the name and property of the deceased.

9. *would not be his.* *i.e.* would not bear his name.

11. *daughter-in-law.* Tamar. The childless widow went back to her father's house. Judah believed that the deaths of Er and Onan were due to Tamar. He, therefore, fears to have Shelah perform the levirate duty.

12. *Shuah's daughter.* Her own name is not known. Some time after the death, Judah found it becoming to attend the Canaanite festivities in connection with the sheep-shearing.

Timnah. A few miles S. of Hebron.

14. *garments of her widowhood.* To prevent detection by Judah. She resorts to a disguise and stratagem that must have appeared quite honourable in her Canaanite eyes. She assumes the veil of a votary of Astarte. Her intention was to force Judah himself perform the levirate duty.

was wicked in the sight of the Lord; and the Lord slew him. 8. And Judah said unto Onan, Go in unto thy brother's wife, and perform the duty of an husband's brother unto her, and raise up seed to thy brother. 9. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother. 10. And the thing which he did was evil in the sight of the Lord: and he slew him also. 11. Then said Judah to Tamar his daughter in law, Remain a widow in thy father's house, till Shelah my son be grown up: for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house. 12. And in process of time Shua's daughter, the wife of Judah, died; and Judah was comforted, and went up unto his sheepshearers to Timnah, he and his friend Hirah the Adullamite. 13. And it was told Tamar, saying, Behold, thy father in law goeth up to Timnah to shear his sheep. 14. And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him to wife. 15. When Judah saw her, he thought her to be an harlot; for she had

In pre-Mosaic times, it seems, every member of the late husband's family was under that obligation.

15. *harlot*. In v. 21 she is described as a *kedeshah;* that is, a woman dedicated to impure heathen worship.

16 פָּנֶֽיהָ׃ וַיֵּט אֵלֶיהָ אֶל־הַדֶּרֶךְ וַיֹּאמֶר הָֽבָה־נָּא אָבוֹא אֵלַיִךְ
כִּי לֹא יָדַע כִּי כַלָּתוֹ הִוא וַתֹּאמֶר מַה־תִּתֶּן־לִּי כִּי תָבוֹא
17 אֵלָֽי׃ וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי־עִזִּים מִן־הַצֹּאן וַתֹּאמֶר
18 אִם־תִּתֵּן עֵרָבוֹן עַד שָׁלְחֶֽךָ׃ וַיֹּאמֶר מָה הָעֵרָבוֹן אֲשֶׁר
אֶתֶּן־לָּךְ וַתֹּאמֶר חֹתָמְךָ וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר בְּיָדֶךָ וַיִּתֶּן
19 לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לֽוֹ׃ וַתָּקָם וַתֵּלֶךְ וַתָּסַר צְעִיפָהּ
כ מֵעָלֶיהָ וַתִּלְבַּשׁ בִּגְדֵי אַלְמְנוּתָֽהּ׃ וַיִּשְׁלַח יְהוּדָה אֶת־גְּדִי
הָעִזִּים בְּיַד רֵעֵהוּ הָעֲדֻלָּמִי לָקַחַת הָעֵרָבוֹן מִיַּד הָאִשָּׁה
21 וְלֹא מְצָאָֽהּ׃ וַיִּשְׁאַל אֶת־אַנְשֵׁי מְקֹמָהּ לֵאמֹר אַיֵּה הַקְּדֵשָׁה
הִוא בָעֵינַיִם עַל־הַדָּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בָזֶה קְדֵשָֽׁה׃
22 וַיָּשָׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מְצָאתִיהָ וְגַם אַנְשֵׁי הַמָּקוֹם
23 אָמְרוּ לֹא־הָיְתָה בָזֶה קְדֵשָֽׁה׃ וַיֹּאמֶר יְהוּדָה תִּקַּח־לָהּ
פֶּן נִהְיֶה לָבוּז הִנֵּה שָׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה לֹא מְצָאתָֽהּ׃
24 וַיְהִי ׀ כְּמִשְׁלֹשׁ חֳדָשִׁים וַיֻּגַּד לִיהוּדָה לֵאמֹר זָֽנְתָה תָּמָר
כַּלָּתֶךָ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ

This repulsive custom was common in ancient Phoenicia and Babylonia and survives in many forms of Hindu worship. No *kedeshah* was permitted in Israel, see Deut. XXIII, 17.

16. *and he turned unto her.* He left his path to go to her (Rashi).

go to. "Come" (AJ).

18. Tamar thus secured a pledge which rendered the identification of the owner absolutely certain. Signet, cord and staff were the insignia of a sheikh in Canaan, as of a man of rank among the Babylonians and Egyptians.

cord. Used to suspend the seal.

23. *let her take it.* Let her keep the pledges, lest, if they search further, he be exposed to shame. Even before מתן תורה, the revelation of a higher ideal of personal conduct at Sinai and the promulgation of the Holiness code (Lev. XIX), some moral turpitude attached to such conduct.

covered her face. 16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: for he knew not that she was his daughter in law. And she said, What wilt thou give me, that thou mayest come in unto me? 17. And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18. And he said, What pledge shall I give thee? And she said, Thy signet and thy cord, and thy staff that is in thine hand. And he gave them to her, and came in unto her, and she conceived by him. 19. And she arose, and went away, and put off her veil from her, and put on the garments of her widowhood. 20. And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not. 21. Then he asked the men of her place, saying, Where is the harlot, that was at Enaim by the way side? And they said, There hath been no harlot here. 22. And he returned to Judah, and said, I have not found her; and also the men of the place said, There hath been no harlot here. 23. And Judah said, Let her take it to her, lest we be put to shame: behold, I sent this kid, and thou hast not found her. 24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and moreover, behold, she is with child by whoredom.

sent this kid. He feels he could do no more.

כה וְתִשָּׂרֵף׃ הִוא מוּצֵאת וְהִיא שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר
לָאִישׁ אֲשֶׁר־אֵלֶּה לּוֹ אָנֹכִי הָרָה וַתֹּאמֶר הַכֶּר־נָא לְמִי
26 הַחֹתֶמֶת וְהַפְּתִילִים וְהַמַּטֶּה הָאֵלֶּה׃ וַיַּכֵּר יְהוּדָה וַיֹּאמֶר
צָדְקָה מִמֶּנִּי כִּי־עַל־כֵּן לֹא־נְתַתִּיהָ לְשֵׁלָה בְנִי וְלֹא־יָסַף
27 עוֹד לְדַעְתָּהּ׃ וַיְהִי בְּעֵת לִדְתָּהּ וְהִנֵּה תְאוֹמִים בְּבִטְנָהּ׃
28 וַיְהִי בְלִדְתָּהּ וַיִּתֶּן־יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל־יָדוֹ
29 שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה׃ וַיְהִי ׀ כְּמֵשִׁיב יָדוֹ וְהִנֵּה יָצָא
אָחִיו וַתֹּאמֶר מַה־פָּרַצְתָּ עָלֶיךָ פָּרֶץ וַיִּקְרָא שְׁמוֹ פָּרֶץ׃
חמישי ל וְאַחַר יָצָא אָחִיו אֲשֶׁר עַל־יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח׃ ס

CAP. XXXIX. לט

לט

א וְיוֹסֵף הוּרַד מִצְרָיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר
הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרִדֻהוּ

24. *let her be burnt.* Judah, as head of the family, has power of life and death; cf. XXXI, 32. Tamar was the betrothed of Shelah, and betrothal was considered to be as binding as marriage.

25. *to the man.* Tamar acts nobly in withholding the name of the betrayer. Judah also shows his better side by confessing his sin. The Rabbis dwell on this act of contrition.

26. Scripture does not hide the sins of its heroes and heroines.

28. *a scarlet thread.* To secure his right as the first-born.

29. *Perez.* That is, "a breach."

CHAPTER XXXIX. POTIPHAR'S WIFE

The story of Joseph is resumed in this chapter. Amid the new and trying circumstances of his new existence, Joseph's innate nobility of character is revealed. He wins the confidence of his master and emerges unscathed from insidious temptation.

And Judah said, Bring her forth, and let her be burnt. 25. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and the cords, and the staff. 26. And Judah acknowledged them, and said, She is more righteous than I; forasmuch as I gave her not to Shelah my son. And he knew her again no more. 27. And it came to pass in the time of her travail, that, behold, twins were in her womb. 28. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? therefore his name was called Perez. 30. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.* v

CHAPTER XXXIX

39 1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither.

1. *was brought down.* Better, "*had been brought down.*"
an Egyptian. The story of Joseph took place during the reign of the Hyksos kings, the Bedouin conquerors of Egypt. Exceptionally, "an Egyptian" was entrusted with a high Government post.

2 שָׁמָּה׃ וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית
3 אֲדֹנָיו הַמִּצְרִי׃ וַיַּרְא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־
4 הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ׃ וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו
וַיְשָׁרֶת אֹתוֹ וַיַּפְקִדֵהוּ עַל־בֵּיתוֹ וְכָל־יֶשׁ־לוֹ נָתַן בְּיָדוֹ׃
ה וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֶשׁ־לוֹ וַיְבָרֶךְ
יְהוָה אֶת־בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף וַיְהִי בִּרְכַּת יְהוָה
6 בְּכָל־אֲשֶׁר יֶשׁ־לוֹ בַּבַּיִת וּבַשָּׂדֶה׃ וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד
יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא
ששי 7 אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה׃ וַיְהִי אַחַר
הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף
8 וַתֹּאמֶר שִׁכְבָה עִמִּי׃ וַיְמָאֵן וַיֹּאמֶר אֶל־אֵשֶׁת אֲדֹנָיו הֵן
אֲדֹנִי לֹא־יָדַע אִתִּי מַה־בַּבָּיִת וְכֹל אֲשֶׁר־יֶשׁ־לוֹ נָתַן בְּיָדִי׃
9 אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא־חָשַׂךְ מִמֶּנִּי מְאוּמָה
כִּי אִם־אוֹתָךְ בַּאֲשֶׁר אַתְּ־אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה
י הַזֹּאת וְחָטָאתִי לֵאלֹהִים׃ וַיְהִי כְּדַבְּרָהּ אֶל־יוֹסֵף יוֹם ׀ יוֹם

2. *prosperous man.* All that he did prospered.

4. *ministered unto him.* As his personal attendant. Then he is advanced to the position of overseer, or controller of the household and estate generally.

6. *with him, he knew not aught. i.e.* having him, he troubled himself about nothing, and left all his affairs to the care of Joseph, except his food. This could not be left to a non-Egyptian ; see XLIII, 32.

comely. Like his mother Rachel (Ibn Ezra).

well-favoured. Better, " *beautiful of appearance.*"

7. *after these things. i.e.* after the twofold advancement of Joseph, when he was no longer a slave, but had become overseer and trusted confidant, his master's wife makes advances to him. The immorality of the ancient Egyptians, both men and women, was notorious.

8. *with me.* " Having me " (AJ).

9. *and sin against God.* Joseph would not betray his

2. And the Lord was with Joseph, and he was a
prosperous man; and he was in the house of his
master the Egyptian. 3. And his master saw
that the Lord was with him, and that the Lord
made all that he did to prosper in his hand. 4.
And Joseph found grace in his sight, and he
ministered unto him: and he made him overseer
over his house, and all that he had he put into
his hand. 5. And it came to pass from the time
that he made him overseer in his house, and over
all that he had, that the Lord blessed the Egyptian's
house for Joseph's sake; and the blessing of the
Lord was upon all that he had, in the house and
in the field. 6. And he left all that he had in
Joseph's hand; and with him he knew not aught
that was with him, save the bread which he did
eat. And Joseph was comely, and well favoured.* vi
7. And it came to pass after these things, that his
master's wife cast her eyes upon Joseph; and
she said, Lie with me. 8. But he refused, and
said unto his master's wife, Behold, my master
knoweth not with me what is in the house, and he
hath put all that he hath into my hand; 9. he
is not greater in this house than I; neither hath
he kept back any thing from me but thee, because
thou art his wife: how then can I do this great
wickedness, and sin against God? 10. And it
came to pass, as she spake to Joseph day by day,

master's confidence, neither would he sin against God. As a God-fearing man, he knows that the thing is wrong in the sight of God; and that is enough for him. Potiphar might never know of the sin, but God would know.

11 וְלֹא־שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ׃ וַיְהִי כְּהַיּוֹם
הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי
12 הַבַּיִת שָׁם בַּבָּיִת׃ וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ לֵאמֹר שִׁכְבָה עִמִּי
13 וַיַּעֲזֹב בִּגְדוֹ בְּיָדָהּ וַיָּנָס וַיֵּצֵא הַחוּצָה׃ וַיְהִי כִּרְאוֹתָהּ
14 כִּי־עָזַב בִּגְדוֹ בְּיָדָהּ וַיָּנָס הַחוּצָה׃ וַתִּקְרָא לְאַנְשֵׁי בֵיתָהּ
וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֶק
טו בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וָאֶקְרָא בְּקוֹל גָּדוֹל׃ וַיְהִי כְשָׁמְעוֹ
כִּי־הֲרִימֹתִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס וַיֵּצֵא
16 הַחוּצָה׃ וַתַּנַּח בִּגְדוֹ אֶצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ׃
17 וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר בָּא אֵלַי הָעֶבֶד
18 הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָּנוּ לְצַחֶק בִּי׃ וַיְהִי כַּהֲרִימִי קוֹלִי
19 וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס הַחוּצָה׃ וַיְהִי כִשְׁמֹעַ
אֲדֹנָיו אֶת־דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כַּדְּבָרִים
כ הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ וַיִּחַר אַפּוֹ׃ וַיִּקַּח אֲדֹנֵי יוֹסֵף אֹתוֹ

11. *about this time.* On a certain day.

12. *and fled.* Some sins can only be avoided by flight. Ecclesiasticus XXI, 2. "Flee from sin, as from the face of a serpent; for if thou come too near it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men." The Rabbis say, "At the moment of temptation, his father's image appeared to him and gave him strength to resist."

14. *she called.* Filled with vindictive malice because of thwarted desire, she calls aloud to the men of the house, who would be envious of their master's favour towards Joseph.

an Hebrew. She appeals to Egyptian racial prejudice. The admission of this Asiatic alien into her home is an insult to her and to every race-pure Egyptian!

to mock us. To attempt the greatest outrage against us.

16. *laid up.* *i.e.* put by.

his garment. As evidence to convict Joseph, and convince Potiphar of her own innocence.

that he hearkened not unto her, to lie by her, or
to be with her. 11. And it came to pass about
this time, that he went into the house to do his
work ; and there was none of the men of the house
there within. 12. And she caught him by his
garment, saying, Lie with me : and he left his
garment in her hand, and fled, and got him out.
13. And it came to pass, when she saw that he
had left his garment in her hand, and was fled
forth, 14. that she called unto the men of her
house, and spake unto them, saying, See, he hath
brought in an Hebrew unto us to mock us ; he
came in unto me to lie with me, and I cried with a
loud voice : 15. and it came to pass, when he
heard that I lifted up my voice and cried, that
he left his garment by me, and fled, and got him
out. 16. And she laid up his garment by her,
until his master came home. 17. And she spake
unto him according to these words, saying, The
Hebrew servant, which thou hast brought unto
us, came in unto me to mock me : 18. and it
came to pass, as I lifted up my voice and cried,
that he left his garment by me, and fled out.
19. And it came to pass, when his master heard
the words of his wife, which she spake unto him,
saying, After this manner did thy servant to me ;
that his wrath was kindled. 20. And Joseph's
master took him, and put him into the prison,

20. *the prison.* The Heb. word occurs only here, and seems to be Egyptian. The Midrash explains that Potiphar had doubt some as to the truth of the accusation against Joseph ; otherwise he would have put him to death, instead of putting

וַיִּתְּנֵהוּ אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר־אֲסוּרֵי הַמֶּלֶךְ אֲסוּרִים
21 וַיְהִי־שָׁם בְּבֵית הַסֹּהַר׃ וַיְהִי יְהוָה אֶת־יוֹסֵף וַיֵּט אֵלָיו
22 חָסֶד וַיִּתֵּן חִנּוֹ בְּעֵינֵי שַׂר בֵּית־הַסֹּהַר׃ וַיִּתֵּן שַׂר בֵּית־
הַסֹּהַר בְּיַד־יוֹסֵף אֵת כָּל־הָאֲסִירִם אֲשֶׁר בְּבֵית הַסֹּהַר
23 וְאֵת כָּל־אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה׃ אֵין ׀ שַׂר בֵּית־
הַסֹּהַר רֹאֶה אֶת־כָּל־מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר יְהוָה אִתּוֹ
וַאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ׃ פ שביעי

CAP. XL. מ

מ
א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ־מִצְרַיִם
2 וְהָאֹפֶה לַאֲדֹנֵיהֶם לְמֶלֶךְ מִצְרָיִם׃ וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי
3 סָרִיסָיו עַל שַׂר הַמַּשְׁקִים וְעַל שַׂר הָאוֹפִים׃ וַיִּתֵּן אֹתָם
בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר

v. 20. אסירי ק׳

him to prison. To this episode in Joseph's life, there is an interesting parallel in the Egyptian "Tale of the two Brothers." In the Tale, the wicked wife is slain by her husband.

21. *but the Lord was with Joseph.* In the prison, giving him comfort and strength to endure the suffering and the shame. He wins the confidence of the keeper, as he did of his master. The light of a superior mind and soul cannot be hidden even in a prison.

22. *committed to Joseph's hand.* *i.e.* he is made superintendent of the other prisoners.

he was the doer of it. All was done at the suggestion of Joseph.

23. *looked not to anything.* Just as Potiphar had done. Joseph enjoyed full confidence. The Psalmist sings (Ps. cv, 17–19):

"Joseph was sold for a servant;
His feet they hurt with fetters;
His person was laid in iron;
Until the time that His word came to pass,
The word of the Lord tested him."

the place where the king's prisoners were bound: and he was there in the prison. 21. But the Lord was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. 22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 23. The keeper of the prison looked not to any thing that was under his hand, because the Lord was with him; and that which he did, the Lord made it to prosper.* vii

CHAPTER XL

40 1. And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. 2. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. 3. And he put them in ward in the house of the captain of the guard, into

Chapter XL. Joseph and the Prisoners

Joseph interprets the dreams of Pharaoh's two officers. The scene faithfully reflects Egyptian conditions in the age of Joseph.

1. *after these things.* Recounted in the preceding chapter.

2. *the butler . . . the baker.* The Egyptian court had a "scribe of the sideboard" and a "superintendent of the bakehouse" (Erman). These officers had to taste the food for the king before the royal meal began. The word for butler may also be rendered, "cup-bearer."

3. *in ward.* In confinement, pending their trial.

captain of the guard. i.e. Potiphar. In the prison, the keeper was in charge and was responsible to Potiphar.

4 יוֹסֵף אָסוּר שָׁם׃ וַיִּפְקֹד שַׂר הַטַּבָּחִים אֶת־יוֹסֵף אִתָּם
ה וַיְשָׁרֶת אֹתָם וַיִּהְיוּ יָמִים בְּמִשְׁמָר׃ וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם
אִישׁ חֲלֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמַּשְׁקֶה
וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבֵית הַסֹּהַר׃
6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בַּבֹּקֶר וַיַּרְא אֹתָם וְהִנָּם זֹעֲפִים׃
7 וַיִּשְׁאַל אֶת־סְרִיסֵי פַרְעֹה אֲשֶׁר אִתּוֹ בְמִשְׁמַר בֵּית אֲדֹנָיו
8 לֵאמֹר מַדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם׃ וַיֹּאמְרוּ אֵלָיו חֲלוֹם
חָלַמְנוּ וּפֹתֵר אֵין אֹתוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים
9 פִּתְרֹנִים סַפְּרוּ־נָא לִי׃ וַיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ
י לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־גֶפֶן לְפָנָי׃ וּבַגֶּפֶן שְׁלֹשָׁה
שָׂרִיגִם וְהִוא כְפֹרַחַת עָלְתָה נִצָּהּ הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ
11 עֲנָבִים׃ וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׂחַט
אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה׃
12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַשָּׂרִגִים שְׁלֹשֶׁת יָמִים
13 הֵם׃ בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ

4. Potiphar appoints Joseph to be with the imprisoned officers. He is not appointed over them, but he is deputed to be their attendant—a mark of courtesy on the part of Potiphar to his unfortunate colleagues.

5. *a season.* lit. " days " ; implying a considerable time. *according to the interpretation.* As the future verified.

8. *none that can interpret it.* They had in vain consulted others in the prison as to the possible meaning of their dreams. The interpreter was a professional man of importance in Egypt and Babylon, belonging to the class of soothsayers, magicians and " wise men."
do not interpretations belong to God. " Man cannot by his own wisdom interpret dreams. God alone can reveal their true meaning. Pray tell me the dream, perhaps He will favour me with wisdom to explain its import " (Chizkuni).

the prison, the place where Joseph was bound.
4. And the captain of the guard charged Joseph
with them, and he ministered unto them: and
they continued a season in ward. 5. And they
dreamed a dream both of them, each man his
dream, in one night, each man according to the
interpretation of his dream, the butler and the
baker of the king of Egypt, which were bound
in the prison. 6. And Joseph came in unto
them in the morning, and saw them, and, behold,
they were sad. 7. And he asked Pharaoh's
officers that were with him in ward in his master's
house, saying, Wherefore look ye so sadly to-day?
8, And they said unto him, We have dreamed
a dream, and there is none that can interpret it.
And Joseph said unto them, Do not interpreta-
tions belong to God? tell it me, I pray you.
9. And the chief butler told his dream to Joseph,
and said to him, In my dream, behold, a vine
was before me; 10. and in the vine were three
branches: and it was as though it budded, and
its blossoms shot forth; and the clusters thereof
brought forth ripe grapes: 11. and Pharaoh's
cup was in my hand; and I took the grapes,
and pressed them into Pharaoh's cup, and I gave
the cup into Pharaoh's hand. 12. And Joseph
said unto him, This is the interpretation of it:
the three branches are three days; 13. within
yet three days shall Pharaoh lift up thine head,

13. *lift up thine head.* In honour, by restoring thee to thy post.

עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר
14 הָיִיתָ מַשְׁקֵהוּ׃ כִּי אִם־זְכַרְתַּנִי אִתְּךָ כַּאֲשֶׁר יִיטַב לָךְ
וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי אֶל־פַּרְעֹה וְהוֹצֵאתַנִי
טו מִן־הַבַּיִת הַזֶּה׃ כִּי־גֻנֹּב גֻּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה
16 לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׂמוּ אֹתִי בַּבּוֹר׃ וַיַּרְא שַׂר־הָאֹפִים
כִּי־טוֹב פָּתָר וַיֹּאמֶר אֶל־יוֹסֵף אַף־אֲנִי בַּחֲלוֹמִי וְהִנֵּה
17 שְׁלֹשָׁה סַלֵּי חֹרִי עַל־רֹאשִׁי׃ וּבַסַּל הָעֶלְיוֹן מִכֹּל מַאֲכַל
פַּרְעֹה מַעֲשֵׂה אֹפֶה וְהָעוֹף אֹכֵל אֹתָם מִן־הַסַּל מֵעַל
18 רֹאשִׁי׃ וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַסַּלִּים
19 שְׁלֹשֶׁת יָמִים הֵם׃ בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־
רֹאשְׁךָ מֵעָלֶיךָ וְתָלָה אוֹתְךָ עַל־עֵץ וְאָכַל הָעוֹף אֶת־
מפטיר כ בְּשָׂרְךָ מֵעָלֶיךָ׃ וַיְהִי ׀ בַּיּוֹם הַשְּׁלִישִׁי יוֹם הֻלֶּדֶת אֶת־
פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ ׀ שַׂר
21 הַמַּשְׁקִים וְאֶת־רֹאשׁ שַׂר הָאֹפִים בְּתוֹךְ עֲבָדָיו׃ וַיָּשֶׁב

מלרע v. 15.

14. *have me in thy remembrance.* All he asks is that the chief butler should not forget him, but try to secure his freedom.

15. *stolen away.* See XXXVII, 28, implying that he was not a slave by birth.

land of the Hebrews. The land where Jacob was dwelling. Some identify the word "Hebrews" in this verse with the *Habiri*, the invaders of Palestine in the 14th pre-Christian century, who are mentioned in the Tell-el-Amarna tablets.

16. *that the interpretation was good.* *i.e.* favourable. This encourages him to relate his dream.

baskets of white bread. For the king (cf. Neh. v, 18); or, "baskets of open wicker-work," enabling the birds to peck at the contents (Rashbam).

17. *bakements.* Confectionery.

and the birds. The butler dreamed that he actually performed the duties of his office, whereas the baker only sought to do so, but was prevented. The further ominous

and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. 14. But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15. for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. 16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: 17. and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. 18. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; 19. within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.* m 20. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the

circumstance was the birds darting down upon the food, he being powerless to drive them away.

19. The decapitated corpse of malefactors was allowed to hang exposed to the public view, and to become the prey of the birds. In Israel, this barbarous custom was prohibited (Deut. XXI, 23).

20. *Pharaoh's birthday.* On that day he reviewed the prisoners or considered their petitions.

אֶת־שַׂר הַמַּשְׁקִים עַל־מַשְׁקֵהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה׃
22 23 וְאֵת שַׂר הָאֹפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף׃ וְלֹא־זָכַר
שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ׃

Cap. XLI. מא

מא פ פ פ י 10

א וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־
2 הַיְאֹר׃ וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה
3 וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ׃ וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת
עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר
4 וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שְׂפַת הַיְאֹר׃ וַתֹּאכַלְנָה הַפָּרוֹת
רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת
ה הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃ וַיִּישָׁן וַיַּחֲלֹם שֵׁנִית
וְהִנֵּה ׀ שֶׁבַע שִׁבֳּלִים עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת וְטֹבוֹת׃

v. 5. קמץ בז״ק

23. *not . . . remember Joseph.* On that day.

but forgat him. Afterwards (Rashi). As Joseph had put his trust in the butler, God caused him to wait two years for his freedom (Midrash). The chief butler's forgetfulness, in the enjoyment of his own good fortune, is sadly natural. Nothing alas is more common than ingratitude. Man forgets; but God does not forget his own. And when the night is darkest, the dawn is near.

For the Lesson from the Prophets, Amos II, 6—III, 8, *see* The Haftorahs, p. 498.

chief baker among his servants. 21. And he
restored the chief butler unto his butlership
again ; and he gave the cup into Pharaoh's hand :
22. but he hanged the chief baker : as Joseph
had interpreted to them. 23. Yet did not the
chief butler remember Joseph, but forgat him.

X. MIKKETZ

CHAPTER XLI

41 1. And it came to pass at the end of two full
years, that Pharaoh dreamed : and, behold, he
stood by the river. 2. And, behold, there came
up out of the river seven kine, well favoured
and fatfleshed ; and they fed in the reed-grass.
3. And, behold, seven other kine came up after
them out of the river, ill favoured and lean-
fleshed ; and stood by the other kine upon the
brink of the river. 4. And the ill favoured and
leanfleshed kine did eat up the seven well favoured
and fat kine. So Pharaoh awoke. 5. And he
slept and dreamed a second time : and, behold,
seven ears of corn came up upon one stalk, rank
and good. 6. And, behold, seven ears, thin
and blasted with the east wind, sprung up after

X. MIKKETZ

(Chapters XLI–XLIV, 17)

Chapter XLI. Joseph and Pharaoh

1. *two full years*. After the events recounted in the previous chapter.

river. Heb. *yeor*, that is, the Nile. The Hebrew word reproduces the Egyptian.

6 וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶן׃
7 וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַבְּרִיאוֹת
8 וְהַמְּלֵאוֹת וַיִּיקַץ פַּרְעֹה וְהִנֵּה חֲלוֹם׃ וַיְהִי בַבֹּקֶר וַתִּפָּעֶם
רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חַרְטֻמֵּי מִצְרַיִם וְאֶת־כָּל־
חֲכָמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת־חֲלֹמוֹ וְאֵין־פּוֹתֵר אוֹתָם
9 לְפַרְעֹה׃ וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת־פַּרְעֹה לֵאמֹר אֶת־
י חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם׃ פַּרְעֹה קָצַף עַל־עֲבָדָיו וַיִּתֵּן אֹתִי
בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֹתִי וְאֵת שַׂר הָאֹפִים׃
11 וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא אִישׁ כְּפִתְרוֹן
12 חֲלֹמוֹ חָלָמְנוּ׃ וְשָׁם אִתָּנוּ נַעַר עִבְרִי עֶבֶד לְשַׂר הַטַּבָּחִים
וַנְּסַפֶּר־לוֹ וַיִּפְתָּר־לָנוּ אֶת־חֲלֹמֹתֵינוּ אִישׁ כַּחֲלֹמוֹ פָּתָר׃
13 וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי הֵשִׁיב עַל־כַּנִּי וְאֹתוֹ
14 תָלָה׃ וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִיצֻהוּ מִן־הַבּוֹר
שני טו וַיְגַלַּח וַיְחַלֵּף שִׂמְלֹתָיו וַיָּבֹא אֶל־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה
אֶל־יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמַעְתִּי

2. *reed-grass.* Heb. *achu,* another Egyptian loan-word. The Nile-grass is meant here.

5. *rank.* Heb. "fat," *i.e.* rich.

6. *east wind.* The dreaded sirocco coming from Arabia. It lasts at times fifty days and destroys the vegetation.

8. *his spirit was troubled.* The double dream convinced him of its significance. The Heb. verb for "was troubled" suggests the violent beating of the heart in excitement or trouble.

magicians. Or, "sacred scribes"; Heb. *chartumim*—probably an Egyptian word.

none that could interpret. The complete failure of heathen magic is here contrasted with the perfect wisdom of the God-inspired Hebrew slave; cf. Exod. VII–IX, 2, and Daniel II and V.

9. *I will make mention of my faults.* Not only his offence against the king, but also his sin against Joseph in forgetting him.

them. 7. And the thin ears swallowed up the
seven rank and full ears. And Pharaoh awoke,
and, behold, it was a dream. 8. And it came
to pass in the morning that his spirit was troubled;
and he sent and called for all the magicians
of Egypt, and all the wise men thereof: and
Pharaoh told them his dream; but there was
none that could interpret them unto Pharaoh.
9. Then spake the chief butler unto Pharaoh,
saying, I will make mention of my faults this
day: 10. Pharaoh was wrath with his servants,
and put me in ward in the house of the captain of
the guard, me and the chief baker: 11. and we
dreamed a dream in one night, I and he; we
dreamed each man according to the interpreta-
tion of his dream. 12. And there was with us
there a young man, an Hebrew, servant to the
captain of the guard; and we told him, and he
interpreted to us our dreams; to each man ac-
cording to his dream he did interpret. 13. And it
came to pass, as he interpreted to us, so it was;
I was restored unto mine office, and he was hanged.
14. Then Pharaoh sent and called Joseph, and
they brought him hastily out of the dungeon:
and he shaved himself, and changed his raiment,
and came in unto Pharaoh.* ii a 15. And Pharaoh
said unto Joseph, I have dreamed a dream,
and there is none that can interpret it: and
I have heard say of thee, that when thou hearest

12. *to each man according to his dream.* The dream was appropriate to each one, and the interpretation was equally appropriate.

16 עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתֹּר אֹתוֹ׃ וַיַּעַן יוֹסֵף אֶת־
(שני לספ׳) פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה׃
17 וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמִי הִנְנִי עֹמֵד עַל־שְׂפַת הַיְאֹר׃
18 וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת בְּרִיאוֹת בָּשָׂר וִיפֹת
19 תֹּאַר וַתִּרְעֶינָה בָּאָחוּ׃ וְהִנֵּה שֶׁבַע־פָּרוֹת אֲחֵרוֹת עֹלוֹת
אַחֲרֵיהֶן דַּלּוֹת וְרָעוֹת תֹּאַר מְאֹד וְרַקּוֹת בָּשָׂר לֹא־רָאִיתִי
כ כָהֵנָּה בְּכָל־אֶרֶץ מִצְרַיִם לָרֹעַ׃ וַתֹּאכַלְנָה הַפָּרוֹת הָרַקּוֹת
21 וְהָרָעוֹת אֵת שֶׁבַע הַפָּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאֹת׃ וַתָּבֹאנָה
אֶל־קִרְבֶּנָה וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבֶּנָה וּמַרְאֵיהֶן רַע
22 כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ׃ וָאֵרֶא בַּחֲלֹמִי וְהִנֵּה | שֶׁבַע שִׁבֳּלִים
23 עֹלֹת בְּקָנֶה אֶחָד מְלֵאֹת וְטֹבוֹת׃ וְהִנֵּה שֶׁבַע שִׁבֳּלִים
24 צְנֻמוֹת דַּקּוֹת שְׁדֻפוֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶם׃ וַתִּבְלַעְןָ
הַשִּׁבֳּלִים הַדַּקֹּת אֵת שֶׁבַע הַשִּׁבֳּלִים הַטֹּבוֹת וָאֹמַר אֶל־
כה הַחַרְטֻמִּים וְאֵין מַגִּיד לִי׃ וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם
פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הִגִּיד לְפַרְעֹה׃
26 שֶׁבַע פָּרֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים
27 הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא׃ וְשֶׁבַע הַפָּרוֹת
הָרַקּוֹת וְהָרָעֹת הָעֹלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע
הַשִּׁבֳּלִים הָרֵקוֹת שְׁדֻפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שְׁנֵי רָעָב׃

16. *it is not in me.* Pharaoh assumed that Joseph was a professional interpreter of dreams. Joseph's answer is a fine combination of religious sincerity and courtly deference.

an answer of peace. i.e. an answer that will correspond to the needs of Pharaoh and his people.

19. *such as I never saw.* Pharaoh colours the recital by giving expression to the feelings which the dream excited.

25. *is one.* The two dreams have the same meaning. They are a foreboding of what God is about to do.

a dream thou canst interpret it. 16. And Joseph
answered Pharaoh, saying, It is not in me:
God shall give Pharaoh an answer of peace.*ii s
17. And Pharaoh spake unto Joseph, In my
dream, behold, I stood upon the brink of the
river: 18. and, behold, there came up out of the
river seven kine, fatfleshed and well favoured;
and they fed in the reed-grass: 19. and, behold,
seven other kine came up after them, poor and
very ill favoured and leanfleshed, such as I
never saw in all the land of Egypt for badness:
20. and the lean and ill favoured kine did eat up
the first seven fat kine: 21. and when they had
eaten them up, it could not be known that they
had eaten them; but they were still ill favoured,
as at the beginning. So I awoke. 22. And I saw
in my dream, and, behold, seven ears came up
upon one stalk, full and good: 23. and, behold,
seven ears, withered, thin, and blasted with the
east wind, sprung up after them: 24. and the thin
ears swallowed up the seven good ears: and I
told it unto the magicians; but there was none
that could declare it to me. 25. And Joseph said
unto Pharaoh, The dream of Pharaoh is one:
what God is about to do he hath declared unto
Pharaoh. 26. The seven good kine are seven
years; and the seven good years are seven years:
the dream is one. 27. And the seven lean and
ill favoured kine that came up after them are
seven years, and also the seven empty ears
blasted with the east wind; they shall be seven
years of famine. 28. That is the thing which I

28 הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֹשֶׂה
29 הֶרְאָה אֶת־פַּרְעֹה׃ הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שָׂבָע גָּדוֹל
ל בְּכָל־אֶרֶץ מִצְרָיִם׃ וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח
31 כָּל־הַשָּׂבָע בְּאֶרֶץ מִצְרָיִם וְכִלָּה הָרָעָב אֶת־הָאָרֶץ׃ וְלֹא־
יִוָּדַע הַשָּׂבָע בָּאָרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד
32 הוּא מְאֹד׃ וְעַל הִשָּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פַּעֲמָיִם כִּי־
נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים וּמְמַהֵר הָאֱלֹהִים לַעֲשֹׂתוֹ׃
33 וְעַתָּה יֵרֶא פַרְעֹה אִישׁ נָבוֹן וְחָכָם וִישִׁיתֵהוּ עַל־אֶרֶץ
34 מִצְרָיִם׃ יַעֲשֶׂה פַרְעֹה וְיַפְקֵד פְּקִדִים עַל־הָאָרֶץ וְחִמֵּשׁ
לה אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שְׁנֵי הַשָּׂבָע׃ וְיִקְבְּצוּ אֶת־כָּל־
אֹכֶל הַשָּׁנִים הַטֹּבוֹת הַבָּאֹת הָאֵלֶּה וְיִצְבְּרוּ־בָר תַּחַת יַד־
36 פַּרְעֹה אֹכֶל בֶּעָרִים וְשָׁמָרוּ׃ וְהָיָה הָאֹכֶל לְפִקָּדוֹן לָאָרֶץ
לְשֶׁבַע שְׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶיןָ בְּאֶרֶץ מִצְרָיִם וְלֹא־תִכָּרֵת
37 הָאָרֶץ בָּרָעָב׃ וַיִּיטַב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־
38 עֲבָדָיו׃ וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר
39 רוּחַ אֱלֹהִים בּוֹ׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ שלישי
מ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת אֵין־נָבוֹן וְחָכָם כָּמוֹךָ׃ אַתָּה

30. *shall consume the land.* *i.e.* the people of the land (Onkelos).

33–36. Joseph explains how God gives Pharaoh the answer of peace (v. 16). The interpretation of the dream is supplemented by the practical advice as to how the coming crisis should be met. Joseph the dreamer and saint proves himself in an eminent degree a man of practical affairs.

35. *the hand of Pharaoh.* *i.e.* in the royal granaries. *in the cities.* Where the royal granaries were.

36. *store.* A reserve.

38. *in whom the spirit of God is.* *i.e.* combining the supernatural power of interpreting dreams with the practical sagacity of a statesman.

spake unto Pharaoh: what God is about to do
he hath shewed unto Pharaoh. 29. Behold, there
come seven years of great plenty throughout all
the land of Egypt: 30. and there shall arise after
them seven years of famine; and all the plenty
shall be forgotten in the land of Egypt; and
the famine shall consume the land; 31. and the
plenty shall not be known in the land by reason
of that famine which followeth; for it shall be
very grievous. 32. And for that the dream was
doubled unto Pharaoh twice, it is because the
thing is established by God, and God will shortly
bring it to pass. 33. Now therefore let Pharaoh
look out a man discreet and wise, and set him
over the land of Egypt. 34. Let Pharaoh do this,
and let him appoint overseers over the land,
and take up the fifth part of the land of Egypt
in the seven plenteous years. 35. And let them
gather all the food of these good years that
come, and lay up corn under the hand of Pharaoh
for food in the cities, and let them keep it. 36.
And the food shall be for a store to the land
against the seven years of famine, which shall
be in the land of Egypt; that the land perish
not through the famine. 37. And the thing
was good in the eyes of Pharaoh, and in the eyes
of all his servants. 38. And Pharaoh said
unto his servants, Can we find such a one as
this, a man in whom the spirit of God is?* iii 39.
And Pharaoh said unto Joseph, Forasmuch as
God hath shewed thee all this, there is none so
discreet and wise as thou: 40. thou shalt be over

תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשַּׁק כָּל־עַמִּי רַק הַכִּסֵּא אֶגְדַּל
41 מִמֶּךָּ׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל־
42 אֶרֶץ מִצְרָיִם׃ וַיָּסַר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן
אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ וַיָּשֶׂם רְבִד
43 הַזָּהָב עַל־צַוָּארוֹ׃ וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־
לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃
44 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים
מה אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיִּקְרָא פַרְעֹה
שֵׁם־יוֹסֵף צָפְנַת פַּעְנֵחַ וַיִּתֶּן־לוֹ אֶת־אָסְנַת בַּת־פּוֹטִי פֶרַע
46 כֹּהֵן אֹן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם׃ וְיוֹסֵף בֶּן־
שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה מֶלֶךְ־מִצְרָיִם וַיֵּצֵא

40. *over my house.* He makes him Grand Vizier.

be ruled. Or, "do homage."

42. *signet ring.* Thereby symbolically endowing him with royal authority.

fine linen. The Heb. word comes from the Egyptian. It is the material worn by the royal family and the highest officials of the kingdom.

a gold chain. The gold collar appertaining to the office of Grand Vizier. This is another instance of the remarkable historical exactness of the Joseph narrative. "No ancient civilisation was more distinct and unique than that of Egypt. Her customs, her language, and her system of writing were shared by no other people; and yet, at every point, the narrative reveals a thorough familiarity with Egyptian life. Peculiar Egyptian customs are also reflected in the stories; as, for example, the giving of the much-prized golden collar, which was bestowed upon a public servant for distinguished achievement" (F. C. Kent).

43. *second chariot.* Next to Pharaoh's. Horses and chariots were introduced into Egypt during the Hyksos period.

Abrech. "Probably an Egyptian word similar in sound to the Hebrew word meaning 'to kneel'" (RV Margin).

44. *lift up his hand or his foot.* *i.e.* do anything.

my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43. and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. 44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. 45. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt. 46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out

45. *Zaphenath-paneah.* Joseph receives a new name on his state appointment. This is both an Egyptian and a Hebrew custom, *e.g.* Num. XIII, 16. Egyptologists explain that *Zaphenath* means "food-man," and *paneah*, "of the life," *i.e.* the Chief Steward in the realm in face of Famine (Kyle). The importance of the change of name in the story lies in the fact that it helps to conceal the identity of Joseph when his brethren come to Egypt.

Asenath. *i.e.* belonging to the goddess Neith.

Poti-phera. To be distinguished from Potiphar, the former master of Joseph.

On. Later known as Heliopolis, near Cairo. On was the centre of Sun worship in Egypt. Cleopatra's Needle on the Thames Embankment originally stood in On.

46. *thirty years old.* He had spent about twelve years in prison.

47 יוֹסֵף מִלִּפְנֵי פַרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרָיִם׃ וַתַּעַשׂ
48 הָאָרֶץ בְּשֶׁבַע שְׁנֵי הַשָּׂבָע לִקְמָצִים׃ וַיִּקְבֹּץ אֶת־כָּל־אֹכֶל ׀
שֶׁבַע שָׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרַיִם וַיִּתֶּן־אֹכֶל בֶּעָרִים
49 אֹכֶל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ׃ וַיִּצְבֹּר
יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר כִּי־
נ אֵין מִסְפָּר׃ וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת
הָרָעָב אֲשֶׁר יָלְדָה־לּוֹ אָסְנַת בַּת־פּוֹטִי פֶרַע כֹּהֵן אוֹן׃
51 וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נַשַּׁנִי אֱלֹהִים אֶת־
52 כָּל־עֲמָלִי וְאֵת כָּל־בֵּית אָבִי׃ וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם
53 כִּי־הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי׃ וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע רביעי
54 אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם׃ וַתְּחִלֶּינָה שֶׁבַע שְׁנֵי הָרָעָב
לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־
נה אֶרֶץ מִצְרַיִם הָיָה לָחֶם׃ וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק
הָעָם אֶל־פַּרְעֹה לַלָּחֶם וַיֹּאמֶר פַּרְעֹה לְכָל־מִצְרַיִם לְכוּ
56 אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר לָכֶם תַּעֲשׂוּ׃ וְהָרָעָב הָיָה עַל כָּל־
פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר לְמִצְרַיִם

v. 50. למ״ד קמוצה

47. *by handfuls.* "In heaps" (AJ). The produce was most abundant. Some Jewish commentators render, "for the storehouses."

51. *Manasseh.* That is, "making to forget."

all my toil and all my father's house. His position had made him forget his toil as a bondman, and the ill-will of his brethren which was the cause of that bondage. Or, the phrase can be viewed as the Heb. idiom for "all the suffering caused to me by my father's house," *i.e.* my brethren (Wogue).

52. *Ephraim.* From a Heb. root signifying, "to be fruitful."

54. *all lands.* All the neighbouring lands.

from the presence of Pharaoh, and went through-
out all the land of Egypt. 47. And in the seven
plenteous years the earth brought forth by hand-
fuls. 48. And he gathered up all the food of the
seven years which were in the land of Egypt,
and laid up the food in the cities: the food of
the field, which was round about every city,
laid he up in the same. 49. And Joseph laid up
corn as the sand of the sea, very much, until
he left numbering; for it was without number.
50. And unto Joseph were born two sons before
the year of famine came, which Asenath the
daughter of Poti-phera priest of On bare unto him.
51. And Joseph called the name of the firstborn
Manasseh: For, said he, God hath made me forget
all my toil, and all my father's house. 52. And
the name of the second call he Ephraim: For God
hath made me fruitful in the land of my affliction.*iv
53. And the seven years of plenty, that was in
the land of Egypt, came to an end. 54. And the
seven years of famine began to come, according
as Joseph had said: and there was famine in all
lands; but in all the land of Egypt there was
bread. 55. And when all the land of Egypt was
famished, the people cried to Pharaoh for bread:
and Pharaoh said unto all the Egyptians, Go unto
Joseph; what he saith to you do. 56. And the
famine was over all the face of the earth: and
Joseph opened all the storehouses, and sold unto
the Egyptians; and the famine was sore in the

56. *opened all the storehouses.* All the granaries in which there was corn.

57 וַיֶּחֱזַק הָרָעָב בְּאֶרֶץ מִצְרָיִם׃ וְכָל־הָאָרֶץ בָּאוּ מִצְרַיְמָה
לִשְׁבֹּר אֶל־יוֹסֵף כִּי־חָזַק הָרָעָב בְּכָל־הָאָרֶץ׃

CAP. XLII. מב

מב

א וַיַּרְא יַעֲקֹב כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו
2 לָמָּה תִּתְרָאוּ׃ וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם
3 רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׁם וְנִחְיֶה וְלֹא נָמוּת׃ וַיֵּרְדוּ
4 אֲחֵי־יוֹסֵף עֲשָׂרָה לִשְׁבֹּר בָּר מִמִּצְרָיִם׃ וְאֶת־בִּנְיָמִין אֲחִי
יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן־יִקְרָאֶנּוּ אָסוֹן׃
ה וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב
6 בְּאֶרֶץ כְּנָעַן׃ וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר
לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם
7 אָרְצָה׃ וַיַּרְא יוֹסֵף אֶת־אֶחָיו וַיַּכִּרֵם וַיִּתְנַכֵּר אֲלֵיהֶם
וַיְדַבֵּר אִתָּם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאַיִן בָּאתֶם וַיֹּאמְרוּ

57. *all countries. i.e.* "the whole world," everybody. This verse prepares for the next scene of the drama (chap. XLII).

CHAPTER XLII. JOSEPH'S BRETHREN IN EGYPT

1. *saw.* He had probably seen the corn brought by caravans.
why do ye look one upon another? Paralysed by doubt and helplessness (Luzzatto).

2. *get you down.* Cf. XII, 10.

4. *mischief.* Harm. Jacob would not expose Benjamin to any risk.

6. *he it was that sold.* He superintended the sales, and foreign purchasers would be brought to him to be interrogated. His dreams were being fulfilled, see XXXVII, 7–10. The brothers "bowed themselves down before him."

land of Egypt. 57. And all countries came into
Egypt to Joseph for to buy corn; because the
famine was sore in all the earth.

CHAPTER XLII

42 1. Now Jacob saw that there was corn in Egypt,
and Jacob said unto his sons, Why do ye look
one upon another? 2. And he said, Behold, I
have heard that there is corn in Egypt: get you
down thither, and buy for us from thence; that
we may live, and not die. 3. And Joseph's
ten brethren went down to buy corn from Egypt.
4. But Benjamin, Joseph's brother, Jacob sent
not with his brethren; for he said, Lest per-
adventure mischief befall him. 5. And the sons
of Israel came to buy among those that came:
for the famine was in the land of Canaan. 6.
And Joseph was the governor over the land;
he it was that sold to all the people of the land:
and Joseph's brethren came, and bowed down
themselves to him with their faces to the earth.
7. And Joseph saw his brethren, and he knew
them, but made himself strange unto them,
and spake roughly with them; and he said unto
them, Whence come ye? And they said, From

7. *spake roughly with them.* The brother who had been shamefully and pitilessly sold into slavery now had his opportunity for revenge. The greatness of Joseph lies in the fact that for all time he showed men a better way. He tests his brethren, holding his own natural feelings in check until convinced of their filial piety to their father, their love for Benjamin, and their sincere contrition for their crime towards him. Then he forgives them freely, fully and lovingly.

8 מֵאֶרֶץ כְּנַעַן לִשְׁבָּר־אֹכֶל׃ וַיַּכֵּר יוֹסֵף אֶת־אֶחָיו וְהֵם
9 לֹא הִכִּרֻהוּ׃ וַיִּזְכֹּר יוֹסֵף אֵת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם
וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ
י בָּאתֶם׃ וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר־אֹכֶל׃
11 כֻּלָּנוּ בְּנֵי אִישׁ־אֶחָד נָחְנוּ כֵּנִים אֲנַחְנוּ לֹא־הָיוּ עֲבָדֶיךָ
12 מְרַגְּלִים׃ וַיֹּאמֶר אֲלֵהֶם לֹא כִּי־עֶרְוַת הָאָרֶץ בָּאתֶם
13 לִרְאוֹת׃ וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים ׀ אֲנַחְנוּ בְּנֵי
אִישׁ־אֶחָד בְּאֶרֶץ כְּנָעַן וְהִנֵּה הַקָּטֹן אֶת־אָבִינוּ הַיּוֹם
14 וְהָאֶחָד אֵינֶנּוּ׃ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי
טו אֲלֵכֶם לֵאמֹר מְרַגְּלִים אַתֶּם׃ בְּזֹאת תִּבָּחֵנוּ חֵי פַרְעֹה אִם־
16 תֵּצְאוּ מִזֶּה כִּי אִם־בְּבוֹא אֲחִיכֶם הַקָּטֹן הֵנָּה׃ שִׁלְחוּ
מִכֶּם אֶחָד וְיִקַּח אֶת־אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ וְיִבָּחֲנוּ דִּבְרֵיכֶם
הַאֱמֶת אִתְּכֶם וְאִם־לֹא חֵי פַרְעֹה כִּי מְרַגְּלִים אַתֶּם׃
17 18 וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר שְׁלֹשֶׁת יָמִים׃ וַיֹּאמֶר אֲלֵהֶם

8. *but they knew not him.* Before them stood the Grand Vizier in dress, name, language and bearing, an Egyptian.

9. *and Joseph remembered the dreams.* Not in a spirit of pride and hatred, but as the revealed will of the good God whose ways are inscrutable.

ye are spies. The most natural accusation to bring against strangers in Egypt, or anywhere.

the nakedness of the land. The weak spots in the line of defence along the border. The North-East of Egypt was its weak side, and strangers entering from this direction were jealously watched.

11. *we are all one man's sons.* A sufficient answer to the charge of being spies, for no man would risk the lives of ten sons in so dangerous an undertaking.

12. *nay.* Joseph repeats his accusation. This throws them off their guard, and they seek to disarm his suspicions by volunteering information about their father and youngest brother, of which Joseph at once takes advantage.

13. *one is not.* Refers of course to Joseph. They did

the land of Canaan to buy food. 8. And Joseph
knew his brethren, but they knew not him.
9. And Joseph remembered the dreams which
he dreamed of them, and said unto them, Ye
are spies; to see the nakedness of the land ye
are come. 10. And they said unto him, Nay,
my lord, but to buy food are thy servants come.
11. We are all one man's sons; we are true men,
thy servants are no spies. 12. And he said
unto them, Nay, but to see the nakedness of
the land ye are come. 13. And they said, We
thy servants are twelve brethren, the sons of one
man in the land of Canaan; and, behold, the
youngest is this day with our father, and one is
not. 14. And Joseph said unto them, That
is it that I spake unto you, saying, Ye are spies:
15. hereby ye shall be proved: by the life of
Pharaoh ye shall not go forth hence, except
your youngest brother come hither. 16. Send one
of you, and let him fetch your brother, and ye
shall be bound, that your words may be proved,
whether there be truth in you: or else by the
life of Pharaoh surely ye are spies. 17. And he
put them all together into ward three days.

not say that he was dead, because they did not really know what became of him.

15. *ye shall be proved.* Their story is improbable. It must be verified. Let them bring Benjamin down to Egypt. In this way, Joseph would test their loyalty to their youngest brother. Did they also hate Benjamin as they had hated him? He delicately refrains from cross-questioning them about the brother who "is not."

by the life of Pharaoh. A form of oath, or strong asseveration. The oath by the life of the king is found in an Egyptian inscription of the 20th pre-Christian century.

יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וִחְיוּ אֶת־הָאֱלֹהִים אֲנִי
חמישי 19 יָרֵא׃ אִם־כֵּנִים אַתֶּם אֲחִיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם
כ וְאַתֶּם לְכוּ הָבִיאוּ שֶׁבֶר רַעֲבוֹן בָּתֵּיכֶם׃ וְאֶת־אֲחִיכֶם
הַקָּטֹן תָּבִיאוּ אֵלַי וְיֵאָמְנוּ דִבְרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן׃
21 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבָל אֲשֵׁמִים ׀ אֲנַחְנוּ עַל־אָחִינוּ
אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוֹ אֵלֵינוּ וְלֹא שָׁמָעְנוּ עַל־
22 כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת׃ וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר
הֲלוֹא אָמַרְתִּי אֲלֵיכֶם ׀ לֵאמֹר אַל־תֶּחֶטְאוּ בַיֶּלֶד וְלֹא
23 שְׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ׃ וְהֵם לֹא יָדְעוּ כִּי שֹׁמֵעַ
24 יוֹסֵף כִּי הַמֵּלִיץ בֵּינֹתָם׃ וַיִּסֹּב מֵעֲלֵיהֶם וַיֵּבְךְּ וַיָּשָׁב
אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאִתָּם אֶת־שִׁמְעוֹן וַיֶּאֱסֹר אֹתוֹ
כה לְעֵינֵיהֶם׃ וַיְצַו יוֹסֵף וַיְמַלְאוּ אֶת־כְּלֵיהֶם בָּר וּלְהָשִׁיב

18. *this do and live.* Better, "*This do in order that ye may live.*" The brethren claimed to be upright, honest men. Profession was not enough. Let them bring the youngest brother, "So shall your words be verified and ye shall not die" (v. 20).

for I fear God. And so am unwilling to treat you with unnecessary severity on mere suspicion. I will keep one of you as a hostage, the rest shall convey food for your families. "*Fear of God* is the universal element in religion which humanizes our dealings with 'foreigners,' even when national interests are involved" (Procksch); cf. xx, 11.

21. *we are verily guilty.* Joseph had at last awakened remorse in their hearts. They had been blind to the distress of their brother, and deaf to his entreaties. They were guilty, and their misfortune was a just retribution for their cruelty. It is only now, in the mirror of their repentance, that we see reflected the agonising scene when the lad was thrown into the pit many years before. See on xxxvii, 23. With broken and contrite hearts, they now recall their inhuman callousness—all in the hearing of Joseph.

18. And Joseph said unto them the third day, This do, and live; for I fear God;* 19. if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: 20. and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. 21. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. 23. And they knew not that Joseph understood them; for there was an interpreter between them. 24. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. 25. Then Joseph commanded to fill their vessels with corn, and

22. *his blood is required.* Reuben assumes that Joseph's death, whatever form it took, was due to them. They were morally guilty of his life. His blood is "required," *i.e.* is now being avenged (see IX, 5).

23. *interpreter.* Joseph throughout spoke to them as the Viceroy, in Egyptian and through an interpreter.

24. *and wept.* He is touched to tears by their penitence and contrition.

Simeon. As the next in age to Reuben, who as the eldest was to report to Jacob. According to Rabbinic tradition, it was Simeon who had counselled that Joseph be slain.

כַּסְפֵּיהֶם֙ אִ֣ישׁ אֶל־שַׂקּ֔וֹ וְלָתֵ֥ת לָהֶ֛ם צֵדָ֖ה לַדָּ֑רֶךְ וַיַּ֥עַשׂ
26 לָהֶ֖ם כֵּֽן׃ וַיִּשְׂא֥וּ אֶת־שִׁבְרָ֖ם עַל־חֲמֹרֵיהֶ֑ם וַיֵּלְכ֖וּ מִשָּֽׁם׃
27 וַיִּפְתַּ֨ח הָאֶחָ֜ד אֶת־שַׂקּ֗וֹ לָתֵ֥ת מִסְפּ֛וֹא לַחֲמֹר֖וֹ בַּמָּל֑וֹן וַיַּרְא֙
28 אֶת־כַּסְפּ֔וֹ וְהִנֵּה־ה֖וּא בְּפִ֥י אַמְתַּחְתּֽוֹ׃ וַיֹּ֤אמֶר אֶל־אֶחָיו֙
הוּשַׁ֣ב כַּסְפִּ֔י וְגַ֖ם הִנֵּ֣ה בְאַמְתַּחְתִּ֑י וַיֵּצֵ֣א לִבָּ֗ם וַיֶּחֶרְד֞וּ אִ֤ישׁ
29 אֶל־אָחִיו֙ לֵאמֹ֔ר מַה־זֹּ֛את עָשָׂ֥ה אֱלֹהִ֖ים לָֽנוּ׃ וַיָּבֹ֛אוּ אֶל־
יַעֲקֹ֥ב אֲבִיהֶ֖ם אַ֣רְצָה כְּנָ֑עַן וַיַּגִּ֣ידוּ ל֔וֹ אֵ֛ת כָּל־הַקֹּרֹ֥ת אֹתָ֖ם
ל לֵאמֹֽר׃ דִּ֠בֶּר הָאִ֨ישׁ אֲדֹנֵ֥י הָאָ֛רֶץ אִתָּ֖נוּ קָשׁ֑וֹת וַיִּתֵּ֣ן אֹתָ֔נוּ
31 כִּֽמְרַגְּלִ֖ים אֶת־הָאָֽרֶץ׃ וַנֹּ֥אמֶר אֵלָ֖יו כֵּנִ֣ים אֲנָ֑חְנוּ לֹ֥א הָיִ֖ינוּ
32 מְרַגְּלִֽים׃ שְׁנֵים־עָשָׂ֥ר אֲנַ֛חְנוּ אַחִ֖ים בְּנֵ֣י אָבִ֑ינוּ הָאֶחָ֣ד אֵינֶ֔נּוּ
33 וְהַקָּטֹ֥ן הַיּ֛וֹם אֶת־אָבִ֖ינוּ בְּאֶ֥רֶץ כְּנָֽעַן׃ וַיֹּ֣אמֶר אֵלֵ֗ינוּ הָאִישׁ֙
אֲדֹנֵ֣י הָאָ֔רֶץ בְּזֹ֣את אֵדַ֔ע כִּ֥י כֵנִ֖ים אַתֶּ֑ם אֲחִיכֶ֤ם הָֽאֶחָד֙
34 הַנִּ֣יחוּ אִתִּ֔י וְאֶת־רַעֲב֥וֹן בָּתֵּיכֶ֖ם קְח֥וּ וָלֵֽכוּ׃ וְ֠הָבִיאוּ אֶת־
אֲחִיכֶ֣ם הַקָּטֹן֮ אֵלַי֒ וְאֵֽדְעָ֗ה כִּ֣י לֹ֤א מְרַגְּלִים֙ אַתֶּ֔ם כִּ֥י כֵנִ֖ים
לה אַתֶּ֑ם אֶת־אֲחִיכֶם֙ אֶתֵּ֣ן לָכֶ֔ם וְאֶת־הָאָ֖רֶץ תִּסְחָֽרוּ׃ וַיְהִ֗י
הֵ֚ם מְרִיקִ֣ים שַׂקֵּיהֶ֔ם וְהִנֵּה־אִ֥ישׁ צְרוֹר־כַּסְפּ֖וֹ בְּשַׂקּ֑וֹ

27. *lodging place.* Wayside shelter.

28. *they turned trembling.* They wonder what such an unusual occurrence may portend. Will they be accused of theft ?

29-34. They recount their experience to their father.

30. *the lord of.* The Heb. often employs a plural form to express power or greatness.

33. *corn for the famine.* The words, " corn for " must be supplied from the context.

34. *traffic in the land.* Joseph did not say this, but " and ye shall not die " (v. 20). This could only be by allowing the brethren to come to Egypt and buy corn.

35. *they were afraid.* *i.e.* Jacob and his sons. They looked upon it as a deliberate act on the part of the Egyptian lord to bring a charge of theft against them.

to restore every man's money into his sack, and
to give them provision for the way: and thus
was it done unto them. 26. And they laded
their asses with their corn, and departed thence.
27. And as one of them opened his sack to give
his ass provender in the lodging place, he espied
his money; and, behold, it was in the mouth of
his sack. 28. And he said unto his brethren, My
money is restored; and, lo, it is even in my sack:
and their heart failed them, and they turned
trembling one to another, saying, What is this
that God hath done unto us? 29. And they
came unto Jacob their father unto the land of
Canaan, and told him all that had befallen them;
saying, 30. The man, the lord of the land, spake
roughly with us, and took us for spies of the
country. 31. And we said unto him, We are
true men; we are no spies: 32. we be twelve
brethren, sons of our father; one is not, and the
youngest is this day with our father in the land
of Canaan. 33. And the man, the lord of the
land, said unto us, Hereby shall I know that ye
are true men; leave one of your brethren with
me, and take corn for the famine of your houses,
and go your way: 34. and bring your youngest
brother unto me: than shall I know that ye are
no spies, but that ye are true men: so will I
deliver you your brother, and ye shall traffick
in the land. 35. And it came to pass as they
emptied their sacks, that, behold, every man's
bundle of money was in his sack: and when
they and their father saw their bundles of money,

36 וַיִּרְאוּ אֶת־צְרֹרוֹת כַּסְפֵּיהֶם הֵמָּה וַאֲבִיהֶם וַיִּירָאוּ׃ וַיֹּאמֶר
אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֹתִי שִׁכַּלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן
37 אֵינֶנּוּ וְאֶת־בִּנְיָמִן תִּקָּחוּ עָלַי הָיוּ כֻלָּנָה׃ וַיֹּאמֶר רְאוּבֵן
אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ
38 אֵלֶיךָ תְּנָה אֹתוֹ עַל־יָדִי וַאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ׃ וַיֹּאמֶר לֹא־
יֵרֵד בְּנִי עִמָּכֶם כִּי־אָחִיו מֵת וְהוּא לְבַדּוֹ נִשְׁאָר וּקְרָאָהוּ
אָסוֹן בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּיָגוֹן
שְׁאוֹלָה׃

CAP. XLIII. מג

מג

2 א וְהָרָעָב כָּבֵד בָּאָרֶץ׃ וַיְהִי כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר
אֲשֶׁר הֵבִיאוּ מִמִּצְרָיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שֻׁבוּ שִׁבְרוּ־
3 לָנוּ מְעַט־אֹכֶל׃ וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר הָעֵד הֵעִד
בָּנוּ הָאִישׁ לֵאמֹר לֹא־תִרְאוּ פָנַי בִּלְתִּי אֲחִיכֶם אִתְּכֶם׃
4 אִם־יֶשְׁךָ מְשַׁלֵּחַ אֶת־אָחִינוּ אִתָּנוּ נֵרְדָה וְנִשְׁבְּרָה לְךָ
ה אֹכֶל׃ וְאִם־אֵינְךָ מְשַׁלֵּחַ לֹא נֵרֵד כִּי־הָאִישׁ אָמַר אֵלֵינוּ

v. 36. קמץ בז״ק

36. *all these things are upon me.* The point of the reproach is that it is his children, not their own, that they are endangering : to which Reuben's offer is the rejoinder.

37. *slay my two sons.* The impetuous nature of Reuben is seen here. Nevertheless, it was a generous spirit that moved Reuben. He mentions two sons, one for Benjamin and one for Joseph—of whose death he *feels* that he shares the guilt with his brothers.

CHAPTER XLIII. THE SECOND VISIT OF JOSEPH'S BRETHREN TO EGYPT

1–14. Judah prevails upon Jacob to allow Benjamin to accompany the brethren on their journey to Egypt. Judah now takes the lead in the place of Reuben, in whom his father had little confidence.

they were afraid. 36. And Jacob their father
said unto them, Me have ye bereaved of my
children: Joseph is not, and Simeon is not, and
ye will take Benjamin away: all these things
are upon me. 37. And Reuben spake unto his
father, saying, Slay my two sons, if I bring him
not to thee: deliver him into my hand, and I
will bring him to thee again. 38. And he said, My
son shall not go down with you; for his brother
is dead, and he only is left: if mischief befall him
by the way in the which ye go, then shall ye bring
down my gray hairs with sorrow to the grave.

CHAPTER XLIII

43 1. And the famine was sore in the land. 2. And
it came to pass, when they had eaten up the
corn which they had brought out of Egypt,
their father said unto them, Go again, buy us a
little food. 3. And Judah spake unto him, saying,
The man did solemnly protest unto us, saying,
Ye shall not see my face, except your brother be
with you. 4. If thou wilt send our brother with
us, we will go down and buy thee food: 5. but
if thou wilt not send him, we will not go down:
for the man said unto us, Ye shall not see my

2. *when they had eaten up the corn.* Not in its entirety; they must have left sufficient for their father and the household during their absence in Egypt.

3. *did solemnly protest.* Better, "*did earnestly forewarn us*"; (AJ); referring to the oath, XLII, 15, 16.

5. *we will not go down.* Judah's decisive language has the desired effect with Jacob.

6 לֹא־תִרְא֥וּ פָנַ֖י בִּלְתִּ֥י אֲחִיכֶ֖ם אִתְּכֶֽם׃ וַיֹּ֙אמֶר֙ יִשְׂרָאֵ֔ל לָמָ֥ה
7 הֲרֵעֹתֶ֖ם לִ֑י לְהַגִּ֣יד לָאִ֔ישׁ הַע֥וֹד לָכֶ֖ם אָֽח׃ וַיֹּאמְר֡וּ שָׁא֣וֹל
שָֽׁאַל־הָ֠אִישׁ לָ֣נוּ וּלְמֽוֹלַדְתֵּ֜נוּ לֵאמֹ֗ר הַע֨וֹד אֲבִיכֶ֥ם חַי֙ הֲיֵ֣שׁ
לָכֶ֣ם אָ֔ח וַנַּ֨גֶּד־ל֔וֹ עַל־פִּ֖י הַדְּבָרִ֣ים הָאֵ֑לֶּה הֲיָד֣וֹעַ נֵדַ֔ע כִּ֚י
8 יֹאמַ֔ר הוֹרִ֖ידוּ אֶת־אֲחִיכֶֽם׃ וַיֹּ֨אמֶר יְהוּדָ֜ה אֶל־יִשְׂרָאֵ֣ל
אָבִ֗יו שִׁלְחָ֥ה הַנַּ֛עַר אִתִּ֖י וְנָק֣וּמָה וְנֵלֵ֑כָה וְנִחְיֶה֙ וְלֹ֣א נָמ֔וּת
9 גַּם־אֲנַ֥חְנוּ גַם־אַתָּ֖ה גַּם־טַפֵּֽנוּ׃ אָנֹכִי֙ אֶֽעֶרְבֶ֔נּוּ מִיָּדִ֖י תְּבַקְשֶׁ֑נּוּ
אִם־לֹ֨א הֲבִיאֹתִ֤יו אֵלֶ֙יךָ֙ וְהִצַּגְתִּ֣יו לְפָנֶ֔יךָ וְחָטָ֥אתִֽי לְךָ֖
י כָּל־הַיָּמִֽים׃ כִּ֖י לוּלֵ֣א הִתְמַהְמָ֑הְנוּ כִּֽי־עַתָּ֥ה שַׁ֖בְנוּ זֶ֥ה
11 פַעֲמָֽיִם׃ וַיֹּ֨אמֶר אֲלֵהֶ֜ם יִשְׂרָאֵ֣ל אֲבִיהֶ֗ם אִם־כֵּ֣ן ׀ אֵפוֹא֮
זֹ֣את עֲשׂוּ֒ קְח֞וּ מִזִּמְרַ֤ת הָאָ֙רֶץ֙ בִּכְלֵיכֶ֔ם וְהוֹרִ֥ידוּ לָאִ֖ישׁ
מִנְחָ֑ה מְעַ֤ט צֳרִי֙ וּמְעַ֣ט דְּבַ֔שׁ נְכֹ֣את וָלֹ֔ט בָּטְנִ֖ים וּשְׁקֵדִֽים׃
12 וְכֶ֥סֶף מִשְׁנֶ֖ה קְח֣וּ בְיֶדְכֶ֑ם וְאֶת־הַכֶּ֜סֶף הַמּוּשָׁ֨ב בְּפִ֤י
13 אַמְתְּחֹתֵיכֶם֙ תָּשִׁ֣יבוּ בְיֶדְכֶ֔ם אוּלַ֥י מִשְׁגֶּ֖ה הֽוּא׃ וְאֶת־
14 אֲחִיכֶ֖ם קָ֑חוּ וְק֛וּמוּ שׁ֖וּבוּ אֶל־הָאִֽישׁ׃ וְאֵ֣ל שַׁדַּ֗י יִתֵּ֨ן לָכֶ֤ם

v. 12 השי׳ בפתח

6. *dealt ye so ill with me.* This is not a question, but a reproach. He blames them for volunteering statements.

7. *straitly.* Closely, particularly.

according to the tenor of these words. i.e. we gave the answers which his questions called for.

9. *I will be surety for him.* I guarantee to bring him back. Jacob is more impressed by his words than by Reuben's wild offer.

bear the blame. lit. "I shall have sinned against thee for ever."

10. *for except we had lingered.* And wasted time, in discussion.

11. *if it be so now, do this.* "Since it must be so, do this." Jacob yields to the inevitable, and offers his children prudent counsel.

honey. i.e. the date honey, rarely found in Egypt.

face, except your brother be with you. 6. And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother? 7. And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down? 8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 10. for except we had lingered, surely we had now returned a second time. 11. And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds: 12. and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: 13. take also your brother, and arise, go again unto the man: 14. and God Almighty

nuts. *i.e.* pistachio nuts. Still considered a delicacy in the East.

12. *double money . . . and the money.* They were now to take double money, as they were returning the money that had been placed in their sacks.

14. *God Almighty.* Heb. *El Shaddai.* The God of

רַחֲמִים לִפְנֵי הָאִישׁ וְשִׁלַּח לָכֶם אֶת־אֲחִיכֶם אַחֵר וְאֶת־
טו בִּנְיָמִין וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי׃ וַיִּקְחוּ הָאֲנָשִׁים אֶת־
הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בִּנְיָמִן
ששי 16 וַיָּקֻמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעַמְדוּ לִפְנֵי יוֹסֵף׃ וַיַּרְא יוֹסֵף
אִתָּם אֶת־בִּנְיָמִין וַיֹּאמֶר לַאֲשֶׁר עַל־בֵּיתוֹ הָבֵא אֶת־הָאֲנָשִׁים
הַבָּיְתָה וּטְבֹחַ טֶבַח וְהָכֵן כִּי אִתִּי יֹאכְלוּ הָאֲנָשִׁים
17 בַּצָּהֳרָיִם׃ וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ
18 אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף׃ וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ
בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשָּׁב בְּאַמְתְּחֹתֵינוּ
בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים לְהִתְגֹּלֵל עָלֵינוּ וּלְהִתְנַפֵּל עָלֵינוּ
19 וְלָקַחַת אֹתָנוּ לַעֲבָדִים וְאֶת־חֲמֹרֵינוּ׃ וַיִּגְּשׁוּ אֶל־הָאִישׁ
כ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבָּיִת׃ וַיֹּאמְרוּ
21 בִּי אֲדֹנִי יָרֹד יָרַדְנוּ בַּתְּחִלָּה לִשְׁבָּר־אֹכֶל׃ וַיְהִי כִּי־בָאנוּ
אֶל־הַמָּלוֹן וַנִּפְתְּחָה אֶת־אַמְתְּחֹתֵינוּ וְהִנֵּה כֶסֶף־אִישׁ בְּפִי

Abraham can alone now help him, an old man trembling for the life of his two children (Procksch).

mercy. Divine pity for the helpless misery of the weak and the defenceless.

if I be bereaved. An expression of mournful acquiescence in the Divine will, like the exclamation of Esther, IV, 16, "and if I perish, I perish."

15–34. The brethren in Joseph's palace.

15. *before Joseph.* At his government office, where the people came to purchase corn.

16. *the steward of his house.* lit. "him that was over his house."

bring the men into the house. *i.e.* Joseph's private residence.

dine with me at noon. This is interesting as indicating the time when meat was eaten in the house of the upper classes in ancient Egypt.

give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

15. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.* vi 16. And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. 17. And the man did as Joseph bade; and the man brought the men into Joseph's house. 18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. 19. And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, 20. and said, Oh my lord, we came indeed down at the first time to buy food: 21. and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have

18. *because of the money that was returned.* The brethren fear that they are entrapped and about to be punished.

take us for bondmen. As detected thieves; cf. Ex. XXII, 3.

19. *at the door of the house.* Before crossing the threshold, they would clear themselves of the suspicion against them.

22 אַמְתַּחְתּוֹ כַּסְפֵּנוּ בְּמִשְׁקָלוֹ וַנָּשֶׁב אֹתוֹ בְּיָדֵנוּ׃ וְכֶסֶף אַחֵר
הוֹרַדְנוּ בְיָדֵנוּ לִשְׁבָּר־אֹכֶל לֹא יָדַעְנוּ מִי־שָׂם כַּסְפֵּנוּ
23 בְּאַמְתְּחֹתֵינוּ׃ וַיֹּאמֶר שָׁלוֹם לָכֶם אַל־תִּירָאוּ אֱלֹהֵיכֶם
וֵאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן בְּאַמְתְּחֹתֵיכֶם כַּסְפְּכֶם
24 בָּא אֵלָי וַיּוֹצֵא אֲלֵהֶם אֶת־שִׁמְעוֹן׃ וַיָּבֵא הָאִישׁ אֶת־
הָאֲנָשִׁים בֵּיתָה יוֹסֵף וַיִּתֶּן־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן
כה מִסְפּוֹא לַחֲמֹרֵיהֶם׃ וַיָּכִינוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף
26 בַּצָּהֳרָיִם כִּי שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ לָחֶם׃ וַיָּבֹא יוֹסֵף הַבַּיְתָה
וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבָּיְתָה וַיִּשְׁתַּחֲווּ־לוֹ
27 אָרְצָה׃ וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הֲשָׁלוֹם אֲבִיכֶם
28 הַזָּקֵן אֲשֶׁר אֲמַרְתֶּם הַעוֹדֶנּוּ חָי׃ וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ
29 לְאָבִינוּ עוֹדֶנּוּ חָי וַיִּקְּדוּ וַיִּשְׁתַּחֲוֻּ׃ וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת־
בִּנְיָמִין אָחִיו בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אֲחִיכֶם הַקָּטֹן אֲשֶׁר
שביעי ל אֲמַרְתֶּם אֵלָי וַיֹּאמַר אֱלֹהִים יָחְנְךָ בְּנִי׃ וַיְמַהֵר יוֹסֵף כִּי־
נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא הַחַדְרָה

v. 26. א׳ דגושה   v. 28. וישתחוו קרי

21. *we have brought it again.* They say this to forestall the suspicion of theft.

22. *we know not who put.* They emphasise their ignorance of the entire transaction.

23. *I had your money.* Doubtless on the instruction of Joseph, the steward reassures them that what they found in their sacks was God's gift.

25. *against Joseph came.* Here means " so as to be ready when Joseph arrived." This is the old use of " against," in the sense of, " in readiness for the time when."

27. *of whom ye spake.* Joseph carefully avoids betraying himself to his brethren.

29. *his mother's son.* These words augment the pathos of the situation.

30. *Joseph made haste.* To close the interview and to retire.

brought it again in our hand. 22. And other
money have we brought down in our hand to
buy food: we know not who put our money in
our sacks. 23. And he said, Peace be to you,
fear not: your God, and the God of your father,
hath given you treasure in your sacks: I had
your money. And he brought Simeon out unto
them. 24. And the man brought the men into
Joseph's house, and gave them water, and they
washed their feet; and he gave their asses pro-
vender. 25. And they made ready the present
against Joseph came at noon: for they heard
that they should eat bread there. 26. And when
Joseph came home, they brought him the present
which was in their hand into the house, and bowed
down themselves to him to the earth. 27. And he
asked them of their welfare, and said, Is your father
well, the old man of whom ye spake? Is he yet alive?
28. And they said, Thy servant our father is well,
he is yet alive. And they bowed the head, and
made obeisance. 29. And he lifted up his eyes,
and saw Benjamin his brother, his mother's son,
and said, Is this your youngest brother, of whom
ye spake unto me? and he said, God be gracious
unto thee, my son.* vii 30. And Joseph made
haste; for his bowels did yearn upon his brother:
and he sought where to weep; and he entered
into his chamber, and wept there. 31. And he

his bowels did yearn upon. "His heart yearned toward" (AJ). Seeing his own mother's son, he felt unable to restrain his tears. In Heb. psychology the bowels were the seat of emotion. Hence the phrase, "the bowels of compassion."

31 וַיֵּבְךְּ שָׁמָּה׃ וַיִּרְחַץ פָּנָיו וַיֵּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ
32 לָחֶם׃ וַיָּשִׂימוּ לוֹ לְבַדּוֹ וְלָהֶם לְבַדָּם וְלַמִּצְרִים הָאֹכְלִים
אִתּוֹ לְבַדָּם כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכֹל אֶת־הָעִבְרִים
33 לֶחֶם כִּי־תוֹעֵבָה הִוא לְמִצְרָיִם׃ וַיֵּשְׁבוּ לְפָנָיו הַבְּכֹר
כִּבְכֹרָתוֹ וְהַצָּעִיר כִּצְעִרָתוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־
34 רֵעֵהוּ׃ וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְׂאַת בִּנְיָמִן
מִמַּשְׂאֹת כֻּלָּם חָמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ׃

Cap. XLIV. מד

מד

א וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת הָאֲנָשִׁים
אֹכֶל כַּאֲשֶׁר יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף־אִישׁ בְּפִי אַמְתַּחְתּוֹ׃
2 וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת

31. *set on bread.* *i.e.* let the food be served.

32. *for him by himself.* As an Egyptian noble he would have his food apart from his retinue, and, of course, apart from the Hebrews, who were foreigners in the eyes of the Egyptians. The Hyksos conquerors soon adopted the old Egyptian exclusiveness in intercourse with foreigners.

33. *the men marvelled.* How could the Egyptian know their ages ? They looked at one another in astonishment.

34. *messes.* Portions.

were merry. lit. "drank largely." Joseph wishes to divert their attention from his table, whence his goblet was about to be removed. The extra portion given to Benjamin was a special mark of respect.

Chapter XLIV

The chapter sets forth Joseph's device to test still further the sincerity and loyalty of his brethren.

1–17. The Divining Cup

1. *as much as they can carry.* More than they were entitled to by their purchase. This act of kindness on Joseph's part

washed his face, and came out; and he refrained
himself, and said, Set on bread. 32. And they
set on for him by himself, and for them by
themselves, and for the Egyptians, which did
eat with them, by themselves: because the Egyp-
tians might not eat bread with the Hebrews;
for that is an abomination unto the Egyptians.
33. And they sat before him, the firstborn according
to his birthright, and the youngest according to
his youth: and the men marvelled one with
another. 34. And messes were taken unto them
from before him: but Benjamin's mess was five
times so much as any of theirs. And they drank,
and were merry with him.

CHAPTER XLIV

44 1. And he commanded the steward of his house,
saying, Fill the men's sacks with food, as much
as they can carry, and put every man's money
in his sack's mouth. 2. And put my cup, the
silver cup, in the sack's mouth of the youngest,

was intentional, so as to increase the apparent baseness of their conduct; see v. 4.

put every man's money. This was done to prevent the brethren from suspecting Benjamin of having really stolen the goblet. When they again found their money returned, they could not but believe that the goblet had in the selfsame unaccountable manner come into Benjamin's sack (Abarbanel).

2. *the silver cup.* Or, "goblet." Divining goblets were much used in Egypt. Pieces of gold or silver were thrown in the water or liquid in the goblet and caused movements, which were supposed to represent coming events.

3 כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר׃ הַבֹּקֶר אוֹר
4 וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם׃ הֵם יָצְאוּ אֶת־הָעִיר
לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרֵי
הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה
ה תַּחַת טוֹבָה׃ הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ
6 יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר עֲשִׂיתֶם׃ וַיַּשִּׂגֵם וַיְדַבֵּר אֲלֵהֶם
7 אֶת־הַדְּבָרִים הָאֵלֶּה׃ וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי
8 כַּדְּבָרִים הָאֵלֶּה חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה׃ הֵן
כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ
9 כְּנָעַן וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב׃ אֲשֶׁר יִמָּצֵא
אִתּוֹ מֵעֲבָדֶיךָ וָמֵת וְגַם־אֲנַחְנוּ נִהְיֶה לַאדֹנִי לַעֲבָדִים׃
י וַיֹּאמֶר גַּם־עַתָּה כְדִבְרֵיכֶם כֶּן־הוּא אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה־
11 לִּי עָבֶד וְאַתֶּם תִּהְיוּ נְקִיִּם׃ וַיְמַהֲרוּ וַיּוֹרִדוּ אִישׁ אֶת־
12 אַמְתַּחְתּוֹ אָרְצָה וַיִּפְתְּחוּ אִישׁ אַמְתַּחְתּוֹ׃ וַיְחַפֵּשׂ בַּגָּדוֹל

v. 10. קמץ בז״ק

4. *wherefore have ye rewarded evil for good?* Joseph's steward assumes that they are aware of the theft of this valuable and wonderful goblet.

5. *and whereby he indeed divineth.* The cup is a sacred one, by which their host obtains oracles.

8. *how then should we steal.* Their argument is sound. They had brought back from Canaan the money which they found in their sacks. Would they then think of robbing the Egyptian lord, who had treated them with so much consideration.

9. *let him die.* Convinced of their absolute innocence, they propose the penalty of death as the punishment to be inflicted on the thief. They add to this, slavery for all the other brothers.

and his corn money. And he did according to the word that Joseph had spoken. 3. As soon as the morning was light, the men were sent away, they and their asses. 4. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5. Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. 6. And he overtook them, and he spake unto them these words. 7. And they said unto him, Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. 8. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 9. With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. 10. And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. 11. Then they hasted, and took down every man his sack to the ground, and opened every man his sack. 12. And he searched, and

10. The steward asks only for the guilty one to be his bondman. According to Rashi the verse means: "Verily it should be as ye have said (for ye are all accessories, and, therefore, all guilty; but I will be more lenient) he alone with whom it is found shall be my bondman."

11. *Then they hasted.* This agitated zeal wonderfully depicts their confident innocence (Procksch).

הֵחֵל וּבַקָּטֹן כִּלָּה וַיִּמָּצֵא הַגָּבִיעַ בְּאַמְתַּחַת בִּנְיָמִן׃
מפטיר 13 וַיִּקְרְעוּ שִׂמְלֹתָם וַיַּעֲמֹס אִישׁ עַל־חֲמֹרוֹ וַיָּשֻׁבוּ הָעִירָה׃
14 וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֶנּוּ שָׁם וַיִּפְּלוּ
פטיר לספ׳) טו לְפָנָיו אָרְצָה׃ וַיֹּאמֶר לָהֶם יוֹסֵף מָה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר
עֲשִׂיתֶם הֲלוֹא יְדַעְתֶּם כִּי־נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי׃
16 וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לַאדֹנִי מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק
הָאֱלֹהִים מָצָא אֶת־עֲוֺן עֲבָדֶיךָ הִנֶּנּוּ עֲבָדִים לַאדֹנִי גַּם־
17 אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא הַגָּבִיעַ בְּיָדוֹ׃ וַיֹּאמֶר חָלִילָה לִּי
מֵעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בְּיָדוֹ הוּא יִהְיֶה־לִּי
עָבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם׃

v. 17. קמץ בז״ק

12. *beginning at the eldest.* To prevent suspicion of his knowledge of the affair. It is also a dramatic touch adding to the excitement of the scene described.

13. *and they rent their clothes.* In their grief at the thought of the loss of Benjamin, mourning him as if he were dead.

14. *and Judah.* Who assumes the leadership, having undertaken the responsibility of bringing Benjamin home again.

and they fell. The Heb. word denotes a prostration in utter despair.

15. *will indeed divine.* And thereby discover the thief.

16. *or how shall we clear ourselves.* *i.e.* prove our innocence ; the goblet condemns us.

God hath found out the iniquity. The exclamation does not imply admission of that particular sin : it is the wrong done to their father and to Joseph in the olden days which is behind Judah's confession. The work of the moral regeneration of the brothers is complete.

For the Lesson from the Prophets (*if the Sabbath is not in. Chanukah*) I Kings III, 15—IV, 1, *see* The Haftorahs, p. 504.

began at the eldest, and left at the youngest:
and the cup was found in Benjamin's sack.
13. Then they rent their clothes, and laded every
man his ass, and returned to the city.* ma 14.
And Judah and his brethren came to Joseph's
house; and he was yet there: and they fell before
him on the ground. * ms 15. And Joseph said unto
them, What deed is this that ye have done?
know ye not that such a man as I can indeed
divine? 16. And Judah said, What shall we say
unto my lord? what shall we speak? or how
shall we clear ourselves? God hath found out
the iniquity of thy servants: behold, we are my
lord's bondmen, both we, and he also in whose
hand the cup is found. 17. And he said, God
forbid that I should do so: the man in whose hand
the cup is found, he shall be my bondman; but
as for you, get you up in peace unto your father.

XI. VAYYIGGASH

(Chapters XLIV, 18–XLVII, 27)

Chapter XLIV

18–34. The pathos and beauty of Judah's plea on behalf of Benjamin have retained their appeal to man's heart throughout the ages. Sir Walter Scott called it "the most complete pattern of genuine natural eloquence extant in any language. When we read this generous speech, we forgive Judah all the past, and cannot refuse to say 'Thou art he whom thy brethren shall praise.'" The spirit of self-sacrifice which Judah's speech reveals, offering to remain as a slave in Benjamin's place, has its parallel in the life-story of Moses, who besought God to blot out his name from the Book of Life, unless his people, Israel, is saved with him (Exod. xxxii, 32).

ס ס ס יא 11

18 וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר
בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃
19 אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו לֵאמֹר הֲיֵשׁ־לָכֶם אָב או־אָח׃
כ וַנֹּאמֶר אֶל־אֲדֹנִי יֶשׁ־לָנוּ אָב זָקֵן וְיֶלֶד זְקֻנִים קָטָן וְאָחִיו
21 מֵת וַיִּוָּתֵר הוּא לְבַדּוֹ לְאִמּוֹ וְאָבִיו אֲהֵבוֹ׃ וַתֹּאמֶר אֶל־
22 עֲבָדֶיךָ הוֹרִדֻהוּ אֵלָי וְאָשִׂימָה עֵינִי עָלָיו׃ וַנֹּאמֶר אֶל־
אֲדֹנִי לֹא־יוּכַל הַנַּעַר לַעֲזֹב אֶת־אָבִיו וְעָזַב אֶת־אָבִיו וָמֵת׃
23 וַתֹּאמֶר אֶל־עֲבָדֶיךָ אִם־לֹא יֵרֵד אֲחִיכֶם הַקָּטֹן אִתְּכֶם לֹא
24 תֹסִפוּן לִרְאוֹת פָּנָי׃ וַיְהִי כִּי עָלִינוּ אֶל־עַבְדְּךָ אָבִי וַנַּגֶּד־
כה לוֹ אֵת דִּבְרֵי אֲדֹנִי׃ וַיֹּאמֶר אָבִינוּ שֻׁבוּ שִׁבְרוּ־לָנוּ מְעַט־
26 אֹכֶל׃ וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם־יֵשׁ אָחִינוּ הַקָּטֹן אִתָּנוּ
וְיָרַדְנוּ כִּי־לֹא נוּכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן
27 אֵינֶנּוּ אִתָּנוּ׃ וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי
28 שְׁנַיִם יָלְדָה־לִּי אִשְׁתִּי׃ וַיֵּצֵא הָאֶחָד מֵאִתִּי וָאֹמַר אַךְ
29 טָרֹף טֹרָף וְלֹא רְאִיתִיו עַד־הֵנָּה׃ וּלְקַחְתֶּם גַּם־אֶת־זֶה

18. *came near.* Not in fear, but conscious of the vital issues at stake. Benjamin's servitude would involve the death of Jacob and the shame of Judah.

speak a word. He asks pardon for venturing to continue the conversation after Joseph had decided their case. Just because Joseph is like Pharaoh in authority, it behoves him to listen to the appeal which Judah is about to make.

19. *my lord asked.* See XLIII, 7. Judah wishes to divert the sympathy of Joseph towards the unhappy position of the old father bereft of his youngest son, whom Judah refers to as "a child of his old age, a little one."

20. *his brother is dead.* Joseph is now spoken of before his eleven brethren as dead. Dead, but still remembered by father and brothers.

XI. VAYYIGGASH

18. Then Judah came near unto him, and said,
Oh my lord, let thy servant, I pray thee, speak
a word in my lord's ears, and let not thine anger
burn against thy servant: for thou art even as
Pharaoh. 19. My lord asked his servants, saying,
Have ye a father, or a brother? 20. And we said
unto my lord, We have a father, an old man, and
a child of his old age, a little one; and his brother
is dead, and he alone is left of his mother, and his
father loveth him. 21. And thou saidst unto thy
servants, Bring him down unto me, that I may set
mine eyes upon him. 22. And we said unto my
lord, The lad cannot leave his father: for if he
should leave his father, his father would die.
23. And thou saidst unto thy servants, Except
your youngest brother come down with you, ye
shall see my face no more. 24. And it came to
pass when we came up unto thy servant my father,
we told him the words of my lord. 25. And our
father said, Go again, buy us a little food. 26.
And we said, We cannot go down: if our youngest
brother be with us, then will we go down: for we
may not see the man's face, except our youngest
brother be with us. 27. And thy servant my
father said unto us, Ye know that my wife bare
me two sons: 28. and the one went out from me,
and I said, Surely he is torn in pieces; and I have
not seen him since: 29. and if ye take this one

28. *torn in pieces; and I have not seen him since.* Joseph now learns the manner of his supposed death. Do these last words imply a lurking disbelief in Jacob's mind as to the

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מה CAP. XLV. מה

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31. *with sorrow to the grave.* The skilful repetition of the phrase by Judah is poignantly pathetic.

33. *abide instead of the lad a bondman.* Judah became surety (v. 32) and now offers himself as a substitute. He prefers bondage to freedom, so as to save his brother. He once saw the anguish of his old father when Joseph was gone; he cannot endure to see a repetition.

Chapter XLV. Joseph Reveals Himself

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For thy servant became surety for the lad unto
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CHAPTER XLV

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no man with him, while Joseph made himself
known unto his brethren. 2. And he wept aloud:
and the Egyptians heard, and the house of Pharaoh

as he does not wish his retinue to hear of the old crime of his brethren, he orders every man to depart. He is now alone with his eleven brothers. There is no interpreter present, and Joseph uses the language of his brethren.

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the house of Pharaoh. From the retinue of Joseph. The news of the coming of Joseph's brethren travelled fast.

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Cap. XLV. מה

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3 בֵּית פַּרְעֹה׃ וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי
4 חָי וְלֹא־יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהֲלוּ מִפָּנָיו׃ וַיֹּאמֶר
יוֹסֵף אֶל־אֶחָיו גְּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם
ה אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרָיְמָה׃ וְעַתָּה ׀ אַל־תֵּעָצְבוּ וְאַל־
יִחַר בְּעֵינֵיכֶם כִּי־מְכַרְתֶּם אֹתִי הֵנָּה כִּי לְמִחְיָה שְׁלָחַנִי
6 אֱלֹהִים לִפְנֵיכֶם׃ כִּי־זֶה שְׁנָתַיִם הָרָעָב בְּקֶרֶב הָאָרֶץ
7 וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין־חָרִישׁ וְקָצִיר׃ וַיִּשְׁלָחֵנִי
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שלישי 8 לִפְלֵיטָה גְּדֹלָה׃ וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי
הָאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל
9 בְּכָל־אֶרֶץ מִצְרָיִם׃ מַהֲרוּ וַעֲלוּ אֶל־אָבִי וַאֲמַרְתֶּם אֵלָיו
כֹּה אָמַר בִּנְךָ יוֹסֵף שָׂמַנִי אֱלֹהִים לְאָדוֹן לְכָל־מִצְרָיִם
י רְדָה אֵלַי אַל־תַּעֲמֹד׃ וְיָשַׁבְתָּ בְאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב

3. *doth my father yet live?* The question seems to ask, "Is it really true that our father, so old, so sorely tried, is really alive?" The wonder of it seems to urge the question from Joseph's lips as the first word in revealing himself to his brethren. The thought of his father is uppermost in his mind. He does not wait for an answer.

they were troubled. "They were affrighted" (AJ). Consternation made them dumb. They do not believe their eyes and ears.

4. *come near to me.* The better to convince themselves.

5. *be not grieved.* "With singular generosity Joseph reassures them by pointing out the providential purpose which had overruled their crime for good" (Skinner).

6. *sold me hither.* *i.e.* caused me to be sold hither.

7. *a remnant.* Offspring, descendants.

by a great deliverance. "For a great deliverance" (AJ).

8. *but God.* Joseph again ascribes his presence in Egypt to the intervention of God.

heard. 3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6. For these two years hath the famine been in the land: and there are yet five years, in the which there shall be neither plowing nor harvest. 7. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.* iii 8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. 9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10. and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy

a father. Heb. *Ab*, which is the exact transliteration of an Egyptian title of state rank, corresponding to "vizier."

9. *tarry not.* The anxiety to see his father is revealed by this request.

10. *Goshen.* The railway from Alexandria to Suez now runs through the district where Joseph's father and family settled. It was the best pasture-land in Egypt.

thou shalt be near me. This was possibly spoken with a view of inducing Jacob to come to Egypt.

אֵלַי אַתָּה וּבָנֶיךָ וּבְנֵי בָנֶיךָ וְצֹאנְךָ וּבְקָרְךָ וְכָל־אֲשֶׁר־לָךְ׃
11 וְכִלְכַּלְתִּי אֹתְךָ שָׁם כִּי־עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן־תִּוָּרֵשׁ
12 אַתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לָךְ׃ וְהִנֵּה עֵינֵיכֶם רֹאוֹת וְעֵינֵי
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14 וְהוֹרַדְתֶּם אֶת־אָבִי הֵנָּה׃ וַיִּפֹּל עַל־צַוְּארֵי בִנְיָמִן־אָחִיו וַיֵּבְךְּ
טו וּבִנְיָמִן בָּכָה עַל־צַוָּארָיו׃ וַיְנַשֵּׁק לְכָל־אֶחָיו וַיֵּבְךְּ עֲלֵהֶם
16 וְאַחֲרֵי כֵן דִּבְּרוּ אֶחָיו אִתּוֹ׃ וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה
לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטַב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו׃
17 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֱמֹר אֶל־אַחֶיךָ זֹאת עֲשׂוּ טַעֲנוּ
18 אֶת־בְּעִירְכֶם וּלְכוּ־בֹאוּ אַרְצָה כְּנָעַן׃ וּקְחוּ אֶת־אֲבִיכֶם
וְאֶת־בָּתֵּיכֶם וּבֹאוּ אֵלָי וְאֶתְּנָה לָכֶם אֶת־טוּב אֶרֶץ מִצְרַיִם
רביעי 19 וְאִכְלוּ אֶת־חֵלֶב הָאָרֶץ׃ וְאַתָּה צֻוֵּיתָה זֹאת עֲשׂוּ קְחוּ־
לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְּכֶם וְלִנְשֵׁיכֶם וּנְשָׂאתֶם
כ אֶת־אֲבִיכֶם וּבָאתֶם׃ וְעֵינְכֶם אַל־תָּחֹס עַל־כְּלֵיכֶם כִּי־

12. *your eyes see.* This is spoken to his dazed and still incredulous brethren.

15. *after that.* The brethren did not talk with him until he had shown the same filial love to them as he had done to Benjamin. Then they knew "that his heart was with them" (Kimchi).

16–20. Pharaoh seconds Joseph's invitation and orders wagons to be sent for the conveyance of Jacob and his family.

16. *fame.* Or, "report"; the news.

17. *beasts.* Of burden.

18. *the good of the land.* Seems to be parallel to the next phrase, "the fat of the land"; wherever the word *fat* is used, it means the best, the most desirable part of anything (Rashi).

19. *now thou art commanded, this do ye.* The phrase is

children's children, and thy flocks, and thy herds, and all that thou hast: 11. and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. 12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18. and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.* iv 19. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20. Also regard not your stuff; for

elliptical, it means: "Now thou art commanded by me to tell them, this do ye" (Rashi).

20. *also regard not your stuff.* lit. "let not your eye pity (or spare) your vessels." According to Heb. usage

21 טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הוּא׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל
וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת עַל־פִּי פַרְעֹה וַיִּתֵּן לָהֶם צֵדָה
22 לַדָּרֶךְ׃ לְכֻלָּם נָתַן לָאִישׁ חֲלִפוֹת שְׂמָלֹת וּלְבִנְיָמִן נָתַן
23 שְׁלֹשׁ־מֵאוֹת כֶּסֶף וְחָמֵשׁ חֲלִפֹת שְׂמָלֹת׃ וּלְאָבִיו שָׁלַח
כְּזֹאת עֲשָׂרָה חֲמֹרִים נֹשְׂאִים מִטּוּב מִצְרָיִם וְעֶשֶׂר אֲתֹנֹת
24 נֹשְׂאֹת בָּר וָלֶחֶם וּמָזוֹן לְאָבִיו לַדָּרֶךְ׃ וַיְשַׁלַּח אֶת־אֶחָיו
כה וַיֵּלֵכוּ וַיֹּאמֶר אֲלֵהֶם אַל־תִּרְגְּזוּ בַּדָּרֶךְ׃ וַיַּעֲלוּ מִמִּצְרָיִם
26 וַיָּבֹאוּ אֶרֶץ כְּנַעַן אֶל־יַעֲקֹב אֲבִיהֶם׃ וַיַּגִּדוּ לוֹ לֵאמֹר עוֹד
יוֹסֵף חַי וְכִי־הוּא מֹשֵׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיָּפָג לִבּוֹ כִּי לֹא־
27 הֶאֱמִין לָהֶם׃ וַיְדַבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר
אֲלֵהֶם וַיַּרְא אֶת־הָעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לָשֵׂאת אֹתוֹ
חמישי 28 וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם׃ וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף
בְּנִי חָי אֵלְכָה וְאֶרְאֶנּוּ בְּטֶרֶם אָמוּת׃

v. 25. סבירין ארצה

pity is said to have its seat in the eye; although it is really an emotion of the heart (Kimchi). They would have to leave much of their property in the land of Canaan, and would be able to transport only part of their movable property, but they should pay no regard to this.

for the good things of all the land of Egypt are yours. Thus Jacob and his family came to Egypt at the express invitation of the king. There was even a promise of good treatment to the immigrants as guests of the State, which one of their family had saved. As free men they were subsequently entitled to return at their pleasure to their old home in Canaan.

21. *at the command of Pharaoh. i.e.* provided by the king.

24. *see that ye fall not out by the way.* This is usually interpreted as meaning, "Do not quarrel owing to mutual recriminations."

the good of all the land of Egypt is yours. 21. And
the sons of Israel did so: and Joseph gave them
wagons, according to the commandment of
Pharaoh, and gave them provision for the way.
22. To all of them he gave each man changes of
raiment; but to Benjamin he gave three hundred
pieces of silver, and five changes of raiment.
23. And to his father he sent after this manner;
ten asses laden with the good things of Egypt, and
ten she-asses laden with corn and bread and
victual for his father by the way. 24. So he sent
his brethren away, and they departed: and he
said unto them, See that ye fall not out by the
way. 25. And they went up out of Egypt, and
came into the land of Canaan unto Jacob their
father. 26. And they told him, saying, Joseph is
yet alive, and he is ruler over all the land of
Egypt. And his heart fainted, for he believed
them not. 27. And they told him all the words
of Joseph, which he had said unto them: and
when he saw the wagons which Joseph had sent
to carry him, the spirit of Jacob their father
revived:* v 28. and Israel said, It is enough;
Joseph my son is yet alive: I will go and see him
before I die.

26. *his heart fainted.* *i.e.* his heart stood still, unable to beat for astonishment.

for he believed them not. The news was too good to be true.

28. *it is enough.* "What care I for all his glory? Joseph, my son, is still alive!"

Cap. XLVI. מו

מו

א וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֵרָה שָּׁבַע וַיִּזְבַּח זְבָחִים
2 לֵאלֹהֵי אָבִיו יִצְחָק׃ וַיֹּאמֶר אֱלֹהִים ׀ לְיִשְׂרָאֵל בְּמַרְאֹת
3 הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב ׀ יַעֲקֹב וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר אָנֹכִי
הָאֵל אֱלֹהֵי אָבִיךָ אַל־תִּירָא מֵרְדָה מִצְרַיְמָה כִּי־לְגוֹי גָּדוֹל
4 אֲשִׂימְךָ שָׁם׃ אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ
ה גַם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ׃ וַיָּקָם יַעֲקֹב מִבְּאֵר
שָׁבַע וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם
וְאֶת־נְשֵׁיהֶם בָּעֲגָלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ׃
6 וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנַעַן
7 וַיָּבֹאוּ מִצְרָיְמָה יַעֲקֹב וְכָל־זַרְעוֹ אִתּוֹ׃ בָּנָיו וּבְנֵי בָנָיו אִתּוֹ
בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל־זַרְעוֹ הֵבִיא אִתּוֹ מִצְרָיְמָה׃ ס
8 וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה יַעֲקֹב וּבָנָיו

Chapter XLVI. Jacob's Journey to Egypt

1. *came to Beer-sheba.* From Hebron, to offer sacrifice where God had appeared to Abraham. Jacob desired God's sanction, prior to his leaving the land of Promise.

his father Isaac. Who had built the altar and fixed his home at Beer-sheba.

2. *in the visions of the night.* In a dream.

3. *fear not to go down.* Isaac had intended to migrate to Egypt, but God had forbidden it. Now permission is granted to Jacob. " It was a sleepless night in which God brought the peace of certainty to the aged man whose being had been stirred to its foundations. We should feel with the Patriarch that we are at the turning-point of his history, which we to-day may well call a turning-point in the history of mankind. It was in Egypt that Israel's greatest religious genius was to arise " (Procksch).

4. *I will go down with thee.* God's words here imply His promise to protect Jacob in Egypt and to achieve the Divine will concerning him and his offspring (cf. xxviii, 15).

CHAPTER XLVI

46 1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. 2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. 5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 7. his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these are the names of the children of Israel, which came into Egypt, Jacob and his

bring thee up again. i.e. thy descendants. Some commentators explain the phrase as referring to the burial of Jacob, L, 13 (Rashi and Kimchi).

put his hand upon thine eyes. At thy death; it is customary that the living do this to the dead (Ibn Ezra).

5. *Pharaoh had sent to carry them.* This is repeated with a view of showing how Pharaoh had invited the family of Jacob to come to Egypt.

7. *his daughters.* Includes the daughters-in-law.

all his seed. i.e. his great-grandchildren.

9 בְּכֹ֣ר יַעֲקֹ֖ב רְאוּבֵֽן׃ וּבְנֵ֖י רְאוּבֵ֑ן חֲנ֥וֹךְ וּפַלּ֖וּא וְחֶצְרֹ֥ן וְכַרְמִֽי׃
י וּבְנֵ֣י שִׁמְע֗וֹן יְמוּאֵ֧ל וְיָמִ֛ין וְאֹ֖הַד וְיָכִ֣ין וְצֹ֑חַר וְשָׁא֖וּל בֶּן־
11 12 הַֽכְּנַעֲנִֽית׃ וּבְנֵ֖י לֵוִ֑י גֵּרְשׁ֕וֹן קְהָ֖ת וּמְרָרִֽי׃ וּבְנֵ֣י יְהוּדָ֗ה עֵ֧ר
וְאוֹנָ֛ן וְשֵׁלָ֖ה וָפֶ֣רֶץ וָזָ֑רַח וַיָּ֨מָת עֵ֤ר וְאוֹנָן֙ בְּאֶ֣רֶץ כְּנַ֔עַן וַיִּהְי֥וּ בְנֵי־
13 פֶ֖רֶץ חֶצְרֹ֥ן וְחָמֽוּל׃ וּבְנֵ֖י יִשָּׂשכָ֑ר תּוֹלָ֥ע וּפֻוָ֖ה וְי֥וֹב וְשִׁמְרֹֽן׃
14 טו וּבְנֵ֖י זְבֻל֑וּן סֶ֥רֶד וְאֵל֖וֹן וְיַחְלְאֵֽל׃ אֵ֣לֶּה ׀ בְּנֵ֣י לֵאָ֗ה אֲשֶׁ֨ר יָלְדָ֤ה
לְיַעֲקֹב֙ בְּפַדַּ֣ן אֲרָ֔ם וְאֵ֖ת דִּינָ֣ה בִתּ֑וֹ כָּל־נֶ֛פֶשׁ בָּנָ֥יו וּבְנוֹתָ֖יו
16 שְׁלֹשִׁ֥ים וְשָׁלֹֽשׁ׃ וּבְנֵ֣י גָ֗ד צִפְי֤וֹן וְחַגִּי֙ שׁוּנִ֣י וְאֶצְבֹּ֔ן עֵרִ֖י
17 וַאֲרוֹדִ֑י וְאַרְאֵלִֽי׃ וּבְנֵ֣י אָשֵׁ֗ר יִמְנָ֧ה וְיִשְׁוָ֛ה וְיִשְׁוִ֥י וּבְרִיעָ֖ה
18 וְשֶׂ֣רַח אֲחֹתָ֑ם וּבְנֵ֣י בְרִיעָ֔ה חֶ֖בֶר וּמַלְכִּיאֵֽל׃ אֵ֚לֶּה בְּנֵ֣י זִלְפָּ֔ה
אֲשֶׁר־נָתַ֥ן לָבָ֖ן לְלֵאָ֣ה בִתּ֑וֹ וַתֵּ֤לֶד אֶת־אֵ֙לֶּה֙ לְיַעֲקֹ֔ב שֵׁ֥שׁ
19 כ עֶשְׂרֵ֖ה נָֽפֶשׁ׃ בְּנֵ֤י רָחֵל֙ אֵ֣שֶׁת יַעֲקֹ֔ב יוֹסֵ֖ף וּבִנְיָמִֽן׃ וַיִּוָּלֵ֣ד
לְיוֹסֵף֮ בְּאֶ֣רֶץ מִצְרַיִם֒ אֲשֶׁ֤ר יָֽלְדָה־לּוֹ֙ אָֽסְנַ֔ת בַּת־פּ֥וֹטִי פֶ֖רַע
21 כֹּהֵ֣ן אֹ֑ן אֶת־מְנַשֶּׁ֖ה וְאֶת־אֶפְרָֽיִם׃ וּבְנֵ֣י בִנְיָמִ֗ן בֶּ֤לַע וָבֶ֙כֶר֙

8–27. The list of Jacob's descendants who came into Egypt. Compare the lists in Num. xxvi and I Chron. ii–viii which show slight variations in the forms of the names.

10. *Jachin.* For this name in Solomon's Temple, see I Kings, vii, 21.

a Canaanite woman. Luzzatto explains that she was the daughter of Dinah, and because of her father, Shechem, she is called a "Canaanite woman."

15. *thirty and three.* This number included Jacob, see v. 8. The actual number of the descendants of Jacob in v. 9–14 is thirty-two. The Rabbis add Jochebed, the daughter of Levi, who was born exactly at the time of the entrance into Egypt.

21. *Naaman.* Is here one of the sons of Benjamin, but in Num. xxvi, 40, the same name occurs as that of a grandson. Ibn Ezra suggests that the same name is applied to two different persons. The supposed difficulty of Benjamin having sons and grandsons when coming to Egypt, and at the same time being referred to as "a little one" (xliv, 20)

sons: Reuben, Jacob's firstborn.
9. And the
sons of Reuben; Hanoch, and Pallu, and Hezron,
and Carmi.
10. And the sons of Simeon; Jemuel,
and Jamin, and Ohad, and Jachin, and Zohar,
and Shaul the son of a Canaanitish woman.
11. And the sons of Levi; Gershon, Kohath, and
Merari.
12. And the sons of Judah; Er, and
Onan, and Shelah, and Perez, and Zerah: but Er
and Onan died in the land of Canaan. And the
sons of Perez were Hezron and Hamul.
13. And
the sons of Issachar; Tola, and Puvah, and Iob,
and Shimron.
14. And the sons of Zebulun;
Sered, and Elon, and Jahleel.
15. These are the
sons of Leah, which she bare unto Jacob in
Paddan-aram, with his daughter Dinah: all the
souls of his sons and his daughters were thirty
and three.
16. And the sons of Gad; Ziphion,
and Haggi, Shuni, and Ezbon, Eri, and Arodi,
and Areli.
17. And the sons of Asher; Imnah,
and Ishvah, and Ishvi, and Beriah, and Serah
their sister: and the sons of Beriah; Heber,
and Malchiel.
18. These are the sons of Zilpah,
which Laban gave to Leah his daughter, and
these she bare unto Jacob, even sixteen souls.
19. The sons of Rachel Jacob's wife; Joseph and
Benjamin.
20. And unto Joseph in the land of
Egypt were born Manasseh and Ephraim, which
Asenath the daughter of Poti-phera priest of On
bare unto him.
21. And the sons of Benjamin;
Bela, and Becher, and Ashbel, Gera, and Naaman,

is to be explained by comparing Jacob's age with that of Benjamin, his youngest son.

22 וְאַשְׁבֵּ֑ל גֵּרָ֣א וְנַעֲמָ֔ן אֵחִ֖י וָרֹ֑אשׁ מֻפִּ֥ים וְחֻפִּ֖ים וָאָֽרְדְּ׃ אֵ֚לֶּה
בְּנֵ֣י רָחֵ֔ל אֲשֶׁ֥ר יֻלַּ֖ד לְיַעֲקֹ֑ב כָּל־נֶ֖פֶשׁ אַרְבָּעָ֥ה עָשָֽׂר׃
23 24 וּבְנֵי־דָ֖ן חֻשִֽׁים׃ וּבְנֵ֖י נַפְתָּלִ֑י יַחְצְאֵ֥ל וְגוּנִ֖י וְיֵ֥צֶר וְשִׁלֵּֽם׃
כה אֵ֚לֶּה בְּנֵ֣י בִלְהָ֔ה אֲשֶׁר־נָתַ֥ן לָבָ֖ן לְרָחֵ֣ל בִּתּ֑וֹ וַתֵּ֧לֶד אֶת־
26 אֵ֛לֶּה לְיַעֲקֹ֖ב כָּל־נֶ֥פֶשׁ שִׁבְעָֽה׃ כָּל־הַנֶּ֨פֶשׁ הַבָּאָ֤ה לְיַעֲקֹב֙
מִצְרַ֙יְמָה֙ יֹצְאֵ֣י יְרֵכ֔וֹ מִלְּבַ֖ד נְשֵׁ֣י בְנֵֽי־יַעֲקֹ֑ב כָּל־נֶ֖פֶשׁ שִׁשִּׁ֥ים
27 וָשֵֽׁשׁ׃ וּבְנֵ֥י יוֹסֵ֛ף אֲשֶׁר־יֻלַּד־ל֥וֹ בְמִצְרַ֖יִם נֶ֣פֶשׁ שְׁנָ֑יִם כָּל־
ששי 28 הַנֶּ֧פֶשׁ לְבֵית־יַעֲקֹ֛ב הַבָּ֥אָה מִצְרַ֖יְמָה שִׁבְעִֽים׃ ס וְאֶת־
יְהוּדָ֞ה שָׁלַ֤ח לְפָנָיו֙ אֶל־יוֹסֵ֔ף לְהוֹרֹ֥ת לְפָנָ֖יו גֹּ֑שְׁנָה וַיָּבֹ֖אוּ
29 אַ֥רְצָה גֹּֽשֶׁן׃ וַיֶּאְסֹ֤ר יוֹסֵף֙ מֶרְכַּבְתּ֔וֹ וַיַּ֛עַל לִקְרַֽאת־יִשְׂרָאֵ֥ל
אָבִ֖יו גֹּ֑שְׁנָה וַיֵּרָ֣א אֵלָ֗יו וַיִּפֹּל֙ עַל־צַוָּארָ֔יו וַיֵּ֥בְךְּ עַל־צַוָּארָ֖יו
ל עֽוֹד׃ וַיֹּ֧אמֶר יִשְׂרָאֵ֛ל אֶל־יוֹסֵ֖ף אָמ֣וּתָה הַפָּ֑עַם אַחֲרֵי֙ רְאוֹתִ֣י
31 אֶת־פָּנֶ֔יךָ כִּ֥י עוֹדְךָ֖ חָֽי׃ וַיֹּ֨אמֶר יוֹסֵ֤ף אֶל־אֶחָיו֙ וְאֶל־בֵּ֣ית
אָבִ֔יו אֶעֱלֶ֖ה וְאַגִּ֣ידָה לְפַרְעֹ֑ה וְאֹמְרָ֣ה אֵלָ֔יו אַחַ֧י וּבֵית־אָבִ֛י
32 אֲשֶׁ֥ר בְּאֶֽרֶץ־כְּנַ֖עַן בָּ֥אוּ אֵלָֽי׃ וְהָאֲנָשִׁים֙ רֹ֣עֵי צֹ֔אן כִּֽי־אַנְשֵׁ֥י
33 מִקְנֶ֖ה הָי֑וּ וְצֹאנָ֧ם וּבְקָרָ֛ם וְכָל־אֲשֶׁ֥ר לָהֶ֖ם הֵבִֽיאוּ׃ וְהָיָ֕ה

26. *three score and six.* The descendants of Leah numbered 33, of Zilpah 16; of Rachel 14 and of Bilhah 7. The sum of these figures gives a total of 70; but if Jacob, Joseph and his two sons be excluded, the result is 66.

28. *to shew the way.* For Joseph to direct Judah as to the place where Jacob should dwell. The Midrash explains the Heb. phrase literally, "to establish a house of teaching." Such has remained the first care of Jews whenever migrating to a new land—to provide for the religious teaching of their children.

29. *a good while.* *i.e.* at first neither of them can speak, being over-powered by emotion.

30. *now let me die.* Having once more seen Joseph, there was nothing more for him to live for. He had attained the highest joy in life.

Ehi, and Rosh, Muppim, and Huppim, and Ard.
22. These are the sons of Rachel, which were
born to Jacob: all the souls were fourteen. 23.
And the sons of Dan; Hushim. 24. And the
sons of Naphtali; Jahzeel, and Guni, and Jezer,
and Shillem. 25. These are the sons of Bilhah,
which Laban gave unto Rachel his daughter,
and these she bare unto Jacob: all the souls
were seven. 26. All the souls that came with
Jacob into Egypt, which came out of his loins,
besides Jacob's sons' wives, all the souls were
threescore and six; 27. and the sons of Joseph,
which were born to him in Egypt, were two
souls: all the souls of the house of Jacob, which
came into Egypt, were threescore and ten.* vi

28. And he sent Judah before him unto Joseph,
to shew the way before him unto Goshen; and
they came into the land of Goshen. 29. And
Joseph made ready his chariot, and went up to
meet Israel his father, to Goshen; and he pre-
sented himself unto him, and fell on his neck,
and wept on his neck a good while. 30. And Israel
said unto Joseph, Now let me die, since I have
seen thy face, that thou art yet alive. 31. And
Joseph said unto his brethren, and unto his
father's house, I will go up, and tell Pharaoh,
and will say unto him, My brethren, and my
father's house, which were in the land of Canaan,
are come unto me; 32. and the men are shepherds,
for they have been keepers of cattle; and they
have brought their flocks, and their herds, and
all that they have. 33. And it shall come to pass,

34 כִּי־יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה־מַּעֲשֵׂיכֶם׃ וַאֲמַרְתֶּם
אַנְשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ מִנְּעוּרֵינוּ וְעַד־עַתָּה גַּם־אֲנַחְנוּ גַּם־
אֲבֹתֵינוּ בַּעֲבוּר תֵּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי־תוֹעֲבַת מִצְרַיִם כָּל־
רֹעֵה צֹאן׃

CAP. XLVII. מז

מז
א וַיָּבֹא יוֹסֵף וַיַּגֵּד לְפַרְעֹה וַיֹּאמֶר אָבִי וְאַחַי וְצֹאנָם וּבְקָרָם
2 וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהִנָּם בְּאֶרֶץ גֹּשֶׁן׃ וּמִקְצֵה
3 אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים וַיַּצִּגֵם לִפְנֵי פַרְעֹה׃ וַיֹּאמֶר
פַּרְעֹה אֶל־אֶחָיו מַה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל־פַּרְעֹה רֹעֵה
4 צֹאן עֲבָדֶיךָ גַּם־אֲנַחְנוּ גַּם־אֲבוֹתֵינוּ׃ וַיֹּאמְרוּ אֶל־פַּרְעֹה
לָגוּר בָּאָרֶץ בָּאנוּ כִּי־אֵין מִרְעֶה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ כִּי־
כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עֲבָדֶיךָ בְּאֶרֶץ
ה גֹּשֶׁן׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר אָבִיךָ וְאַחֶיךָ בָּאוּ
6 אֵלֶיךָ׃ אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא בְּמֵיטַב הָאָרֶץ הוֹשֵׁב

v. 34. הע׳ בצרי

34. *every shepherd.* The Hyksos, or alien Shepherd-kings, thus seem to have acquired the native Egyptian dislike of foreigners in general and herdsmen in particular.

CHAPTER XLVII. v. 1–10. JACOB AND HIS SONS BEFORE PHARAOH

This is the crucial test of Joseph's character. For the Viceroy of Egypt to acknowledge as his own brothers the rude Canaanite shepherds (and "every shepherd was an abomination to the Egyptians"), who had besides given him every reason for repudiating them, called for the highest loyalty and devotion. "Many men resist the temptations of youth, and attain to positions of eminence, and then fail to pay the debt which they owe to their own humble kinsmen who have helped them to success. With Joseph the debt, if any, was small. There was also no absolute necessity of revealing his identity, much less of inviting his

when Pharaoh shall call you, and shall say, What is your occupation? 34. that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

CHAPTERS XLVII

47 1. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks; and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2. And from among his brethren he took five men, and presented them unto Pharaoh. 3. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. 4. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen. 5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6. the land of Egypt is before thee; in the best of the land

uncouth kinsmen to the land of Egypt. His action, therefore, shows a simple nobility of character rarely equalled in the past or present" (C. F. Kent).

5. *the best of the land.* Is to be placed at their disposal. This was Pharaoh's gratitude to Joseph for his eminent services to Egypt.

אֶת־אָבִיךָ וְאֶת־אַחֶיךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יָדַעְתָּ וְיֶשׁ־
7 בָּם אַנְשֵׁי־חַיִל וְשַׂמְתָּם שָׂרֵי מִקְנֶה עַל־אֲשֶׁר־לִי׃ וַיָּבֵא
יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמִדֵהוּ לִפְנֵי פַרְעֹה וַיְבָרֶךְ יַעֲקֹב
8 אֶת־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ׃
9 וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת
שָׁנָה מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי וְלֹא הִשִּׂיגוּ אֶת־יְמֵי שְׁנֵי
10 חַיֵּי אֲבֹתַי בִּימֵי מְגוּרֵיהֶם׃ וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא
שביעי 11 מִלִּפְנֵי פַרְעֹה׃ וַיּוֹשֵׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם
אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמֵיטַב הָאָרֶץ בְּאֶרֶץ רַעְמְסֵס כַּאֲשֶׁר
12 צִוָּה פַרְעֹה׃ וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־
13 בֵּית אָבִיו לֶחֶם לְפִי הַטָּף׃ וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־
כָבֵד הָרָעָב מְאֹד וַתֵּלַהּ אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנַעַן מִפְּנֵי

6. *able men.* Or, "men of activity." The expression implies both moral worth and physical efficiency.

make them rulers over my cattle. A further sign of the king's gratitude. Joseph's relatives are to be appointed royal officers, superintendents of the king's herdsmen.

7–11. Joseph presents his father to the king.

7. *and set him.* Or, "presented him before Pharaoh."

Jacob blessed Pharaoh. The aged Patriarch asks the blessing of God for the king who had befriended his beloved son.

9. *pilgrimage.* Or, "sojournings." Jacob does not say "my life." "All the days of my life I have been a sojourner" (Rashi). To the Patriarch this earthly life is but a pilgrimage, the real life is Beyond ; cf. Ps. XXXIX, 13.

few and evil. "Few," as compared with the long life of his father and grandfather ; "evil," sad or unhappy.

11. *and Joseph placed.* Or, "settled."

in the land of Rameses. *i.e.* the district round the town Rameses. This town is mentioned in Ex. I, 11. Its name was given to it in the reign of Rameses II, who is generally held to be the Pharaoh of the Oppression.

12. *nourished.* Supported.

make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. 7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8. And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.* vii 11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to the number of their little ones.

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason

the number. "According to the want of their little ones" (AJ). According to the need of all their families (Rashi).

13–27. The famine in Egypt.

13. *in all the land.* lit. "in all the earth."

fainted. Dean Stanley recalls the descriptions of similar famines in Egypt, which enable us to realise the calamity

14 הָרָעָב׃ וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם
וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־
טו הַכֶּסֶף בֵּיתָה פַרְעֹה׃ וַיִּתֹּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ
כְּנַעַן וַיָּבֹאוּ כָל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הָבָה־לָּנוּ לֶחֶם
16 וְלָמָּה נָמוּת נֶגְדֶּךָ כִּי אָפֵס כָּסֶף׃ וַיֹּאמֶר יוֹסֵף הָבוּ מִקְנֵיכֶם
17 וְאֶתְּנָה לָכֶם בְּמִקְנֵיכֶם אִם־אָפֵס כָּסֶף׃ וַיָּבִיאוּ אֶת־מִקְנֵיהֶם
אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן
וּבְמִקְנֵה הַבָּקָר וּבַחֲמֹרִים וַיְנַהֲלֵם בַּלֶּחֶם בְּכָל־מִקְנֵהֶם
18 בַּשָּׁנָה הַהִוא׃ וַתִּתֹּם הַשָּׁנָה הַהִוא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה
הַשֵּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נְכַחֵד מֵאֲדֹנִי כִּי אִם־תַּם הַכֶּסֶף
וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדֹנִי לֹא נִשְׁאַר לִפְנֵי אֲדֹנִי בִּלְתִּי אִם־
19 גְּוִיָּתֵנוּ וְאַדְמָתֵנוּ׃ לָמָּה נָמוּת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם־אַדְמָתֵנוּ
קְנֵה־אֹתָנוּ וְאֶת־אַדְמָתֵנוּ בַּלָּחֶם וְנִהְיֶה אֲנַחְנוּ וְאַדְמָתֵנוּ
עֲבָדִים לְפַרְעֹה וְתֶן־זֶרַע וְנִחְיֶה וְלֹא נָמוּת וְהָאֲדָמָה לֹא

from which Joseph delivered the country. "The eating of human flesh became so common as to excite no surprise," writes a medieval eye-witness of one of these famines; "the road between Syria and Egypt was like a vast field sown with human bodies."

14. *Pharaoh's house.* *i.e.* the royal treasury.

15. *faileth.* lit. "is at an end."

16. *for your cattle.* In exchange for your cattle.

17. *horses.* As articles of luxury, the horses are mentioned first.

18. *the second year.* The year following the year after the five years, *i.e.* the seventh year (Luzzatto).

in the sight of the lord. lit. "before my lord."

our bodies and our lands. Which they offer in exchange for bread.

19. *both we and our land.* "The old feudal nobility of Egypt disappeared in the Hyksos period, and from the time of the eighteenth Dynasty onward we find the land,

of the famine. 14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 15. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for our money faileth. 16. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 17. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year. 18. And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: 19. wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land

which had formerly been held by local proprietors, belonging either to the Pharaoh or to the temples. At the same time public granaries make their appearance, the superintendent of which became one of the most important of Egyptian officials" (Sayce).

seed. See verse 23.

כ תֵּשָׁם׃ וַיִּ֨קֶן יוֹסֵ֜ף אֶת־כָּל־אַדְמַ֤ת מִצְרַ֙יִם֙ לְפַרְעֹ֔ה כִּֽי־מָכְר֤וּ
מִצְרַ֙יִם֙ אִ֣ישׁ שָׂדֵ֔הוּ כִּֽי־חָזַ֥ק עֲלֵהֶ֖ם הָרָעָ֑ב וַתְּהִ֥י הָאָ֖רֶץ
21 לְפַרְעֹֽה׃ וְאֶ֨ת־הָעָ֔ם הֶעֱבִ֥יר אֹת֖וֹ לֶעָרִ֑ים מִקְצֵ֥ה גְבוּל־
22 מִצְרַ֖יִם וְעַד־קָצֵֽהוּ׃ רַ֛ק אַדְמַ֥ת הַכֹּהֲנִ֖ים לֹ֣א קָנָ֑ה כִּי֩ חֹ֨ק
לַכֹּהֲנִ֜ים מֵאֵ֣ת פַּרְעֹ֗ה וְאָֽכְל֤וּ אֶת־חֻקָּם֙ אֲשֶׁ֨ר נָתַ֤ן לָהֶם֙
23 פַּרְעֹ֔ה עַל־כֵּ֕ן לֹ֥א מָכְר֖וּ אֶת־אַדְמָתָֽם׃ וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־
הָעָ֔ם הֵן֩ קָנִ֨יתִי אֶתְכֶ֥ם הַיּ֛וֹם וְאֶת־אַדְמַתְכֶ֖ם לְפַרְעֹ֑ה הֵֽא־
24 לָכֶ֣ם זֶ֔רַע וּזְרַעְתֶּ֖ם אֶת־הָאֲדָמָֽה׃ וְהָיָה֙ בַּתְּבוּאֹ֔ת וּנְתַתֶּ֥ם
חֲמִישִׁ֖ית לְפַרְעֹ֑ה וְאַרְבַּ֣ע הַיָּדֹ֡ת יִהְיֶ֣ה לָכֶם֩ לְזֶ֨רַע הַשָּׂדֶ֧ה
מפטיר כה וּֽלְאָכְלְכֶ֛ם וְלַאֲשֶׁ֥ר בְּבָתֵּיכֶ֖ם וְלֶאֱכֹ֥ל לְטַפְּכֶֽם׃ וַיֹּאמְר֖וּ
הֶחֱיִתָ֑נוּ נִמְצָא־חֵן֙ בְּעֵינֵ֣י אֲדֹנִ֔י וְהָיִ֥ינוּ עֲבָדִ֖ים לְפַרְעֹֽה׃
26 וַיָּ֣שֶׂם אֹתָ֣הּ יוֹסֵ֡ף לְחֹק֩ עַד־הַיּ֨וֹם הַזֶּ֜ה עַל־אַדְמַ֥ת מִצְרַ֛יִם
לְפַרְעֹ֖ה לַחֹ֑מֶשׁ רַ֞ק אַדְמַ֤ת הַכֹּהֲנִים֙ לְבַדָּ֔ם לֹ֥א הָיְתָ֖ה
27 לְפַרְעֹֽה׃ וַיֵּ֧שֶׁב יִשְׂרָאֵ֛ל בְּאֶ֥רֶץ מִצְרַ֖יִם בְּאֶ֣רֶץ גֹּ֑שֶׁן וַיֵּאָחֲז֣וּ
בָ֔הּ וַיִּפְר֥וּ וַיִּרְבּ֖וּ מְאֹֽד׃ יב 12

20. *bought all the land of Egypt for Pharaoh.* In this manner Pharaoh became the feudal lord of all Egypt.

21. *to the cities.* The cities became " concentration camps " for facilitating the distribution of food.

22. *only the land of the priests.* The priests had a fixed portion from the royal granaries ; so there was no occasion for them to sell their lands.

24. *a fifth.* This tax was not excessive. The Jews, in the time of the Maccabees, paid the Syrian government one-third of the seed (I Macc. x, 30).

25. *thou hast saved our lives.* The people gratefully acknowledge the vital service rendered them by Joseph.

Pharaoh's bondmen. To pay the tax as ordained (Rashi).

26. *unto this day.* In the days of Moses, the arrangement described was still in force.

27. *gat them possessions.* Acquired property by purchase (Kimchi).

be not desolate. 20. So Joseph bought all the
land of Egypt for Pharaoh; for the Egyptians
sold every man his field, because the famine
was sore upon them: and the land became
Pharaoh's. 21. And as for the people, he removed
them to the cities from one end of the border
of Egypt even to the other end thereof. 22. Only
the land of the priests bought he not: for the
priests had a portion from Pharaoh, and did
eat their portion which Pharaoh gave them;
wherefore they sold not their land. 23. Then
Joseph said unto the people, Behold, I have bought
you this day and your land for Pharaoh; lo, here
is seed for you, and ye shall sow the land. 24.
And it shall come to pass at the ingatherings, that
ye shall give a fifth unto Pharaoh, and four
parts shall be your own, for seed of the field,
and for your food, and for them of your house-
holds, and for food for your little ones.* m 25.
And they said, Thou hast saved our lives: let
us find grace in the sight of my lord, and we
will be Pharaoh's servants. 26. And Joseph
made it a statute concerning the land of Egypt
unto this day, that Pharaoh should have the fifth;
only the land of the priests alone became not
Pharaoh's. 27. And Israel dwelt in the land of
Egypt, in the land of Goshen; and they gat them
possessions therein, and were fruitful, and
multiplied exceedingly.

For the Lesson from the Prophets, Ezekiel XXXVII, 15-28, *see* The Haftorahs, p. 508.

28 וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי יְמֵי־
29 יַעֲקֹב שְׁנֵי חַיָּיו שֶׁבַע שָׁנִים וְאַרְבָּעִים וּמְאַת שָׁנָה׃ וַיִּקְרְבוּ
יְמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא ׀ לִבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא
מָצָאתִי חֵן בְּעֵינֶיךָ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי
ל חֶסֶד וֶאֱמֶת אַל־נָא תִקְבְּרֵנִי בְּמִצְרָיִם׃ וְשָׁכַבְתִּי עִם־אֲבֹתַי

v. 28. אין כאן פסקא כלל כי אם רוח אות אחת

XII. VAYYECHI

(Chapters XLVII, 28–L, 26)

Chapter XLVII

In this concluding Sedrah of Genesis, we see the sunset of Jacob's career. We behold this storm-tossed soul on his death-bed, blessing his children. He is not afraid to die: "I will sleep with my fathers," he says. He is at peace with God. "For thy salvation do I hope, O Lord," are among the last words he utters. He knows that he can never travel beyond God's care. He is at peace with man. Esau, Dinah, Joseph—what a world of strife and suffering and anguish, did each of these tragedies bring him—and yet he dies blessing. Though starting as "a plain man dwelling in tents," his is no cloistered virtue, and he certainly is no sinless being. But he possesses the rare art of extracting good from every buffeting of Destiny. He errs and he stumbles, but he ever rises again; and on the anvil of affliction his soul is forged.

28. *And Jacob lived.* Heb. ויחי יעקב. Of how few men, asks a famous modern Jewish preacher, can we repeat a phrase like, "And Jacob *lived*." When many a man dies, a death-notice appears in the Press. In reality, it is a life-notice; because but for it, the world would never have known that that man had ever been alive. Only he who has been a force for human goodness and abides in

XII. VAYYECHI

28. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years.
29. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30. but when I sleep with my

hearts and souls made better by his presence during his pilgrimage on earth, can be said to have *lived*, only such a one is heir to immortality.

seventeen years. The same period of years that Joseph was cared for in his father's house.

29. *and the time drew near.* lit. "and the days of Israel drew near to die." The "days" play an important part in the story of Jacob. He lived every day; every moment counted.

thy hand under my thigh. See on XXIV, 2.

kindly and truly. Heb. "*chesed ve-emess.*" "Deal in true kindness with me even after my death by carrying out my wishes as regards my burial." "Which is the truest and most disinterested kindness?" ask the Rabbis. "The kindness shown to one who is dead." The last rites performed in connection with the dead are accounted as the highest form of lovingkindnesses, חסד של אמת.

bury me not, I pray thee, in Egypt. His one thought, oftentimes repeated, was that his bones should not rest in that strange land; not in pyramid or painted chamber, but in the cell that he had digged for himself in the primitive sepulchre of his fathers (Stanley).

30. *but when I sleep with my fathers.* Better, "*so that I sleep with my fathers.*" His burial in Canaan would keep alive the wish of his descendants to return to the Promised Land.

וּנְשָׂאתַ֙נִי֙ מִמִּצְרַ֔יִם וּקְבַרְתַּ֖נִי בִּקְבֻרָתָ֑ם וַיֹּאמַ֕ר אָנֹכִ֖י אֶעֱשֶׂ֥ה
31 כִדְבָרֶֽךָ׃ וַיֹּ֗אמֶר הִשָּֽׁבְעָה֙ לִ֔י וַיִּשָּׁבַ֖ע ל֑וֹ וַיִּשְׁתַּ֤חוּ יִשְׂרָאֵל֙
עַל־רֹ֖אשׁ הַמִּטָּֽה׃ פ

מח CAP. XLVIII. מח

א וַיְהִ֗י אַחֲרֵי֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וַיֹּ֣אמֶר לְיוֹסֵ֔ף הִנֵּ֥ה אָבִ֖יךָ
חֹלֶ֑ה וַיִּקַּ֞ח אֶת־שְׁנֵ֤י בָנָיו֙ עִמּ֔וֹ אֶת־מְנַשֶּׁ֖ה וְאֶת־אֶפְרָֽיִם׃
2 וַיַּגֵּ֣ד לְיַעֲקֹ֔ב וַיֹּ֕אמֶר הִנֵּ֛ה בִּנְךָ֥ יוֹסֵ֖ף בָּ֣א אֵלֶ֑יךָ וַיִּתְחַזֵּק֙
3 יִשְׂרָאֵ֔ל וַיֵּ֖שֶׁב עַל־הַמִּטָּֽה׃ וַיֹּ֤אמֶר יַעֲקֹב֙ אֶל־יוֹסֵ֔ף אֵ֥ל שַׁדַּ֛י
4 נִרְאָֽה־אֵלַ֥י בְּל֖וּז בְּאֶ֣רֶץ כְּנָ֑עַן וַיְבָ֖רֶךְ אֹתִֽי׃ וַיֹּ֣אמֶר אֵלַ֗י
הִנְנִ֤י מַפְרְךָ֙ וְהִרְבִּיתִ֔ךָ וּנְתַתִּ֖יךָ לִקְהַ֣ל עַמִּ֑ים וְנָתַתִּ֞י אֶת־
ה הָאָ֧רֶץ הַזֹּ֛את לְזַרְעֲךָ֥ אַחֲרֶ֖יךָ אֲחֻזַּ֥ת עוֹלָֽם׃ וְעַתָּ֡ה שְׁנֵֽי־
בָנֶ֩יךָ֩ הַנּוֹלָדִ֨ים לְךָ֜ בְּאֶ֣רֶץ מִצְרַ֗יִם עַד־בֹּאִ֥י אֵלֶ֛יךָ מִצְרַ֖יְמָה
6 לִי־הֵ֑ם אֶפְרַ֙יִם֙ וּמְנַשֶּׁ֔ה כִּרְאוּבֵ֥ן וְשִׁמְע֖וֹן יִֽהְיוּ־לִֽי׃ וּמוֹלַדְתְּךָ֛

31. *swear unto me.* The actual oath seems to be independent of the ceremony of placing the hand under the thigh, in v. 29. The oath was to enable Joseph to overcome any objections that might be raised by Pharaoh.

bowed himself upon the bed's head. *i.e.* he worshipped God on the pillow of the bed. During the taking of the oath, Jacob was sitting up in bed. He now lies down again in his bed, and thanks God for the assurance given by Joseph to bury him in Canaan (Ibn Ezra, Sforno).

CHAPTER XLVIII. EPHRAIM AND MANASSEH

1. *he took with him his two sons.* That Jacob might bless them before his death.

2. *and Israel strengthened himself.* He exerted himself and sat up, with his feet on the ground.

3. *Luz.* *i.e.* Bethel, see XXVIII, 19.

God Almighty. Heb. "*El Shaddai.*"

fathers, thou shalt carry me out of Egypt, and
bury me in their buryingplace. And he said,
I will do as thou hast said. 31. And he said,
Swear unto me: and he sware unto him. And
Israel bowed himself upon the bed's head.

CHAPTER XLVIII

48 1. And it came to pass after these things, that
one said to Joseph, Behold, thy father is sick:
and he took with him his two sons, Manasseh
and Ephraim. 2. And one told Jacob, and said,
Behold, thy son Joseph cometh unto thee: and
Israel strengthened himself, and sat upon the
bed. 3. And Jacob said unto Joseph, God
Almighty appeared unto me at Luz in the land of
Canaan, and blessed me, 4. and said unto me,
Behold, I will make thee fruitful, and multiply
thee, and I will make of thee a company of
peoples; and will give this land to thy seed after
thee for an everlasting possession. 5. And now
thy two sons, which were born unto thee in the
land of Egypt before I came unto thee into Egypt
are mine; Ephraim and Manasseh, even as
Reuben and Simeon, shall be mine. 6. And thy

an everlasting possession. In spite of temporary loss, the children of Israel have an inalienable right to the Land of Promise.

5. *and now.* Jacob adopts the two sons of Joseph, Ephraim and Manasseh, born before he came to Egypt, thus making them equal to any of his other sons. By giving him a double portion of his inheritance, he transferred to Joseph the rights of the true first-born.

אֲשֶׁר־הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ
7 בְּנַחֲלָתָם׃ וַאֲנִי ׀ בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל בְּאֶרֶץ כְּנַעַן
בַּדֶּרֶךְ בְּעוֹד כִּבְרַת־אֶרֶץ לָבֹא אֶפְרָתָה וָאֶקְבְּרֶהָ שָּׁם
8 בְּדֶרֶךְ אֶפְרָת הִוא בֵּית לָחֶם׃ וַיַּרְא יִשְׂרָאֵל אֶת־בְּנֵי
9 יוֹסֵף וַיֹּאמֶר מִי־אֵלֶּה׃ וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בָּנַי הֵם
שני אֲשֶׁר־נָתַן־לִי אֱלֹהִים בָּזֶה וַיֹּאמַר קָחֶם־נָא אֵלַי וַאֲבָרְכֵם׃
י וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן לֹא יוּכַל לִרְאוֹת וַיַּגֵּשׁ אֹתָם
11 אֵלָיו וַיִּשַּׁק לָהֶם וַיְחַבֵּק לָהֶם׃ וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף
רְאֹה פָנֶיךָ לֹא פִלָּלְתִּי וְהִנֵּה הֶרְאָה אֹתִי אֱלֹהִים גַּם
12 אֶת־זַרְעֶךָ׃ וַיּוֹצֵא יוֹסֵף אֹתָם מֵעִם בִּרְכָּיו וַיִּשְׁתַּחוּ לְאַפָּיו
13 אָרְצָה׃ וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־אֶפְרַיִם בִּימִינוֹ מִשְּׂמֹאל
יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בִשְׂמֹאלוֹ מִימִין יִשְׂרָאֵל וַיַּגֵּשׁ אֵלָיו׃
14 וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יְמִינוֹ וַיָּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא

6. *they shall be called after the name of their brethren.* They will be included in the tribe of Ephraim or in the tribe of Manasseh.

7. *Rachel.* These words, it seems, Jacob spoke to himself; otherwise he would have said, "thy mother." It was to honour Rachel, the sorrow of whose loss haunts him all his life, that Jacob adopts her grandchildren as his own sons. Instead of being the mother of only two tribes, she will now be accounted the ancestress of four, her honour and esteem increasing accordingly (Herxheimer, S. R. Hirsch).

to my sorrow. lit. "upon me"; cf. XXXIII, 13.

8. *beheld.* He is on his death-bed with eyes dimmed by the mist that would soon close them forever. He does not know his grandchildren who accompany their father. He discerned faintly the figures of the young men, but could not distinguish their features; see v. 10.

10. *could not see.* Clearly; hence his question when seeing Joseph's sons, "Who are these"?

11. *I had not thought.* I had not hoped.

12. *from between his knees.* To place a child upon the

issue, which thou begettest after them, shall be
thine; they shall be called after the name of their
brethren in their inheritance. 7. And as for me,
when I came from Paddan, Rachel died, to my
sorrow in the land of Canaan in the way, when
there was still some way to come unto Ephrath:
and I buried her there in the way to Ephrath (the
same is Beth-lehem). 8. And Israel beheld
Joseph's sons, and said, Who are these? 9.
And Joseph said unto his father, They are my
sons, whom God hath given me here. And he
said, Bring them, I pray thee, unto me, and I
will bless them.* ii 10. Now the eyes of Israel
were dim for age, so that he could not see. And
he brought them near unto him; and he kissed
them, and embraced them. 11. And Israel said
unto Joseph, I had not thought to see thy face:
and, lo, God hath let me see thy seed also. 12.
And Joseph brought them out from between his
knees; and he bowed himself with his face to the
earth. 13. And Joseph took them both, Ephraim
in his right hand towards Israel's left hand, and
Manasseh in his left hand toward Israel's right
hand, and brought them near unto him. 14. And
Israel stretched out his right hand, and laid it
upon Ephraim's head, who was the younger, and

knees was the symbol of adoption. Joseph's sons had thus been placed upon or between the knees of Jacob. This having been done, Joseph removes them.

bowed himself. In gratitude to his father.

13. Jacob was now to bless the lads. Joseph places Manasseh, the first-born, opposite to Jacob's right hand. This position was the station of honour.

הַצָּעִיר וְאֶת־שְׂמֹאלוֹ עַל־רֹאשׁ מְנַשֶּׁה שִׂכֵּל אֶת־יָדָיו כִּי
טו מְנַשֶּׁה הַבְּכוֹר׃ וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמַר הָאֱלֹהִים אֲשֶׁר
הִתְהַלְּכוּ אֲבֹתַי לְפָנָיו אַבְרָהָם וְיִצְחָק הָאֱלֹהִים הָרֹעֶה
16 אֹתִי מֵעוֹדִי עַד־הַיּוֹם הַזֶּה׃ הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־
רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי
שלישי 17 אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ׃ וַיַּרְא יוֹסֵף כִּי־
יָשִׁית אָבִיו יַד־יְמִינוֹ עַל־רֹאשׁ אֶפְרַיִם וַיֵּרַע בְּעֵינָיו וַיִּתְמֹךְ
יַד־אָבִיו לְהָסִיר אֹתָהּ מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה׃
18 וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִּי־זֶה הַבְּכֹר שִׂים יְמִינְךָ
19 עַל־רֹאשׁוֹ׃ וַיְמָאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי גַּם־הוּא
יִהְיֶה־לְּעָם וְגַם־הוּא יִגְדָּל וְאוּלָם אָחִיו הַקָּטֹן יִגְדַּל מִמֶּנּוּ
כ וְזַרְעוֹ יִהְיֶה מְלֹא־הַגּוֹיִם׃ וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמוֹר בְּךָ

v. 20. מלא ר

14. *guiding his hands wittingly.* Jacob, against Joseph's wish, places the younger above the elder. This is the first instance in Scripture of the laying on of the hands in blessing.

15. *blessed Joseph.* By blessing his children (Rashbam).

the God which hath fed me. "The God who hath been my shepherd" (AJ); cf. Ps. XXIII, 1.

16. *the angel.* This verse is connected with the preceding verse. The Jonathan Targum paraphrases: "The God whom my fathers Abraham and Isaac worshipped, the God who hath nourished me all my life long unto this day–may it be Thy will that the angel whom Thou didst appoint to redeem me from all evil, bless the lads."

let my name be named in them. i.e. "may they be worthy of having their names coupled with my own, and those of my ancestors Abraham and Isaac" (Sforno).

17. *it displeased him.* Seeing his father place the younger son above the older. What is narrated in v. 17–19 happened before the blessing was given (Rashbam).

he held up. He grasped.

19. *I know it.* "That Manasseh is the firstborn" (Rashi).

his younger brother shall be greater than he. Just as if he

his left hand upon Manasseh's head, guiding his
hands wittingly; for Manasseh was the firstborn.
15. And he blessed Joseph and said, The God
before whom my fathers Abraham and Isaac
did walk, the God which hath fed me all my
life long unto this day, 16. the angel which hath
redeemed me from all evil, bless the lads; and
let my name be named on them, and the name of
my fathers Abraham and Isaac; and let them
grow into a multitude in the midst of the earth.* iii
17. And when Joseph saw that his father laid
his right hand upon the head of Ephraim, it
displeased him: and he held up his father's hand,
to remove it from Ephraim's head unto Manasseh's
head. 18. And Joseph said unto his father,
Not so, my father: for this is the firstborn;
put thy right hand upon his head. 19. And his
father refused, and said, I know it, my son, I
know it: he also shall become a people, and he
also shall be great: howbeit his younger brother
shall be greater than he, and his seed shall become
a multitude of nations. 20. And he blessed them
that day, saying, In thee shall Israel bless, saying,

had been endowed with the birthright. The younger brother in Scripture is at times preferred to the elder. Abel, Abraham, Isaac, Moses and David afford striking instances of this fact.

a multitude. lit. "fulness."

20. *In thee shall Israel bless.* To this day, every pious Jewish father on Sabbath eve places his hand on the head of his son, and blesses him in the words: "God make thee as Ephraim and Manasseh" (Authorised Prayer Book, p. 122). Ephraim and Manasseh would not barter away their "Jewishness" for the most exalted social position, or the

יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר יְשִׂמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה
21 וַיָּשֶׂם אֶת־אֶפְרַיִם לִפְנֵי מְנַשֶּׁה׃ וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף
הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהֵשִׁיב אֶתְכֶם אֶל־
22 אֶרֶץ אֲבֹתֵיכֶם׃ וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר
לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃ פ רביעי

CAP. XLIX. מט

מט

א וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת
2 אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים׃ הִקָּבְצוּ וְשִׁמְעוּ בְּנֵי
3 יַעֲקֹב וְשִׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיכֶם׃ רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי

most enviable political career, in the Egyptian state. They voluntarily gave up their place in the higher Egyptian aristocracy, and openly identified themselves with their "alien" kinsmen, the despised shepherd-immigrants. Every Jewish parent may well pray that his children show the same loyalty to their father and their father's God as did Ephraim and Manasseh.

22. This verse is the blessing addressed to Joseph personally.

mountain slope. Heb. *shechem.* The reference is to the plot of ground purchased by Jacob from Hamor at Shechem; see XXXIII, 19. It seems from the context that this plot of land had fallen into the hands of the Amorites, and had been retaken from them by force of arms. Jacob's military exploit is not elsewhere mentioned.

above thy brethren. *i.e.* more than thy brethren. Some commentators explain the extra portion bestowed upon Joseph as referring to the privilege accorded to his two sons in being accounted equals of the other tribes.

CHAPTER XLIX. THE BLESSING OF JACOB

1. *Jacob called unto his sons.* His other sons who were not present when Jacob blessed Ephraim and Manasseh.

shall befall you. Jacob's words are prophetic anticipations of the future destinies of his children. The counsel and benediction which Israel imparts to them are such that their

God make thee as Ephraim and as Manasseh:
and he set Ephraim before Manasseh. 21. And
Israel said unto Joseph, Behold, I die: but God
shall be with you, and bring you again unto the
land of your fathers. 22. Moreover I have
given to thee one mountain slope above thy
brethren, which I took out of the hand of the
Amorite with my sword and with my bow.* iv

CHAPTER XLIX

49 1. And Jacob called unto his sons, and said:
Gather yourselves together, that I may tell you
that which shall befall you in the latter days.

2. Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.

3. Reuben, thou art my firstborn, my might, and the first-fruits of my strength;

descendants have remained "Children of Israel" for all time.

in the end of days. *i.e.* in the distant future. In the Prophets, this phrase is used to express the Messianic age.

2. The Blessing is in poetic form, and therefore marked by *parallelism*, or "thought rhythm," which is a characteristic of all Heb. poetry. This verse forms an introduction to the main theme of the chapter. Jacob demands their earnest attention because of the fateful message he has to convey to them.

3–4. Reuben

3. *my firstborn.* Reuben's natural rights have been forfeited. He has birth, dignity, opportunity; but no strength of character. In the Scripture narrative, he appears as a man who begins good actions, but does not complete them. Thus, he plans to save Joseph and he actually stops the murder, but Joseph is sold nevertheless. Reuben's descendants in

4 וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃ פַּחַז כַּמַּיִם אַל־תּוֹתַר
כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אָז חִלַּלְתָּ יְצוּעִי עָלָה׃ פ
ה 6 שִׁמְעוֹן וְלֵוִי אַחִים כְּלֵי חָמָס מְכֵרֹתֵיהֶם׃ בְּסֹדָם אַל־תָּבֹא
נַפְשִׁי בִּקְהָלָם אַל־תֵּחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ וּבִרְצֹנָם

Jewish history remain true to ancestral type. When Deborah unfurled the banner of Israelitish independence in the days of the Judges, the tribes rallied round her. In the camp of Reuben, however, there were great deliberations and mighty searchings of heart, but no action; see Judges V, 15. Subsequently, the tribe of Reuben is rarely mentioned in Israel's history.

my might. "As the firstborn, Reuben is endowed with a superabundant vitality, which is the cause at once of his pre-eminence and his undoing" (Skinner).

the excellency of dignity. A Hebraism for "superior in dignity." Superiority in dignity and power belonged to the firstborn. Onkelos renders, "For thee it was provided to receive three portions, the right of firstborn, the priesthood and the kingdom." The firstborn-right was given to Joseph, I Chron. V, 1; the priesthood was given to Levi, Num. III, 41; the kingly power or headship was allotted to Judah, see v. 8.

4. *unstable as water.* Any breeze can ruffle its surface. Or, "bubbling over like water," in uncontrolled vehemence of passion. Reuben's cardinal sin, says Jacob, was weakness of will, lack of self-control and firmness of purpose. The Heb. word for "unstable," *pachaz*, means recklessness; the same root in Aramaic means, "to be lascivious."

have not thou the excellency. *i.e.* "thou shalt forfeit thy privileges" as the firstborn. None of the descendants of Reuben ever became judge, prophet or leader. Here Scripture stresses the idea that moral character is a more important factor than hereditary right.

he went up to my couch. The sudden change from the second to the third person is due to Jacob's loathing at the mere memory of Reuben's offence; see XXV, 22.

The excellency of dignity, and the excellency
of power.
4. Unstable as water, have not thou the excellency;
Because thou wentest up to thy father's bed:
Then defiledst thou it: he went up to my
couch.
5. Simeon and Levi are brethren;
Weapons of violence are their swords.
6. O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou
united;
For in their anger they slew men
And in their selfwill they houghed oxen.

5–7. Simon and Levi

5. *Simeon and Levi are brethren.* In violence. See XXXIV, 26f. Moffat translates: "Simeon and Levi are a pair."

weapons of violence are their swords. Or, "compacts." The phrase is also rendered, "instruments of cruelty are in their habitations" (Onkelos, Kimchi and AV). The reference is evidently to their dealings in Shechem; see XXXIV.

6. *council.* Or, "secret"; *i.e.* secret confederacy.

my glory. i.e. my soul; as in Psalm XVI, 9. What lofty conception of both glory and soul, to make them synonymous as the Heb. language does!

men. The Heb. is in the singular, the word being used collectively.

they houghed oxen. A figure of vindictive destructiveness such as is recounted in XXXIV, 28, 29. To "hough" is to sever certain sinews which render the animal helpless. The mutilation of animals is not recorded in that chapter. Many Versions therefore render, "they digged down a wall," referring to the distruction of Shechem. The Heb. words for "ox" and "wall" differ only in one dot—שׁוֹר and שׁוּר.

7 עִקְּרוּ־שׁוֹר׃ אָרוּר אַפָּם כִּי עָז וְעֶבְרָתָם כִּי קָשָׁתָה אֲחַלְּקֵם
בְּיַעֲקֹב וַאֲפִיצֵם בְּיִשְׂרָאֵל׃ פ
8 יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ
9 בְּנֵי אָבִיךָ׃ גּוּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ כָּרַע רָבַץ
י כְּאַרְיֵה וּכְלָבִיא מִי יְקִימֶנּוּ׃ לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק
11 מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃ אֹסְרִי

v. 8. בראש עמוד סימן ב״ה שמ״ו. v. 10. ק׳ דגושה

7. *cursed be their anger.* Jacob does not curse them but their sin, of which he could not have given a stronger condemnation. It is characteristic of the untrustworthiness of the Samaritan text that instead of the reading ארור, "Cursed be their anger," it has אדיר, "How splendid is their anger"!

I will divide them in Jacob. Fulfilled by the intermingling of the Simeonites in the inheritance of Judah (see Josh. xix, 1); and by the dispersion of the tribe of Levi among the other tribes of Israel.

8–12. Judah

Contrast the characterisation of Reuben with Jacob's jubilant praise of Judah. Unlike Reuben, Judah has neither birthright nor the dignity or opportunity of the firstborn, but he has both strength and consistency of purpose. He knows his enemy, and—whether it be a person, an evil or a cause—his hand is upon that enemy's neck. Capable indeed of falling into grievous error and sin, he is yet true at heart. Judah's character fits him to take the lead and rule. He is the worthy ancestor of David, Isaiah and Nehemiah, the father of the royal tribe that led in the conquest of the Promised Land.

8. *Judah, thee shall thy brethren praise.* Foretells Judah's military glory in subduing the enemies of his brethren, the Philistines and Edomites, resulting in the acknowledgment of Judah as the national leader, or king.

9. *lion's whelp.* According to the Midrash, the emblem of the tribe of Judah was a lion. The metaphor suggests the vigour and nobility of Judah and his offspring; and the habitual swiftness and force of their military movements.

7. Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.
8. Judah, thee shall thy brethren praise:
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.
9. Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?
10. The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until that which is his shall come;
And unto him shall the obedience of the peoples be.

thou art gone up. To the security of the Judean hills, after the victorious conflicts in the Plain below.

10. *the sceptre.* The emblem of kingship.

from between his feet. The figure is that of an Oriental king sitting, with the ruler's staff between his knees; as can be seen on Assyrian and Persian monuments.

until that which is his shall come. Heb. *ad ki yabo shiloh;* lit. "until Shiloh come"; or, "As long as men come to Shiloh." According to our translation, Judah's rule shall continue till he comes to his own, and the obedience of all the tribes is his. This translation may also mean that when the tribe of Judah has come into its own, the sceptre shall be taken out of its hands.

The explanation of this verse, especially of the Hebrew words עַד כִּי יָבֹא שִׁילֹה, is very difficult. Some Jewish commentators have given it a Messianic meaning, while in the Church it has been held to refer to the Founder of Christianity. See the Additional Note at the end of the chapter, p. 418.

the peoples. *i.e.* the tribes of Israel, as in Deut. xxxiii, 3, 19.

לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־
12 עֲנָבִים סוּתֹה׃ חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃ פ
13 זְבוּלֻן לְחוֹף יַמִּים יִשְׁכֹּן וְהוּא לְחוֹף אֳנִיֹּת וְיַרְכָתוֹ עַל־צִידֹן׃ פ
14 טו יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם׃ וַיַּרְא מְנֻחָה
כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נָעֵמָה וַיֵּט שִׁכְמוֹ לִסְבֹּל וַיְהִי לְמַס־
16 17 עֹבֵד׃ ס דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל׃ יְהִי־

v. 11. עירו ק׳ ibid. סותו ק׳

11. Instead of the translation, "Binding his foal unto the vine" (AV, RV and AJ), which would make Judah out to be a fool, render:

"*Harnessing his foal for* (the produce of) *one vine*,
"*And his ass's colt for* (the produce of) *one choice vine*"—which brings out in a striking figure the fruitfulness of Judah's land: one ass is required to carry away the produce of one vine; and even one choice vine yields enough fruit for the load of an ass's colt. This translation, founded on the interpretation of the Rabbis, is plainly indicated in Rashi and Rashbam; yet it has been overlooked by subsequent commentators (Marcus Jastrow).

choice vine. Heb. *sorek,* produced sweet grapes of superior quality. Grapes are to be so abundant that the people of Judah might wash their garments in them.

he hath washed. Better, "*he washeth,*" denoting habitual action.

12. *his eyes shall be red with wine.* This rendering is absurd. According to it, Judah's eyes are red from excessive drinking, and Jacob's blessing is that Judah should be a drunkard! The word rendered "red," however, means "sparkling" (Septuagint, Gunkel, Gressmann); and the correct translation of the verse is: "*His eyes are more sparkling than wine.*"

his teeth white with milk. Does drinking milk produce white teeth? The correct translation (Septuagint, Vulgate, Saadyah, Jastrow) is, "*His teeth are whiter than milk.*"

13. Zebulun

13. The favourable geographical position of Zebulun's territory is described.

11. Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes:
12. His eyes shall be red with wine,
And his teeth white with milk.
13. Zebulun shall dwell at the beach of the sea:
And he shall be for an haven of ships;
And his border shall be upon Zidon.
14. Issachar is a strong ass,
Couching down between the sheepfolds;
15. And he saw rest that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And became a servant under taskwork.
16. Dan shall judge his people,
As one of the tribes of Israel.

an haven of ships. To which they may come in safety.

Zidon. The actual territory of Zebulun stretched from the Sea of Galilee to Mt. Carmel, close under Tyre and Zidon.

14–15. ISSACHAR

14. *strong ass.* Indicating great physical power.

15. *rest.* As opposed to the wandering life of nomads (Ryle).

task-work. Or, "tribute." Issachar, possessed of rich territory, preferred rather to submit to tribute than to leave his ploughshare and take up the sword. See Deut. XXXIII, 18. Zunz translates, "and yieldeth himself to the service of the labourer."

16–18. DAN

16. *shall judge.* Or, "shall defend," or, "avenge." Onkelos understood this to refer to the tribe of Dan in the days of Samson (Judg. XV, 20).

his people. The tribe of Dan.

דָּן נָחָשׁ עֲלֵי־דֶרֶךְ שְׁפִיפֹן עֲלֵי־אֹרַח הַנֹּשֵׁךְ עִקְּבֵי־סוּס
18 19 חמישי וַיִּפֹּל רֹכְבוֹ אָחוֹר׃ לִישׁוּעָתְךָ קִוִּיתִי יְהוָה׃ ס גָּד גְּדוּד
כ יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב׃ ס מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא
21 יִתֵּן מַעֲדַנֵּי־מֶלֶךְ׃ ס נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי־

v. 17. ק׳ דגושה

17. *an horned snake.* Is small, but highly venomous; it coils itself in the sand and, if disturbed, darts out upon any passing animal. Dan will prove dangerous to his foes by ambuscades and guerilla warfare.

18. *I have waited for thy salvation.* Is probably intended as part of the blessing bestowed upon Dan, who was in the most exposed position among all the tribes of Israel.

thy salvation. *i.e.* deliverance wrought by thee.

19. Gad

19. *a troop shall press.* There is here, as in previous verses, a play upon the name. Perhaps the translation should be "a raiding band raids him, but he will band himself against their heel."

Gad succeeded in repelling the Ammonites, Moabites and Aramaeans, who were constantly raiding his borders. Jephthah was of this tribe.

20. Asher

20. *Asher.* "As for Asher" (AJ). The name Asher means, "happy or fortunate" (see xxx, 13); and this meaning is reflected in the blessing bestowed upon him. The land of Asher was prosperous or happy; cf. Arabia Felix.

royal dainties. Delicacies fit for the table of kings. The allusion is probably to an export trade carried on by the men of Asher.

21. Naphtali

21. *hind let loose.* An image of swiftness and grace in movement.

17. Dan shall be a serpent in the way,
An horned snake in the path,
That biteth the horse's heels,
So that his rider falleth backward.
18. I have waited for thy salvation, O Lord.* v
19. Gad, a troop shall press upon him :
But he shall press upon their heel.
20. Asher, his bread shall be fat,
And he shall yield royal dainties.
21. Naphtali is a hind let loose :
He giveth goodly words.

who giveth goodly words. Refers to the tribe's reputation for eloquence, and the great victory of Barak, a Naphtalite, which was followed by the glorious Song of Deborah(Kimchi). Another translation is, "Naphtali is a slender terebinth, which putteth forth goodly branches." Joseph too (next verse) is compared to a vine.

22–26. Joseph

Jacob reserves his softest and most loving accents for Joseph, who united whatever is best and noblest in both Reuben and Judah. He is the man of vision, the man of dreams ; but to this he joins moral and spiritual strength in all the vicissitudes of life. He is the ideal son, the ideal brother, the ideal servant, the ideal administrator. His character and story have from of old been held to be typical of the character and story of Israel. Like Joseph, the Jew has been the dreamer of the ages, dreaming Israel's dream of universal justice and peace and brotherhood. Like Joseph, he has everywhere been the helpless victim of the hatred of his step-brethren, hatred that drove him from home and doomed him to Exile. In that Exile, he has, like Joseph, times without number resisted the Great Temptation of disloyalty to the God of his fathers. In the dreams of Joseph, the sun, moon and eleven stars bowed down to him. It is the stars that bow to *him*, and not he to the stars. This is characteristic

22 שָׁפֶר׃ ס בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה
23 24 עֲלֵי־שׁוּר׃ וַיְמָרְרֻהוּ וָרֹבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים׃ וַתֵּשֶׁב
בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזּוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם
כה רֹעֶה אֶבֶן יִשְׂרָאֵל׃ מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ
בִּרְכֹת שָׁמַיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת בִּרְכֹת
26 שָׁדַיִם וָרָחַם׃ בִּרְכֹת אָבִיךָ גָּבְרוּ עַל־בִּרְכֹת הוֹרַי עַד־

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v. 25. קמץ בז״ק

of both Joseph and Israel. אין מזל לישראל, says Rabbi Yochanan. An Israelite should be ashamed to blame his star, his environment or any outward circumstance for his moral downfall or his religious apostasy. Man is captain of his own soul; and wherever there is a will to Judaism, there is a way to lead the Jewish life.

22. *by a fountain.* Cf. Psalm I, 3; the proximity of water is a necessary condition, if the tree is to grow and bear fruit.

23. *the archers.* His brethren.

grieved. Harassed by hostile action. In spite of attack, the strength of Joseph and his descendants is unimpaired, because the Almighty is with him.

24. *his bow abode in strength.* *i.e.* continued firm and strong.

made strong. Or, "active"; or, "supple." This verse suggests a fine picture; the bow held steadily in position, while the hand that discharges the arrows in quick succession moves nimbly to and fro (Gunkel).

by the hand. Indicating the source of Joseph's salvation.

the Mighty One of Jacob. A title of God, see Is. I, 24.

from thence. From the Mighty One of Jacob.

from the Shepherd, the Rock of Israel. This a departure from both the Text and Margin of the RV, which spell *Shepherd* with a small s. "*Rock* of Israel" is substituted for the misleading and unusual form, "stone of Israel."

25. Three blessings are mentioned.
blessings of heaven. Rain and dew, sunshine and wind.

22. Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
23. The archers have sorely grieved him,
And shot at him, and persecuted him:
24. But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
(From thence, from the Shepherd, the Rock of Israel,)
25. Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
26. The blessings of thy father
Have prevailed above the blessings of my progenitors

the deep. The subterranean reservoir of waters beneath, from which springs the fertility to soil.

the breasts. The fruitfulness of the family.

26. *have prevailed.* "Are mighty beyond" (AJ); are of greater excellence. The verse states that the blessings received by Jacob surpass the blessings vouchsafed to Jacob's fathers. Jacob now bestows these enhanced blessings upon Joseph, thereby making him the heir both of himself and of his ancestors.

unto the bound of the everlasting hills. As high above the blessings bestowed on Jacob's father as the hills are above the plains.

prince. lit. "that is separate from his brethren," *i.e.* apart from, eminent, among his brethren.

תַּאֲוַת גִּבְעֹת עוֹלָם תִּהְיֶיןָ לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו׃ פ ששי
27 בִּנְיָמִין זְאֵב יִטְרָף בַּבֹּקֶר יֹאכַל עַד וְלָעֶרֶב יְחַלֵּק שָׁלָל׃
28 כָּל־אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר
לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בֵּרַךְ
29 אֹתָם׃ וַיְצַו אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֶאֱסָף אֶל־עַמִּי קִבְרוּ
אֹתִי אֶל־אֲבֹתָי אֶל־הַמְּעָרָה אֲשֶׁר בִּשְׂדֵה עֶפְרוֹן הַחִתִּי׃
ל בַּמְּעָרָה אֲשֶׁר בִּשְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר־עַל־פְּנֵי מַמְרֵא
בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה מֵאֵת עֶפְרֹן
31 הַחִתִּי לַאֲחֻזַּת־קָבֶר׃ שָׁמָּה קָבְרוּ אֶת־אַבְרָהָם וְאֵת שָׂרָה
אִשְׁתּוֹ שָׁמָּה קָבְרוּ אֶת־יִצְחָק וְאֵת רִבְקָה אִשְׁתּוֹ וְשָׁמָּה
32 קָבַרְתִּי אֶת־לֵאָה׃ מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ מֵאֵת
33 בְּנֵי־חֵת׃ וַיְכַל יַעֲקֹב לְצַוֹּת אֶת־בָּנָיו וַיֶּאֱסֹף רַגְלָיו אֶל־
הַמִּטָּה וַיִּגְוַע וַיֵּאָסֶף אֶל־עַמָּיו׃

27. v קמץ בז״ק

27. BENJAMIN

27. *a wolf that ravineth.* Or, "that teareth," referring to the warlike character of the tribe; see Judg. v. 14 and xx. 16.

28. *twelve tribes.* Joseph, and not his sons, receives the blessings. Jacob in blessing his sons was at the same time blessing the future tribes.

every one. Received his appropriate blessing. The future would prove the prophetic nature of their father's benediction.

32. *purchased from the children of Heth.* With their knowledge and consent (Abarbanel). Joseph having been away from Canaan for so many years, receives explicit directions as to the spot where his father is to be buried. This verse implies a deed of purchase.

33. *gathered up his feet.* He had been sitting; he now lay down in bed.

yielded up the ghost. Expired.

and was gathered unto his people. This passage shows that not burial of the body is meant, but the soul's departure to join the souls of those who had gone before.

Unto the utmost bound of the everlasting
hills:
They shall be on the head of Joseph,
And on the crown of the head of him that
is prince among his brethren.* vi

27. Benjamin is a wolf that ravineth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

28. All these are the twelve tribes of Israel:
and this is it that their father spake unto them and
blessed them; every one according to his blessing
he blessed them. 29. And he charged them, and
said unto them, I am to be gathered unto my
people: bury me with my fathers in the cave
that is in the field of Ephron the Hittite, 30. in the
cave that is in the field of Machpelah, which
is before Mamre, in the land of Canaan, which
Abraham bought with the field from Ephron the
Hittite for a possession of a buryingplace:
31. there they buried Abraham and Sarah his wife;
there they buried Isaac and Rebekah his wife;
and there I buried Leah: 32. the field and the
cave that is therein, which was purchased from
the children of Heth. 33. And when Jacob
made an end of charging his sons, he gathered up
his feet into the bed, and yielded up the ghost,
and was gathered unto his people.

Additional Note G. Alleged Christological References in Scripture

The first of these references is alleged to be in the words often translated by "Until Shiloh come," in v. 10 of this chapter. Most of the ancient and modern explanations of this verse turn upon the Heb. word rendered by *Shiloh*.

I. It is a strange circumstance that the older Jewish versions and commentators (Septuagint, Targums, Saadyah and Rashi) read this word without a *yod*; as if written שֶׁלֹּה, the archaic form for "his"; or as if it were a poetic form for "peace."

(*a*) The translation adopted in this edition of the Pentateuch, "Until that which is his shall come," is that of the RV Margin, and is derived from the Septuagint. Its meaning is, The sceptre shall not depart from Judah till all that is reserved for him shall have been fulfilled.

(*b*) "Till he come whose it (the kingdom) is" (Onkelos and Jerusalem Targum, Saadyah, Rashi and other Jewish commentators).

(*c*) "Till peace cometh" (M. Friedlander).

II. Most commentators, however, take the word שילה as the name of a place or person.

(*a*) "As long as men come to Shiloh" (to worship). This is the translation of the American Jewish Version. Shiloh was the location of the sanctuary in the days of the Prophet Samuel, before Jerusalem became the centre of Jewish worship. As the outstanding superiority of the tribe of Judah only began after the Temple was built at Jerusalem, this interpretation is unsatisfactory.

(*b*) "Till he of Shiloh cometh," and the obedience of the peoples be turned to him. Mendelssohn and Zunz see in the verse a prediction of the event described in I Kings, xi, 29f. Ahijah, the Prophet of Shiloh, foretold to Jeroboam that a part of the Kingdom would be taken from Solomon and transferred to him; that ten tribes of Israel (here called "peoples," see Gen. xlviii, 4) would break away from the House of David, and submit to his rule. This ingenious explanation fails to satisfy for various reasons. "He of Shiloh" would be in Heb. not שילה, but השילוני; the tribes were not turned to the Prophet of Shiloh but to Jeroboam; and the utterance would have been quite unintelligible to Judah.

(*c*) "Till Shiloh come." This is the rendering of the

Authorised Version, and assumes that *Shiloh* is a personal name or a Messianic title. Although this assumption finds support in Rabbinic literature, it is there only a homiletic comment without official and binding authority. Despite the fact that nowhere in Scripture is that term applied to the Messiah, Christian theologians assume that Shiloh is a name of the Founder of Christianity. In this sense, "Till Shiloh come" is a favourite text of Christian missionaries in attempting to convert illiterate Jews or those ignorant of Scripture. It is noteworthy that this translation only dates from the year 1534, and is found for the first time in the German Bible of Sebastian Munster. Although it is retained in the text of the Revised Version, it is now rejected by all those who have a scholarly acquaintance with the subject. Even a loyal Bishop of the Church of England, the late Dean of Westminster, wrote, "The improbability of this later interpretation is so great that it may be dismissed from consideration" (Ryle).

Such likewise is the judgment which must be passed on the translations of all the other alleged Christological passages which missionaries to the Jews are fond of quoting. Christian scholars of repute are gradually giving up such partisan interpretations. Thus Psalm II, 12 is translated in the Authorised Version as, "Kiss the Son," with the obvious Christian reference. In the Revised Version text, however, this is softened to "Kiss the son"; while the Margin gives, "Worship in purity." The latter is in agreement with Jewish authorities.

Similarly, in connection with Isaiah VII, 14, "A virgin shall conceive," Christian scholars to-day admit that "virgin" is a mistranslation for the Heb. word *almah*, in that verse. A "maid" or unmarried woman is expressed in Hebrew by *bethulah*. The word *almah* in Isaiah VII, 14 means no more than a young woman of age to be a mother, whether she be married or not.

The most famous passage of this class is the Fifty-third chapter of Isaiah. For eighteen hundred years Christian theologians have passionately maintained that it is a Prophetic anticipation of the life of the Founder of their Faith. An impartial examination of the chapter, however, shows that the Prophet is speaking of *a past historical fact*, and is describing one who had already been smitten to death. Consequently, a reference to an event which is said to have happened many centuries later is excluded.

These three instances may be taken as typical. Modern

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2 א וַיִּפֹּל יוֹסֵף עַל־פְּנֵי אָבִיו וַיֵּבְךְּ עָלָיו וַיִּשַּׁק־לוֹ׃ וַיְצַו יוֹסֵף
אֶת־עֲבָדָיו אֶת־הָרֹפְאִים לַחֲנֹט אֶת־אָבִיו וַיַּחַנְטוּ הָרֹפְאִים
3 אֶת־יִשְׂרָאֵל׃ וַיִּמְלְאוּ־לוֹ אַרְבָּעִים יוֹם כִּי כֵּן יִמְלְאוּ יְמֵי
4 הַחֲנֻטִים וַיִּבְכּוּ אֹתוֹ מִצְרַיִם שִׁבְעִים יוֹם׃ וַיַּעַבְרוּ יְמֵי
בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־בֵּית פַּרְעֹה לֵאמֹר אִם־נָא מָצָאתִי
ה חֵן בְּעֵינֵיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר׃ אָבִי הִשְׁבִּיעַנִי
לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ כְּנַעַן
שָׁמָּה תִּקְבְּרֵנִי וְעַתָּה אֶעֱלֶה־נָּא וְאֶקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה׃
6 וַיֹּאמֶר פַּרְעֹה עֲלֵה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ׃
7 וַיַּעַל יוֹסֵף לִקְבֹּר אֶת־אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל־עַבְדֵי פַרְעֹה
8 זִקְנֵי בֵיתוֹ וְכֹל זִקְנֵי אֶרֶץ־מִצְרָיִם׃ וְכֹל בֵּית יוֹסֵף וְאֶחָיו

scholarship has shattered the arguments from the Scriptures which missionaries have tried, and are still trying, to impose upon credulous Jews.

CHAPTER L. JACOB'S BURIAL. THE DEATH OF JOSEPH

1. *and Joseph.* This does not imply that the other children of Jacob did not do even as Joseph did.

2. *to embalm his father.* Not in imitation of the custom of the Egyptians who took care to preserve the body after death and keep it ready for occupation by the soul. Joseph's purpose was merely to preserve it from dissolution before it reached the Cave of Machpelah.

3. *the Egyptians wept for him.* Out of respect for Joseph. Probably the forty days of embalming formed part of the seventy days (Rashi).

4. *unto the house of Pharaoh.* Joseph, as a mourner, would not approach the king in person.

CHAPTER L

50 1. And Joseph fell upon his father's face, and
wept upon him, and kissed him. 2. And Joseph
commanded his servants the physicians to embalm
his father: and the physicians embalmed Israel.
3. And forty days were fulfilled for him; for so
are fulfilled the days of embalming: and the
Egyptians wept for him threescore and ten days.
4. And when the days of weeping for him were
past, Joseph spake unto the house of Pharaoh,
saying, If now I have found grace in your eyes,
speak, I pray you, in the ears of Pharaoh, saying,
5. My father made me swear, saying, Lo, I die:
in my grave which I have digged for me in the
land of Canaan, there shalt thou bury me. Now
therefore let me go up, I pray thee, and bury my
father, and I will come again. 6. And Pharaoh
said, Go up, and bury thy father, according
as he made thee swear. 7. And Joseph went up
to bury his father: and with him went up all the
servants of Pharaoh, the elders of his house, and
all the elders of the land of Egypt, 8, and all the
house of Joseph, and his brethren, and his father's

5. *which I have digged.* "Which I have prepared" (Onkelos). It is quite likely that Jacob had prepared the grave for his own interment, next to the grave of Leah in the Cave of Machpelah.

and I will come back. Joseph assures Pharaoh that he intends to return to Egypt.

7. *all the elders.* The respect shown to Jacob is evidently due to the great position occupied by Joseph in Egypt. Such processions as described in our text are frequently represented on Egyptian tombs.

וּבֵית אָבִיו רַק טַפָּם וְצֹאנָם וּבְקָרָם עָזְבוּ בְּאֶרֶץ גֹּשֶׁן׃
9 וַיַּעַל עִמּוֹ גַּם־רֶכֶב גַּם־פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כָּבֵד מְאֹד׃
י וַיָּבֹאוּ עַד־גֹּרֶן הָאָטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ־שָׁם
מִסְפֵּד גָּדוֹל וְכָבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אֵבֶל שִׁבְעַת יָמִים׃
11 וַיַּרְא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת־הָאֵבֶל בְּגֹרֶן הָאָטָד וַיֹּאמְרוּ
אֵבֶל־כָּבֵד זֶה לְמִצְרָיִם עַל־כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרַיִם
12 אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן׃ וַיַּעֲשׂוּ בָנָיו לוֹ כֵּן כַּאֲשֶׁר צִוָּם׃
13 וַיִּשְׂאוּ אֹתוֹ בָנָיו אַרְצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה
הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר
14 מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא׃ וַיָּשָׁב יוֹסֵף מִצְרַיְמָה
הוּא וְאֶחָיו וְכָל־הָעֹלִים אִתּוֹ לִקְבֹּר אֶת־אָבִיו אַחֲרֵי קָבְרוֹ
טו אֶת־אָבִיו׃ וַיִּרְאוּ אֲחֵי־יוֹסֵף כִּי־מֵת אֲבִיהֶם וַיֹּאמְרוּ לוּ
יִשְׂטְמֵנוּ יוֹסֵף וְהָשֵׁב יָשִׁיב לָנוּ אֵת כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ
16 אֹתוֹ׃ וַיְצַוּוּ אֶל־יוֹסֵף לֵאמֹר אָבִיךָ צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר׃

8. *only their little ones . . . they left in the land of Goshen.* Because unable to endure the fatigue of travel to Canaan.

9. *chariots and horsemen.* To protect the procession.

10. *the threshing-floor of Atad.* The place Atad has not been identified.

seven days. This is still the Jewish period of mourning for the dead. The sacred institution of *Shivah* in its essence thus goes back to Patriarchal times.

11. *a grievous mourning.* Or, " an honourable mourning."

Abel-mizraim. Taken popularly to mean, "the mourning of Egypt," *ebel*, meaning " mourning."

beyond Jordan. This cannot mean east of the Jordan, as it is unthinkable that in going to the cave of Machpelah at Hebron the company would take the circuitous route round the Dead Sea. All difficulties disappear when we remember that to Moses and the Israelites in the land of Moab, the words " beyond Jordan " meant *west* of Jordan. This phrase therefore is another incidental confirmation of the Mosaic authorship of Genesis (W. H. Green).

house: only their little ones, and their flocks,
and their herds, they left in the land of Goshen.
9. And there went up with him both chariots
and horsemen: and it was a very great company.
10. And they came to the threshing-floor of Atad,
which is beyond Jordan, and there they lamented
with a very great and sore lamentation: and he
made a mourning for his father seven days. 11.
And when the inhabitants of the land, the Canaan-
ites, saw the mourning in the floor of Atad, they
said, This is a grievous mourning to the Egyptians:
wherefore the name of it was called Abel-Mizraim,
which is beyond Jordan. 12. And his sons did
unto him according as he commanded them:
13. for his sons carried him into the land of Canaan,
and buried him in the cave of the field of Mach-
pelah, which Abraham bought with the field, for
a possession of a buryingplace, of Ephron the
Hittite, before Mamre.

14. And Joseph returned into Egypt, he, and
his brethren, and all that went up with him to
bury his father, after he had buried his father. 15.
And when Joseph's brethren saw that their
father was dead, they said, It may be that Joseph
will hate us, and will fully requite us all the evil
which we did unto him. 16. And they sent a
message unto Joseph, saying, Thy father did
command before he died, saying, 17. So shall ye

15. *it may be that Joseph will hate us.* A notable example of the never-to-be-silenced voice of the guilty conscience.

16. *thy father did command.* An unrecorded message.

17 כֹּה־תֹאמְרוּ לְיוֹסֵף אָנָּא שָׂא נָא לְפֶשַׁע אַחֶיךָ וְחַטָּאתָם
כִּי־רָעָה גְמָלוּךָ וְעַתָּה שָׂא נָא לְפֶשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ
18 וַיֵּבְךְּ יוֹסֵף בְּדַבְּרָם אֵלָיו׃ וַיֵּלְכוּ גַּם־אֶחָיו וַיִּפְּלוּ לְפָנָיו
19 וַיֹּאמְרוּ הִנֶּנּוּ לְךָ לַעֲבָדִים׃ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־
כ תִּירָאוּ כִּי הֲתַחַת אֱלֹהִים אָנִי׃ וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה
אֱלֹהִים חֲשָׁבָהּ לְטֹבָה לְמַעַן עֲשֹׂה כַּיּוֹם הַזֶּה לְהַחֲיֹת
21 עַם־רָב׃ וְעַתָּה אַל־תִּירָאוּ אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת־ שביעי
22 טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם׃ וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם
23 הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וָעֶשֶׂר שָׁנִים׃ וַיַּרְא מפטיר
יוֹסֵף לְאֶפְרַיִם בְּנֵי שִׁלֵּשִׁים גַּם בְּנֵי מָכִיר בֶּן־מְנַשֶּׁה יֻלְּדוּ
24 עַל־בִּרְכֵּי יוֹסֵף׃ וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אָנֹכִי מֵת וֵאלֹהִים

v. 17. ב׳ טעמים v. 23. ס׳ רבתי

17. *the servants of the God of thy father.* Though thy father is dead, the God of thy father liveth (Rashi). They ask for his forgiveness, basing their plea on the claims of brotherhood of Faith. A fine religious appeal.

and Joseph wept. Because of their want of confidence in him.

18. *and his brethren also went.* Having originally sent others on their behalf, see v. 16, they now come in person to plead with Joseph.

behold, we be thy bondmen. Again fulfilling the old dreams, see xxxvii, 6f.

19. It is quite impossible for any man to counteract the Divine plan.

20. *ye meant evil.* Man proposes, but God disposes. "To me it appears that the sale of Joseph was the work of Providence, not only for him who was to be advanced to an exalted station, but also in the benign care that resulted from it for the whole people of Israel. Therefore, Joseph's brethren were not deserving punishment; on the contrary, Joseph repeatedly declares that in whatever

say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. 18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 19. And Joseph said unto them, Fear not: for am I in the place of God? 20. And as for you, ye meant evil against me: but God meant it for good, to bring to pass, as it is this day, to save much people alive.* vii 21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.* m 23. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon Joseph's knees. 24. And Joseph said unto

they had done, they were unwittingly carrying out the design of Providence" (Abarbanel).

to save much people alive. Not only the Egyptians and the children of Israel, but other people who came to Egypt to buy corn in the time of famine.

21. *and spake kindly unto them.* lit. "and he spoke to their heart."

22. *an hundred and ten years.* He survived his father fifty four years. In Egyptian writings, the age of 110 years is spoken of as an ideal lifetime.

23. *Machir.* The most powerful of the clans of Manasseh: see Judg. V, 14.

born upon Joseph's knees. The symbolical act of adoption.

פָּקֹד יִפְקֹד אֶתְכֶם וְהֶעֱלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־
כה הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃ וַיַּשְׁבַּע
יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם
26 וְהַעֲלִתֶם אֶת־עַצְמֹתַי מִזֶּה׃ וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר
שָׁנִים וַיַּחַנְטוּ אֹתוֹ וַיִּישֶׂם בָּאָרוֹן בְּמִצְרָיִם׃

חִזַק

סכום פסוקי דספר בראשית אלף וחמש מאות ושלשים וארבעה.
א״ך ל״ד סימן: וחציו ועל חרבך תחיה: ופרשיותיו י״ב. זה
שמי לעלם סימן: וסדריו מ״ג. גם ברוך יהיה סימן: ופרקיו
נ׳. יי׳ חננו לך קוינו סימן: מניין הפתוחות שלשה וארבעים
והסתומות שמנה וארבעים. הכל תשעים ואחת פרשיות.
צא אתה וכל העם אשר ברגליך סימן:

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24. *brethren.* Not necessarily brothers; near relatives, is the meaning in our context.

will surely visit you. "Will surely remember you."

which he sware. See XXII, 16; XXVI, 3.

25. *and ye shall carry up my bones from hence.* He has faith in the Divine promise to redeem His people. Joseph's bones are to participate in the return to Canaan, and to rest there. The promise was fulfilled; see Exod. XIII, 19, and Josh. XXIV, 32.

26. *coffin.* Heb. *aron.* The same Heb. word is used of the receptacle of the Tables of the Law. This is significant. Judaism preaches respect for human personality as a duty, because man has it in his power to

his brethren, I die: but God will surely visit
you, and bring you up out of this land unto the
land which he sware to Abraham, to Isaac, and
to Jacob. 25. And Joseph took an oath of the
children of Israel, saying, God will surely visit
you, and ye shall carry up my bones from hence.
26. So Joseph died, being an hundred and ten
years old: and they embalmed him, and he was
put in a coffin in Egypt.

become a living embodiment of the Moral Law. The Rabbis tell: The nations wondered why the Children of Israel in their wanderings through the desert, carried with them the bones of Joseph in a similar ark and in the same reverential manner as they did the Tables of the Covenant. "He whose remains are preserved in the one ark," they answered, "loyally obeyed the Divine commands enshrined in the other."

in Egypt. These last words prepare the mind for the new era that awaits Israel in Egypt, and for the eventful story of the Exodus.

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the Synagogue by the congregation exclaiming, חזק חזק ונתחזק, "Be strong, be strong, and let us strengthen one another"—an echo of the words of the ancient warrior, "Be of good courage, and let us play the men, for our people and the cities of our God." (II Samuel, x, 12). *Be strong. i.e.* to carry out the teaching contained in the Book just completed.

The Massoretic Note states the number of verses in Genesis to be 1534; its Sedrahs (*parshiyyoth*) 12; its Sedarim, smaller divisions according to the Triennial Cycle, 43; and its Chapters 50.

For the Lesson from the Prophets, I Kings II, 1–12, *see* The Haftorahs, p. 512.

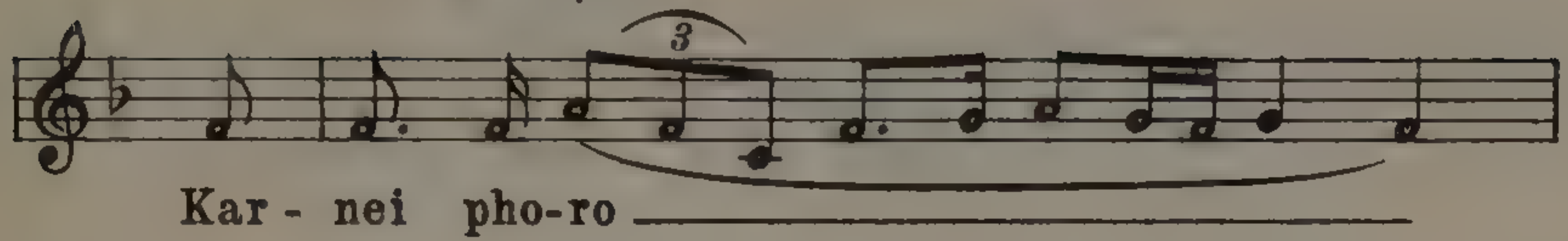
CANTILLATION OF THE TORAH

Arranged by the Revs.
H. MAYEROWITSCH AND G. PRINCE

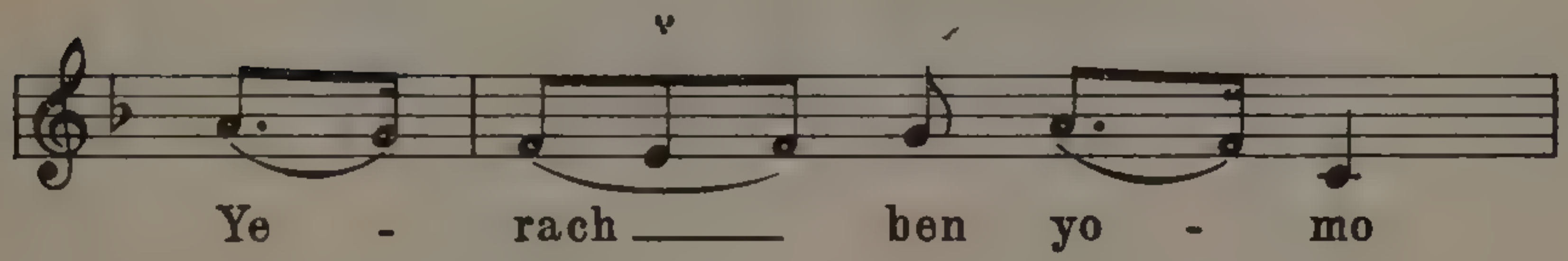
1) *in middle of verse* 2) *at end of verse*

3) *at end of section*

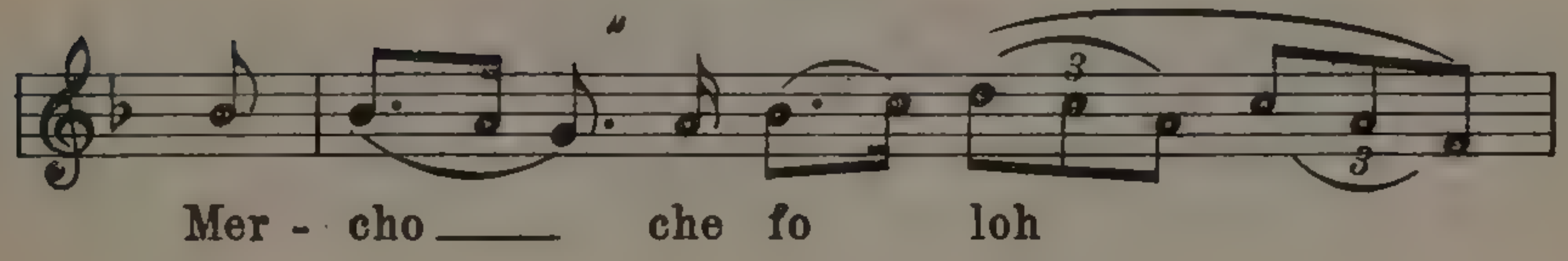
קַרְנֵי פָרָה



יֶרַח־בֶּן־יוֹמוֹ

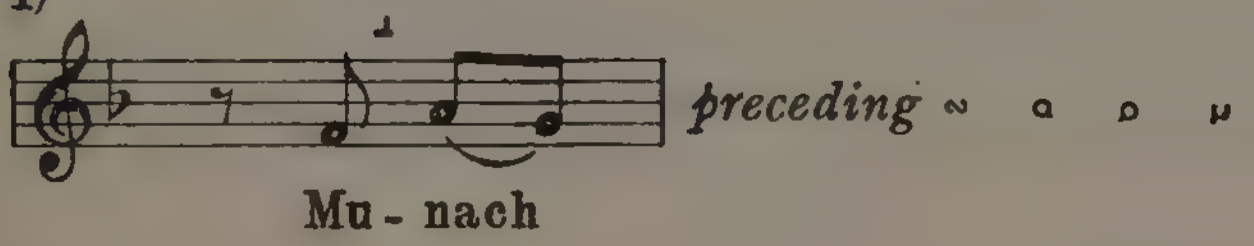


מֵרְכָא־כְפוּלָא



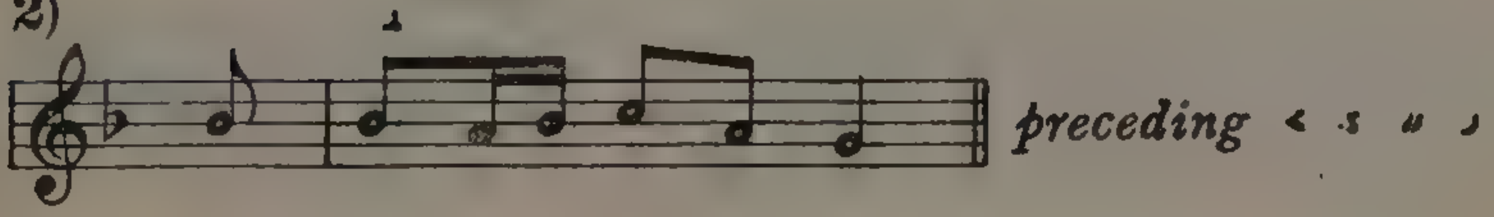
מוּנַח

1)

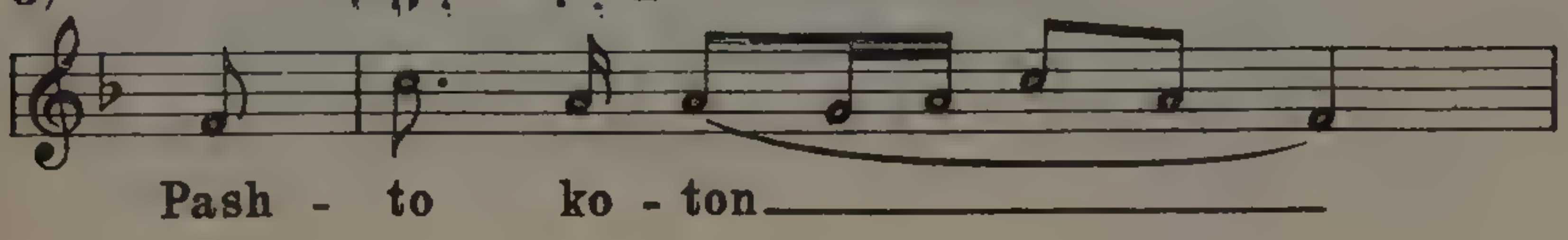


מוּנַח

2)



3) פַּשְׁטָא קָטֹן *When on one word.*



John Bartholomew & Son, Ltd. Edinburgh

סדר ההפטרות

לספר בראשית

THE HAFTORAHS

FOR

THE BOOK OF GENESIS

Before reading the Lesson from the Prophets, the following is said by the Maftir:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words:—

גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

After the Lesson from the Prophets, the Maftir says the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ· כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת· עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

נְגִינוֹת לְהַפְטָרָה

Cantilation of the Prophets

1) *in middle of verse* 2) *at end of verse*

3) *at the end of Haftorah*

סדר הפטרות

הפטרת בראשית

ישעיה מב

ה כֹּה־אָמַ֞ר
הָאֵ֣ל ׀ יְהוָ֗ה בּוֹרֵ֤א הַשָּׁמַ֙יִם֙ וְנ֣וֹטֵיהֶ֔ם רֹקַ֥ע הָאָ֖רֶץ וְצֶאֱצָאֶ֑יהָ
6 נֹתֵ֤ן נְשָׁמָה֙ לָעָ֣ם עָלֶ֔יהָ וְר֖וּחַ לַהֹלְכִ֥ים בָּֽהּ׃ אֲנִ֧י יְהוָ֛ה

The Haftorah (the Heb. term is *haphtarah*, " conclusion "), is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the " Earlier Prophets " (Joshua, Judges, Samuel and Kings) or from the " Later Prophets " (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But whatever be the exact origin of the Haftorah there is always some similarity between the Sedrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sedrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

THE HAFTORAHS

Or the Lessons from the Prophets

I. BERESHITH

Isaiah XLII, 5–XLIII, 10

Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6.

BERESHITH

Isaiah XLII, 5–XLIII, 10. Israel's Destiny

The connection between the Sedrah and the Prophetical Lesson is found in the opening words of the Haftorah (v. 5) which speak of God as the Creator of Heaven and Earth. The first chapters of Genesis, after describing the Creation, recount the growth of sin and violence among the children of men. The Prophet, likewise, proclaims the omnipotence and sovereignity of the Creator of the Universe, and proceeds to declare unto Israel its mission to rescue the world from moral degeneracy.

These chapters are taken from the second portion of the Book of Isaiah. This part of the Book of Isaiah is sometimes called "The Prophecy of Restoration." It is addressed to the Jews in Babylon who had been deported from Judaea, after the first destruction of Jerusalem in the year 586 B.C.E., and who were longing for the day when they would be free to return to the Holy Land and Holy City. During the years of weary waiting, the Prophet consoles his suffering brethren by setting before them the sublime mission of Israel: God had called Israel to be His witness before all peoples, to be "a light unto the nations," and to point the way of righteousness and salvation to all the children of men.

5–9. God promises Israel, the "Servant of the Lord," Divine aid in the achievement of his sacred task.

קְרָאתִיךָ בְצֶדֶק וְאַחְזֵק בְּיָדֶךָ וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם
7 לְאוֹר גּוֹיִם׃ לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אַסִּיר
8 מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ׃ אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי
9 לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃ הָרִאשֹׁנוֹת הִנֵּה־בָאוּ
וַחֲדָשׁוֹת אֲנִי מַגִּיד בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיעַ אֶתְכֶם׃
י שִׁירוּ לַיהוָה שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם
11 וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם׃ יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֵׁב
12 קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ הָרִים יִצְוָחוּ׃ יָשִׂימוּ לַיהוָה

6. *in righteousness. i.e.* for My righteous purpose; I will strengthen thee ("hold thy hand") to accomplish thy destiny ("to be a light unto the nations").

a covenant of the people. Or, "a covenant to mankind." The knowledge of God and practice of righteousness which it is Israel's mission to spread will, when consummated, bind all peoples together in a covenant of peace (Kimchi). All the Prophets preach the moral unity of mankind.

a light of the nations. Better, "*unto the nations.*"

7. *to open the blind eyes.* To enlighten those who are blind to the truth, to free those who are in spiritual bondage.

8. *my name.* The name *Adonay* conveys the unique reality, and the power to confer reality, of the Divine Being. This "glory" would be forfeited if His predictions should fail (Cheyne).

9. *former things are come to pass.* Former events, like the victories of Cyrus, have taken place in accordance with the utterances of the Prophets. Now, as surely, these new prophecies of the exaltation of the Servant of the Lord, through these victories, shall likewise come to pass.

Cyrus, the creator of the Persian Empire, is one of the great men is history. Whether as king, general or statesman, he has no superior among the rulers of the Orient. To the Greeks he appeared the ideal king; and in Israel the Prophets hailed him as God's Anointed, as the chosen Agent for the ending of idolatry and tyranny among the nations. In the year 549, before the Common Era, he became king of the Medes, and when in 538 he conquered Babylon, he was master of Western Asia. Cyrus perceived the value of

I the Lord have called thee in righteousness, and
will hold thine hand, and will keep thee, and give
thee for a covenant of the people, for a light of the
nations; 7. to open the blind eyes, to bring out
the prisoners from the dungeon, and them that
sit in darkness out of the prison house. 8. I am
the Lord; that is my name: and my glory will I
not give to another, neither my praise unto graven
images. 9. Behold, the former things are come to
pass, and new things do I declare: before they
spring forth I tell you of them.

10. Sing unto the Lord a new song, and his
praise from the end of the earth; ye that go down
to the sea, and all that is therein, the isles, and
the inhabitants thereof. 11. Let the wilderness
and the cities thereof lift up their voice, the villages
that Kedar doth inhabit; let the inhabitants of
Sela sing, let them shout from the top of the
mountains. 12. Let them give glory unto the

Jewish gratitude and loyalty, and one of his first acts was a proclamation to the Jewish exiles in Babylon, granting them the right to return to Jerusalem and rebuild the Temple. This "Cyrus Declaration" is preserved in the last verse of the last book of the Hebrew Bible, II Chronicles, XXXVI, 23.

10–13. Hymn of Praise to God, because of the restoration of Israel, which the Prophet foretells (Ibn Ezra); also because of the glad tidings that a Servant-People has been Divinely chosen to carry God's message to mankind. Therefore, all peoples will unite in this song—even all Nature is here figuratively represented as sharing in the rejoicing at the glorious news (Kimchi).

10. *new song.* "A song of a kind which has not before been heard, concerning new events of a kind never before displayed" (R. Levy).

11. *ashamed.* Put to shame.

13 כָּבוֹד וּתְהִלָּתוֹ בָּאִיִּים יַגִּידוּ׃ יְהוָה כַּגִּבּוֹר יֵצֵא כְּאִישׁ
מִלְחָמוֹת יָעִיר קִנְאָה יָרִיעַ אַף־יַצְרִיחַ עַל־אֹיְבָיו יִתְגַּבָּר׃
14 הֶחֱשֵׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפָּק כַּיּוֹלֵדָה אֶפְעֶה אֶשֹּׁם
טו וְאֶשְׁאַף יָחַד׃ אַחֲרִיב הָרִים וּגְבָעוֹת וְכָל־עֶשְׂבָּם אוֹבִישׁ
16 וְשַׂמְתִּי נְהָרוֹת לָאִיִּים וַאֲגַמִּים אוֹבִישׁ׃ וְהוֹלַכְתִּי עִוְרִים
בְּדֶרֶךְ לֹא יָדָעוּ בִּנְתִיבוֹת לֹא־יָדְעוּ אַדְרִיכֵם אָשִׂים מַחְשָׁךְ
לִפְנֵיהֶם לָאוֹר וּמַעֲקַשִּׁים לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתִם
17 וְלֹא עֲזַבְתִּים׃ נָסֹגוּ אָחוֹר יֵבֹשׁוּ בֹשֶׁת הַבֹּטְחִים בַּפָּסֶל
18 הָאֹמְרִים לְמַסֵּכָה אַתֶּם אֱלֹהֵינוּ׃ הַחֵרְשִׁים שְׁמָעוּ
19 וְהַעִוְרִים הַבִּיטוּ לִרְאוֹת׃ מִי עִוֵּר כִּי אִם־עַבְדִּי וְחֵרֵשׁ
כְּמַלְאָכִי אֶשְׁלָח מִי עִוֵּר כִּמְשֻׁלָּם וְעִוֵּר כְּעֶבֶד יְהוָה׃
כ 21 רָאִית רַבּוֹת וְלֹא תִשְׁמֹר פָּקוֹחַ אָזְנַיִם וְלֹא יִשְׁמָע׃ יְהוָה

v. 16. קמץ בז״ק v. 20. ראות קרי

13. There are obstacles to the consummation of the great events foretold, but God will manifest His power to remove them.

zeal. lit. " jealousy," *i.e.* ardour of battle, against heathen gods after whom His people had gone astray.

cry. Shout aloud, according to the manner of warriors in battle (Kimchi).

14–17. Are a continuation of v. 1–9. They are full of bold anthropomorphisms.

14. *I have long time holden my peace.* Perhaps at Israel's sufferings, and the desolation of the Holy Land. Now shall God's power be manifest. The scales will fall from the eyes of those who are spiritually blind.

cry. Burst the bonds of restraint.

18–21. The Restoration would offer Israel the opportunity of beginning its Divinely appointed work. But how great is the contrast between the ideal Israel and the real! Israel's mission should begin with Israel.

19. *at peace.* " Whole-hearted " (AJ). The meaning of the verse is, " Who is blind but he who should be My servant . . . who is deaf but he who should be whole-hearted with Me."

Lord, and declare his praise in the islands. 13.
The Lord shall go forth as a mighty man; he shall
stir up zeal like a man of war: he shall cry, yea,
he shall shout aloud; he shall do mightily against
his enemies.

14. I have long time holden my peace; I have
been still, and refrained myself: now will I cry
out like a travailing woman; I will gasp and pant
together. 15. I will make waste mountains and
hills, and dry up all their herbs; and I will make
the rivers islands, and will dry up the pools. 16.
And I will bring the blind by a way that they
know not; in paths that they know not will I lead
them: I will make darkness light before them,
and crooked places straight. These things will I
do, and will not forbear. 17. They shall be turned
back, they shall be greatly ashamed, that trust in
graven images, that say unto molten images, Ye
are our gods.

18. Hear, ye deaf; and look, ye blind, that ye
may see. 19. Who is blind, but my servant? or
deaf, as my messenger that I send? who is blind
as he that is at peace with me, and blind as the
Lord's servant? 20. Thou seest many things, but
thou observest not; his ears are open, but he
heareth not. 21. It pleased the Lord, for his

20. So many wondrous happenings in Israel's history should have opened the eyes of the soul.

21. *it pleased the Lord.* God sent His messengers to proclaim His Teaching, and to render His Torah great and glorious, by making it effective amongst all nations.

22 חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃ וְהוּא עַם־בָּזוּז (כאן מסיימין הספרדים)
וְשָׁסוּי הָפֵחַ בַּחוּרִים כֻּלָּם וּבְבָתֵּי כְלָאִים הָחְבָּאוּ הָיוּ לָבַז
23 וְאֵין מַצִּיל מְשִׁסָּה וְאֵין־אֹמֵר הָשַׁב׃ מִי בָכֶם יַאֲזִין זֹאת
24 יַקְשִׁב וְיִשְׁמַע לְאָחוֹר׃ מִי־נָתַן לִמְשׁוֹסָּה יַעֲקֹב וְיִשְׂרָאֵל
לְבֹזְזִים הֲלוֹא יְהוָה זוּ חָטָאנוּ לוֹ וְלֹא־אָבוּ בִדְרָכָיו הָלוֹךְ
כה וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ׃ וַיִּשְׁפֹּךְ עָלָיו חֵמָה אַפּוֹ וֶעֱזוּז
מִלְחָמָה וַתְּלַהֲטֵהוּ מִסָּבִיב וְלֹא יָדָע וַתִּבְעַר־בּוֹ וְלֹא־
יָשִׂים עַל־לֵב׃

מג א וְעַתָּה כֹּה־אָמַר יְהוָה בֹּרַאֲךָ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל אַל־
2 תִּירָא כִּי גְאַלְתִּיךָ קָרָאתִי בְשִׁמְךָ לִי־אָתָּה׃ כִּי־תַעֲבֹר
בַּמַּיִם אִתְּךָ־אָנִי וּבַנְּהָרוֹת לֹא יִשְׁטְפוּךָ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ
3 לֹא תִכָּוֶה וְלֶהָבָה לֹא תִבְעַר־בָּךְ׃ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ

קמץ בז״ק v. 9. 19. הפט׳ v. 21.

22–25. How is the pitiable plight of Israel, the homelessness and bondage of the Exile, to be reconciled with the assertion of God's power? Israel's sufferings are due to disobedience and rebellion. He rebukes Israel's insensibility to God's message, and urges a better understanding of the significance of God's dealings with Israel. Israel's disasters are a moral discipline leading to the purification and deliverance of His chastened People.

Chapter XLIII, 1–10. Israel, God's Witness

1. *I have redeemed.* The perfect tense of the verbs is used to express the certainty of this future event. This is called the "Prophetic perfect"; the Prophet is so confident that the Divine promise will be fulfilled, that he describes the future event as if it had already been seen or heard by him. Thus, the Prophet does not say, "Babylon will fall," but, "Fallen is Babylon"—he sees it as a heap of ruins,

righteousness' sake, to make the teaching great and glorious. (*Sephardim conclude here.*)

22. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.
23. Who is there among you that will give ear to this? that will hearken and hear for the time to come? 24. Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord? he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law. 25. Therefore he poured upon him the fury of his anger, and the strength of battle; and it set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

43 1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3. For I am the Lord thy God, the Holy One of Israel, thy saviour; I have

2. What a marvellous summary of Jewish history since the Exile!

3. *thy ransom.* The Prophet foresees the impending downfall of the Egyptian lands (*Seba* is identified by some as a place on the African side of the Red Sea) before the

קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כָפְרְךָ מִצְרַיִם כּוּשׁ וּסְבָא
4 תַּחְתֶּיךָ׃ מֵאֲשֶׁר יָקַרְתָּ בְעֵינַי נִכְבַּדְתָּ וַאֲנִי אֲהַבְתִּיךָ וְאֶתֵּן
ה אָדָם תַּחְתֶּיךָ וּלְאֻמִּים תַּחַת נַפְשֶׁךָ׃ אַל־תִּירָא כִּי־אִתְּךָ
6 אָנִי מִמִּזְרָח אָבִיא זַרְעֶךָ וּמִמַּעֲרָב אֲקַבְּצֶךָּ׃ אֹמַר לַצָּפוֹן
תֵּנִי וּלְתֵימָן אַל־תִּכְלָאִי הָבִיאִי בָנַי מֵרָחוֹק וּבְנוֹתַי מִקְצֵה
7 הָאָרֶץ׃ כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־
8 עֲשִׂיתִיו׃ הוֹצִיא עַם־עִוֵּר וְעֵינַיִם יֵשׁ וְחֵרְשִׁים וְאָזְנַיִם לָמוֹ׃
9 כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וְיֵאָסְפוּ לְאֻמִּים מִי בָהֶם יַגִּיד זֹאת
וְרִאשֹׁנוֹת יַשְׁמִעֻנוּ יִתְּנוּ עֵדֵיהֶם וְיִצְדָּקוּ וְיִשְׁמְעוּ וְיֹאמְרוּ
י אֱמֶת׃ אַתֶּם עֵדַי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן

v. 9. קמץ בז״ק

Persian arms (Cambyses, son of Cyrus, was the actual conqueror). Accordingly, the acquisition of these new territories is described as the equivalent (the "ransom") to Persia for the emancipation of the exiled Jews (Ibn Ezra).

4. *men.* Israel's ransom is paid not in gold, but in whole nations.

5–7. The Jewish Dispersion is now known to have been more wide-spread than was formerly believed. Israel's scattered sons shall, however, not be lost, but shall be in-gathered from all parts of the earth.

8–10. The nations and the Servant are summoned to God's judgment throne.

8. *bring forth.* Even if many are unaware of the full significance of their history, Israel is nevertheless a competent witness to the bare external facts; it has *heard* the predictions and *seen* them fulfilled (Skinner).

9. *former things.* *i.e.* past events in Israel's history which had been announced by Prophets before they occurred. If foreign nations can make such claims, let them bring forth their witnesses to support ("justify") them. They cannot; but Israel can testify to God's rule in history, and His sovereignty over the world. Therefore once again,

given Egypt as thy ransom, Ethiopia and Seba
for thee. 4. Since thou hast been precious in
my sight, and honourable, and I have loved thee;
therefore will I give men for thee, and peoples
for thy life. 5. Fear not; for I am with thee:
I will bring thy seed from the east, and gather
thee from the west; 6. I will say to the north,
Give up; and to the south, Keep not back;
bring my sons from far, and my daughters from
the end of the earth; 7. every one that is called
by my name, and whom I have created for my
glory; I have formed him; yea, I have made him.
8. Bring forth the blind people that have eyes,
and the deaf that have ears. 9. Let all the nations
be gathered together, and let the peoples be
assembled: who among them can declare this,
and shew us former things? let them bring their
witnesses that they may be justified: or let them
hear, and say, It is truth. 10. Ye are my witnesses,
saith the Lord, and my servant whom I have

10. *Ye are my witnesses.* Israel's high vocation as God's witnesses, to the end that every succeeding generation shall "know, understand and believe" in Him as the One Creator of the Universe and only Saviour of men and nations.

"Israel's 'Heroic History,' as Manasseh ben Israel called it, is in truth never-ending. Each Jew and each Jewess is making his or her mark, or his or her stain, upon the wonderful unfinished history of the Jews, the history which Herder called the greatest poem of all time. *Ye are my witnesses, saith the Lord.* Loyal and steadfast witnesses is it, or self-seeking and suborned ones? A witness of some sort every Jew born is bound to be. He must fulfil his mission, and through good report and through evil report, he must add his item of evidence to the record" (Katie Magnus).

תֵּֽדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּֽי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל
וְאַחֲרַי לֹא יִהְיֶֽה׃

הפטרת נח

ישעיה נד

נד א רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּֽי־
2 רַבִּים בְּנֵֽי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָֽה׃ הַרְחִיבִי ׀
מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי
3 מֵֽיתָרַיִךְ וִיתֵדֹתַיִךְ חַזֵּֽקִי׃ כִּֽי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ
4 גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִֽׁיבוּ׃ אַל־תִּֽירְאִי כִּֽי־לֹא
תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּֽי־לֹא תַחְפִּירִי כִּי בֹשֶׁת עֲלוּמַיִךְ

v. 3. מלא ו׳ ibid. קמץ בז״ק v. 4. קמץ בז״ק

NOACH

Isaiah LIV–LV, 5

The Haftorah, like the preceding one, forms a portion of the glowing prophetic Rhapsody, "Israel Redeemed," which is the main theme of the second half of the Book of Isaiah.

The reference in v. 9 to "the waters of Noah," provides a literal connection with the Sedrah. But the connection is deeper. The Flood was apparently an act of destruction; yet, by wiping out a corrupt world, it paved the way for a new humanity. So Israel's Exile. From its suffering, declares the Prophet, Israel is issuing stronger in loyalty to God and in the conception of his vocation. Again, God's covenant with Noah ("I will establish My covenant with you . . . neither shall there be any more flood to destroy the earth") is paralleled by the "Covenant of Peace" into which, in God's everlasting mercy, Israel now enters.

Chapter LIV. Jerusalem Rebuilt

1. *more are the children.* Zion's cities shall be repopulated; Jerusalem desolate was like a woman forsaken. Now with her exiles returned, she is like the wife re-united with husband and children.

chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me.

II. NOACH

Isaiah LIV–LV, 5

54 1. Sing, O barren, thou that didst not bear;
break forth into singing, and cry aloud, thou
that didst not travail with child: for more are
the children of the desolate than the children of
the married wife, saith the Lord. 2. Enlarge the
place of thy tent, and let them stretch forth the
curtains of thine habitations; spare not: lengthen
thy cords, and strengthen thy stakes. 3. For thou
shalt spread abroad on the right hand and on
the left; and thy seed shall possess the nations,
and make the desolate cities to be inhabited.
4. Fear not; for thou shalt not be ashamed:
neither be thou confounded; for thou shalt not

2. *enlarge.* Because of the increase of her children, *i.e.* Zion's population.

tent. *i.e.* Jerusalem.

thine habitations. The other cities of Israel. All of Zion's children who have become estranged from her, wherever they may be dispersed, shall renew their allegiance and return to her leading.

3. *possess.* *i.e.* dispossess those of alien race who have occupied the desolate Jewish cities during the Exile.

4. *the shame of thy youth.* The defeats and humiliations in Israel's earlier history.

thy widowhood. *i.e.* the Exile, when God, "Zion's husband," seemed to have withdrawn from her. "Widowhood" has a wider significance than in ordinary English, being used to denote a woman abandoned by her husband.

ה תִשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־עוֹד׃ כִּי בֹעֲלַיִךְ
עֹשַׂיִךְ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־
6 הָאָרֶץ יִקָּרֵא׃ כִּי־כְאִשָּׁה עֲזוּבָה וַעֲצוּבַת רוּחַ קְרָאָךְ
7 יְהוָה וְאֵשֶׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהָיִךְ׃ בְּרֶגַע קָטֹן
8 עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃ בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי
פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ יְהוָה׃
9 כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד
י עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְּצֹף עָלַיִךְ וּמִגְּעָר־בָּךְ׃ כִּי הֶהָרִים
יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית
11 שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה׃ * עֲנִיָּה סֹעֲרָה — כאן מסיימין הספרדים
לֹא נֻחָמָה הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ וִיסַדְתִּיךְ
12 בַּסַּפִּירִים׃ וְשַׂמְתִּי כַּדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח
13 וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃ וְכָל־בָּנַיִךְ לִמּוּדֵי יְהוָה וְרַב

כ״ד v. 8. כ״א כמי

6. *even a wife of youth, when she is cast off.* Better, "*And a wife of youth, can she be rejected?*" (AJ).

7–8. God's anger is but momentary; cf. Psalm xxx, 5. Although the years of the Exile seemed interminably long, they will prove but a brief space in the vast sweep of Israel's history.

9–10. Yet another utterance of comfort.

9. *for this.* *i.e.* the Exile and the comfort. The Exile is compared to the Flood; and the comfort, to the Divine promise that the Flood should never again occur.

11–17. Outer and Inner Splendour of Zion

13. *all thy children shall be taught of the Lord.* Or, "disciples of the Lord"; or, "shall study the law of the Lord" (Gaster). Zion's peace will be based not on armed force, but on the God-fearing lives of all its inhabitants. In some ancient manuscripts it seems the second word for "thy children" (*banayich*) in this verse was read as *bonayich*, "thy builders." In other words, the children of a

be put to shame: for thou shalt forget the shame of
thy youth, and the reproach of thy widowhood
shalt thou remember no more. 5. For thy Maker
is thine husband; the Lord of hosts is his name:
and the Holy One of Israel is thy redeemer:
the God of the whole earth shall he be called.
6. For the Lord hath called thee as a wife forsaken
and grieved in spirit, even a wife of youth, when
she is cast off, saith thy God. 7. For a small
moment have I forsaken thee; but with great
mercies will I gather thee. 8. In a little wrath
I hid my face from thee for a moment; but with
everlasting kindness will I have mercy on thee,
saith the Lord thy redeemer. 9. For this is as
the waters of Noah unto me: for as I have sworn
that the waters of Noah should no more go
over the earth, so have I sworn that I would not
be wroth with thee, nor rebuke thee. 10. For the
mountains shall depart, and the hills be removed;
but my kindness shall not depart from thee,
neither shall my covenant of peace be removed,
saith the Lord that hath mercy on thee.
(*Sephardim conclude here.*)

11. O thou afflicted, tossed with tempest, and not
comforted, behold, I will set thy stones in fair
colours, and lay thy foundations with sapphires.
12. And I will make thy pinnacles of rubies, and
thy gates of carbuncles, and all thy border of
pleasant stones. 13. And all thy children shall
be taught of the Lord; and great shall be the

nation are the builders of its future. And every Jewish child must be reared to become such a builder of his People's better future; every Jewish child must be fortified by a

14 שְׁלוֹם בָּנָיִךְ׃ בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי
טו וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃ הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי
16 מִי־גָר אִתָּךְ עָלַיִךְ יִפּוֹל׃ הִן אָנֹכִי בָּרָאתִי חָרָשׁ נֹפֵחַ
בְּאֵשׁ פֶּחָם וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי בָּרָאתִי מַשְׁחִית
17 לְחַבֵּל׃ כָּל־כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח וְכָל־לָשׁוֹן תָּקוּם־
אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם
מֵאִתִּי נְאֻם־יְהוָה׃

נה א הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ
וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃
2 לָמָּה תִשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה
שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ־טוֹב וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם׃
3 הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה

v. 16. הנה ק   v. 17. קמץ בז״ק

knowledge of Judaism and trained for a life of beneficence for Israel and humanity. This verse ("All thy children shall be taught of the Lord,") is an important landmark in the history of civilisation. In obedience to it, Israel led the way in universal education. Thus, in his *History of the World* H. G. Wells records, " The Jewish religion, because it was a literature-sustained religion, led to the first efforts to provide elementary instruction for all the children of the community."

14. *be thou far from oppression.* Be steadfast in righteousness, and panic (" terror ") shall not touch thee. The discharge of duty is a great moral tonic.

15. *not by me.* All those who now stir up strife with thee shall shatter themselves against thee.

17. Israel's vindication in history is assured: neither might nor malice can destroy the Servant of the Lord.

condemn. Overthrow in argument.

this. *i.e.* no weapon forged against Israel shall succeed.

the servants. The worshippers.

their righteousness which is of me. " Their due reward from me " (AJ). צדקה means both " righteousness " (*i.e.* holiness of life in the individual) and " victory " (*i.e.* the triumph of right in the world).

peace of thy children. 14. In righteousness shalt
thou be established : be thou far from oppression,
for thou shalt not fear ; and from terror, for it
shall not come near thee. 15. Behold, they may
stir up strife, but not by me : whosoever shall
stir up strife against thee shall fall because of
thee. 16. Behold, I have created the smith
that bloweth the fire of coals, and bringeth forth
a weapon for his work ; and I have created the
waster to destroy. 17. No weapon that is formed
against thee shall prosper ; and every tongue
that shall rise against thee in judgement thou shalt
condemn. This is the heritage of the servants
of the Lord, and their righteousness which is
of me, saith the Lord.
55 1. Ho, every one that thirsteth, come ye to the
waters, and he that hath no money ; come ye,
buy, and eat ; yea, come, buy wine and milk
without money and without price. 2. Wherefore
do ye spend money for that which is not bread ?
and your earnings for that which satisfieth not ?
hearken diligently unto me, and eat ye that
which is good, and let your soul delight itself in

CHAPTER LV. THE RETURN TO ZION SHOULD ALSO BE A RETURN TO GOD

1. A call to rich and poor alike to participate in the blessings of the new era, by coming to the source whence the knowledge of duty springs—the word of God. The cry is like that of the water-carrier in Eastern cities, and blessings are expressed in Oriental imagery, in terms of quickening water, nourishing milk, and gladdening wine. " One cannot fail to perceive the note of wistfulness in the appeal, suggestive of the dread of an unspeakable disappointment " (Elmslie and Skinner).

4 לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים׃ הֵן עֵד לְאוּמִּים
ה נְתַתִּיו נָגִיד וּמְצַוֵּה לְאֻמִּים׃ הֵן גּוֹי לֹא־תֵדַע תִּקְרָא וְגוֹי
לֹא־יְדָעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל
6 כִּי פֵאֲרָךְ׃

הפטרת לך לך

ישעיה מ

27 לָמָּה תֹאמַר יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתְּרָה
28 דַרְכִּי מֵיְהוָה וּמֵאֱלֹהַי מִשְׁפָּטִי יַעֲבוֹר׃ הֲלוֹא יָדַעְתָּ אִם־
לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם ׀ יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא

2. Why spend time and labour and money on material pursuits that cannot in the end satisfy the soul created for holiness and righteousness?

fatness. Spiritual well-being. Its contrast is, "leanness of soul," Ps. CVI, 15.

3. *the sure mercies of David.* The new covenant shall be the fulfilment of the promise that the Davidic Kingdom would endure (II Sam. VIII, 8–16).

4. *I have given him.* David or the representative of David's family. Zerubbabel, the leader of the returning exiles, was a descendant of David.

5. *thou shalt call.* A return to the description of the unconscious influence which Israel's loyalty to his Divinely-appointed mission is sure to effect.

LECH LECHA

Isaiah XL, 27–XLI, 16

The Sedrah opens with the call of Abraham, and the Divine bidding, "Be thou a blessing" unto all the families of the earth. Such likewise declares the great Prophet of Consolation is the Divine charge to the Children of Abraham. Israel, suffering in Exile, might well despair of the fulfilment

fatness. 3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. 4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. 5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

III. LECH LECHA

Isaiah XL, 27–XLI, 16

27. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgement is passed away from my God? 28. Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the

of that Divine promise, nay, even of God's remembrance of that promise. The Prophet here stills such questionings. In God, Israel has the source of inexhaustible strength. The everlasting God will not fail to carry through His great purposes for mankind through Israel His servant, the child of "Abraham, My friend."

27. *my way is hid.* "My lot is unnoticed by God. He passes over my right to be protected from intolerable oppression," such is the despairing complaint of many in the Exile. Israel fears that it is forgotten by God.

28. Gives the answer of the Prophet.

everlasting God. The God of eternity.

no searching of his understanding. He therefore must have good reason for delaying the Redemption.

29 יִיעַף וְלֹא יִיגָע אֵין חֵקֶר לִתְבוּנָתוֹ׃ נֹתֵן לַיָּעֵף כֹּחַ וּלְאֵין
ל אוֹנִים עָצְמָה יַרְבֶּה׃ וְיִעֲפוּ נְעָרִים וְיִגָעוּ וּבַחוּרִים כָּשׁוֹל
31 יִכָּשֵׁלוּ׃ וְקוֹיֵ יְהוָה יַחֲלִיפוּ כֹחַ יַעֲלוּ אֵבֶר כַּנְּשָׁרִים יָרוּצוּ
וְלֹא יִיגָעוּ יֵלְכוּ וְלֹא יִיעָפוּ׃

מא

א הַחֲרִישׁוּ אֵלַי אִיִּים וּלְאֻמִּים יַחֲלִיפוּ כֹחַ יִגְּשׁוּ אָז יְדַבֵּרוּ
2 יַחְדָּו לַמִּשְׁפָּט נִקְרָבָה׃ מִי הֵעִיר מִמִּזְרָח צֶדֶק יִקְרָאֵהוּ
לְרַגְלוֹ יִתֵּן לְפָנָיו גּוֹיִם וּמְלָכִים יַרְדְּ יִתֵּן כֶּעָפָר חַרְבּוֹ כְּקַשׁ
3 נִדָּף קַשְׁתּוֹ׃ יִרְדְּפֵם יַעֲבוֹר שָׁלוֹם אֹרַח בְּרַגְלָיו לֹא יָבוֹא׃
4 מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי יְהוָה רִאשׁוֹן
ה וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃ רָאוּ אִיִּים וְיִירָאוּ קְצוֹת הָאָרֶץ
6 יֶחֱרָדוּ קָרְבוּ וַיֶּאֱתָיוּן׃ אִישׁ אֶת־רֵעֵהוּ יַעְזֹרוּ וּלְאָחִיו יֹאמַר
7 חֲזָק׃ וַיְחַזֵּק חָרָשׁ אֶת־צֹרֵף מַחֲלִיק פַּטִּישׁ אֶת־הוֹלֶם

v. 7. כצ״ל

30. *even the youths.* "And though youths." (AJ).

31. *they that wait.* They who hope in the Lord are borne aloft on wings of faith above all earthly cares. The phrases "mount up with wings as eagles," "run," and "walk" do not form an anti-climax. Under a wave of enthusiasm we are all capable of an isolated act of heroism, *i.e.* to "soar" or "to run" for a time. It is far harder to follow the monotonous round of everyday duty when the vision has faded and the splendour seems gone, undeterred by trials and hindrances, meeting them in the spirit of faith and conquering them by steadfastness. This is the achievement of those who "wait upon the Lord." Day by day, they shall renew their strength.

Chapter XLI. God, Israel and the Heathens

1–5. A summons to the nations to assemble for a process at law before the tribunal of the Almighty.

1. *islands.* Habitable lands.

renew their strength. Pluck up courage to speak.

2. *who hath raised up one from the east.* Since Ibn Ezra,

ends of the earth, fainteth not, neither is weary;
there is no searching of his understanding. 29. He
giveth power to the faint; and to him that hath
no might he increaseth strength. 30. Even the
youths shall faint and be weary, and the young
men shall utterly fall: 31. but they that wait upon
the Lord shall renew their strength; they shall
mount up with wings as eagles; they shall run,
and not be weary; they shall walk, and not
faint.

41 1. Keep silence before me, O islands; and let
the peoples renew their strength: let them come
near; then let them speak: let us come near
together to judgement. 2. Who hath raised up
one from the east, whom righteousness meeteth
whithersoever he goeth? he giveth nations before
him, and maketh him rule over kings; he maketh
as the dust their sword, as the driven stubble
their bow. 3. He pursueth them, and passeth
on safely; even by a way that he had not gone
with his feet. 4. Who hath wrought and done it,
calling the generations from the beginning?
I the Lord, the first, and with the last, I am he.
5. The isles saw, and feared; the ends of the earth

it has been recognized that this refers to Cyrus. In the victorious career of this magnanimous conqueror and Liberator which had at that time commenced, the Prophet beheld the instrument of God for the release of Israel from Exile.

righteousness meeteth whithersoever he goeth. Better, "*at whose steps victory attendeth*" (AJ).

3. *by a way that . . . feet.* Or, "the way with his feet he treadeth not," *i.e.* so swift is his victorious progress that he seems scarcely to touch the ground, but to fly over it.

4. *calling the generations.* Better, *He that called the*

פַּעַם אֹמֵר לַדֶּבֶק טוֹב הוּא וַיְחַזְּקֵהוּ בְמַסְמְרִים לֹא יִמּוֹט׃
8 וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע
9 אַבְרָהָם אֹהֲבִי׃ אֲשֶׁר הֶחֱזַקְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ
קְרָאתִיךָ וָאֹמַר לְךָ עַבְדִּי־אַתָּה בְּחַרְתִּיךָ וְלֹא מְאַסְתִּיךָ׃
י אַל־תִּירָא כִּי־עִמְּךָ אָנִי אַל־תִּשְׁתָּע כִּי־אֲנִי אֱלֹהֶיךָ אִמַּצְתִּיךָ
11 אַף־עֲזַרְתִּיךָ אַף־תְּמַכְתִּיךָ בִּימִין צִדְקִי׃ הֵן יֵבֹשׁוּ וְיִכָּלְמוּ
כֹּל הַנֶּחֱרִים בָּךְ יִהְיוּ כְאַיִן וְיֹאבְדוּ אַנְשֵׁי רִיבֶךָ׃
12 תְּבַקְשֵׁם וְלֹא תִמְצָאֵם אַנְשֵׁי מַצֻּתֶךָ יִהְיוּ כְאַיִן וּכְאֶפֶס
13 אַנְשֵׁי מִלְחַמְתֶּךָ׃ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ מַחֲזִיק יְמִינֶךָ
14 הָאֹמֵר לְךָ אַל־תִּירָא אֲנִי עֲזַרְתִּיךָ׃ אַל־תִּירְאִי תּוֹלַעַת
יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־יְהוָה וְגֹאֲלֵךְ קְדוֹשׁ
טו יִשְׂרָאֵל׃ הִנֵּה שַׂמְתִּיךְ לְמוֹרַג חָרוּץ חָדָשׁ בַּעַל פִּיפִיּוֹת
16 תָּדוּשׁ הָרִים וְתָדֹק וּגְבָעוֹת כַּמֹּץ תָּשִׂים׃ תִּזְרֵם וְרוּחַ

generations from the beginning" (AJ), *i.e.* He who from the first knew all future times and events, and summons each to appear at its right moment. This verse is one of the sublimest in the Bible: "Human history is the thought of God," the "counsel" of the Almighty. God is "the First and the Last," initiating all movements—calling the generations from the beginning—and bringing them to a close. Prediction and fulfilment are thus manifestations of His universal Wisdom and Power (Davidson).

5. *the isles saw.* These victories of Cyrus.

6–7. The nations thereupon frantically set themselves to the fashioning of new and strong idols to deliver them from the conqueror.

8–14. In contrast to these other nations, Israel is the Servant of God, and need not fear.

8. *my servant.* My worshipper.

my friend. Or, "who loved me." Abraham was not merely passively but actively the "friend of God." His love was obedience. This striking title recurs in II Chron. xx, 7.

trembled: they drew near, and came. 6. They helped every one his neighbour; and every one said to his brother, Be of good courage. 7. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good: and he fastened it with nails, that it should not be moved.

8. But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend; 9. thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; 10. fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. 11. Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. 12. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought. 13. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. 14. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy

9. *ends of the earth.* Ur of the Chaldees.
10. *dismayed.* lit. "gaze not anxiously around you."
right hand of my righteousness. Better, "*My victorious right hand*" (AJ).

תִּשָּׂאֵם וּסְעָרָה תָּפִיץ אֹתָם וְאַתָּה תָּגִיל בַּיהוָה בִּקְדוֹשׁ
יִשְׂרָאֵל תִּתְהַלָּל׃

הפטרת וירא

מלכים ב ד

ד א וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעֲקָה אֶל־אֱלִישָׁע
לֵאמֹר עַבְדְּךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עַבְדְּךָ הָיָה יָרֵא
אֶת־יְהוָה וְהַנֹּשֶׁה בָּא לָקַחַת אֶת־שְׁנֵי יְלָדַי לוֹ לַעֲבָדִים׃
2 וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֶּשׁ־

11–14. Israel's Enemies will be Confounded

14. *worm, Jacob.* Worm as a symbol of weakness, and of Israel's condition in captivity.

redeemer. Heb. "*Goel*," the technical term for the relative whose duty it was to redeem the person or property of a kinsman, or to avenge him if murdered. It is a favourite title of God in Isaiah.

15–16. *a new sharp threshing instrument.* The mountains and the hills represent the powerful, worldly forces that seek to block the spiritual and ethical ideals in Israel's message and work. These shall be reduced to powder and scattered by the whirlwind, and Israel shall rejoice in the vindication of his faith in God against the world.

VAYYERA

II Kings IV, 1–37

The parallel between the Sedrah and Haftorah is clear. The Prophet Elisha, like Abraham, seeks every opportunity to practise lovingkindness and bring relief and blessing wherever he went in the course of his ministrations. Even more so does the story of the Shunammite and her child recall the story of Sarah. Both occurences were "Providential" happenings. The Haftorah teaches that there is Divine control of human conditions, and that many humanly unaccountable things happen in life.

redeemer, the Holy One of Israel. 15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. 16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel.

IV. VAYYERA

II Kings IV, 1–37

4 1. Now there cried a certain woman of the
wives of the sons of the prophets unto Elisha,
saying, Thy servant my husband is dead: and
thou knowest that thy servant did fear the Lord:
and the creditor is come to take unto him my two
children to be bondmen. 2. And Elisha said unto
her, What shall I do for thee? tell me; what hast
thou in the house? And she said, Thine hand-

1–7. The Widow's Pot of Oil

This story is one of a cycle of miraculous tales that relate the activities of Elisha, the disciple of the great Prophet Elijah.

1. *a certain woman.* According to tradition, she was the widow of Obadiah (I Kings, XVII, 3) the god-fearing minister of king Ahab, who fed and sheltered the Prophets when Jezebel persecuted them. Was her poverty due to the burden of debt with which Obadiah had loaded himself in order to save the Prophets of the Lord from the hands of the murderous Jezebel?

sons of the prophets. *i.e.* members of a guild, or company, of disciples of the Prophets.

creditor. Throughout antiquity the children of the debtor could be "collected" instead of the debt.

לָכִי בַּבָּיִת וַתֹּאמֶר אֵין לְשִׁפְחָתְךָ כֹל בַּבַּיִת כִּי אִם־אָסוּךְ
3 שָׁמֶן׃ וַיֹּאמֶר לְכִי שַׁאֲלִי־לָךְ כֵּלִים מִן־הַחוּץ מֵאֵת כָּל־
4 שְׁכֵנָיִכְי כֵּלִים רֵקִים אַל־תַּמְעִיטִי׃ וּבָאת וְסָגַרְתְּ הַדֶּלֶת
בַּעֲדֵךְ וּבְעַד־בָּנַיִךְ וְיָצַקְתְּ עַל כָּל־הַכֵּלִים הָאֵלֶּה וְהַמָּלֵא
ה תַּסִּיעִי׃ וַתֵּלֶךְ מֵאִתּוֹ וַתִּסְגֹּר הַדֶּלֶת בַּעֲדָהּ וּבְעַד בָּנֶיהָ
6 הֵם מַגִּשִׁים אֵלֶיהָ וְהִיא מוֹצָקֶת׃ וַיְהִי ׀ כִּמְלֹאת הַכֵּלִים
וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֶּלִי וַיֹּאמֶר אֵלֶיהָ אֵין
7 עוֹד כֶּלִי וַיַּעֲמֹד הַשָּׁמֶן׃ וַתָּבֹא וַתַּגֵּד לְאִישׁ הָאֱלֹהִים
וַיֹּאמֶר לְכִי מִכְרִי אֶת־הַשֶּׁמֶן וְשַׁלְּמִי אֶת־נִשְׁיֵכְי וְאַתְּ
8 בָּנַיִכְי תִּחְיִי בַּנּוֹתָר׃ וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע
אֶל־שׁוּנֵם וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֶק־בּוֹ לֶאֱכָל־לָחֶם וַיְהִי
9 מִדֵּי עָבְרוֹ יָסֻר שָׁמָּה לֶאֱכָל־לָחֶם׃ וַתֹּאמֶר אֶל־אִישָׁהּ
הִנֵּה־נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עֹבֵר עָלֵינוּ
י תָּמִיד׃ נַעֲשֶׂה־נָּא עֲלִיַּת־קִיר קְטַנָּה וְנָשִׂים לוֹ שָׁם מִטָּה
וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה וְהָיָה בְּבֹאוֹ אֵלֵינוּ יָסוּר שָׁמָּה׃
11 וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה וַיָּסַר אֶל־הָעֲלִיָּה וַיִּשְׁכַּב־שָׁמָּה׃
12 וַיֹּאמֶר אֶל־גֵּיחֲזִי נַעֲרוֹ קְרָא לַשּׁוּנַמִּית הַזֹּאת וַיִּקְרָא־

v. 2. לך קרי v. 3. שכנך ק v. 5. מצקת קרי v. 7. נשיך ק ibid. ובנך ק

7. *man of God.* Popular term for "Prophet."
go, sell the oil, and pay thy debt. An ethical rule of Jewish conduct: first pay thy debts, afterwards minister to thine own needs.

8–37. The Shunammite's Son

8. *a great woman.* *i.e.* a woman of substance and worth. She joyfully extended hospitality to the Prophet on his frequent journeys through that district.
10. *with walls.* A permanent structure, instead of a mere tent.

maid hath not any thing in the house, save a pot of oil. 3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. 4. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. 5. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. 6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. 7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

8. And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. 9. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. 10. Let us make, I pray thee, a little chamber with walls; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. 11. And it fell on a day, that he came thither, and he turned into the chamber and lay there. 12. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. 13. And he said unto him, Say now

13 לָהּ וַתַּעֲמֹד לְפָנָיו׃ וַיֹּאמֶר לוֹ אֱמָר־נָא אֵלֶיהָ הִנֵּה
חָרַדְתְּ ׀ אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת מֶה לַעֲשׂוֹת לָךְ
הֲיֵשׁ לְדַבֶּר־לָךְ אֶל־הַמֶּלֶךְ אוֹ אֶל־שַׂר הַצָּבָא וַתֹּאמֶר
14 בְּתוֹךְ עַמִּי אָנֹכִי יֹשָׁבֶת׃ וַיֹּאמֶר וּמֶה לַעֲשׂוֹת לָהּ וַיֹּאמֶר
טו גֵּיחֲזִי אֲבָל בֵּן אֵין־לָהּ וְאִישָׁהּ זָקֵן׃ וַיֹּאמֶר קְרָא־לָהּ
16 וַיִּקְרָא־לָהּ וַתַּעֲמֹד בַּפָּתַח׃ וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת
חַיָּה אַתְּי חֹבֶקֶת בֵּן וַתֹּאמֶר אַל־אֲדֹנִי אִישׁ הָאֱלֹהִים
17 אַל־תְּכַזֵּב בְּשִׁפְחָתֶךָ׃ וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן לַמּוֹעֵד
18 הַזֶּה כָּעֵת חַיָּה אֲשֶׁר־דִּבֶּר אֵלֶיהָ אֱלִישָׁע׃ וַיִּגְדַּל הַיָּלֶד
19 וַיְהִי הַיּוֹם וַיֵּצֵא אֶל־אָבִיו אֶל־הַקֹּצְרִים׃ וַיֹּאמֶר אֶל־אָבִיו
כ רֹאשִׁי ׀ רֹאשִׁי וַיֹּאמֶר אֶל־הַנַּעַר שָׂאֵהוּ אֶל־אִמּוֹ׃ וַיִּשָּׂאֵהוּ
וַיְבִיאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בִּרְכֶּיהָ עַד־הַצָּהֳרַיִם וַיָּמֹת׃
21 וַתַּעַל וַתַּשְׁכִּבֵהוּ עַל־מִטַּת אִישׁ הָאֱלֹהִים וַתִּסְגֹּר בַּעֲדוֹ
22 וַתֵּצֵא׃ וַתִּקְרָא אֶל־אִישָׁהּ וַתֹּאמֶר שִׁלְחָה נָא לִי אֶחָד
מִן־הַנְּעָרִים וְאַחַת הָאֲתֹנוֹת וְאָרוּצָה עַד־אִישׁ הָאֱלֹהִים
23 וְאָשׁוּבָה׃ וַיֹּאמֶר מַדּוּעַ אַתְּי הֹלֶכְתִּי אֵלָיו הַיּוֹם לֹא־
24 חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שָׁלוֹם׃ * וַתַּחֲבֹשׁ הָאָתוֹן וַתֹּאמֶר

כאן מסיימין הספרדים

v. 16. את ק v. 23. את קרי ibid. הלכת ק

13. *careful for us with all this care.* "Showed us all this reverence" (RV Margin).

I dwell among mine own people. Among her own relatives; and she wished so to continue. She had no need for influence to be used on her behalf with the king or his officers (Rashi).

16. *do not lie.* Raise no delusive hopes; cf. Gen. XVIII, 12–14.

19. *my head, my head.* Heb. *roshi, roshi.* A marvellously vivid description of the child's sunstroke, and in two Heb. words!

23. *new moon.* This points to a custom of the time to make pilgrimages to the Prophet or to the sanctuary on Sabbaths and New Moons.

it shall be well. Expressed in one Heb. word, "*Shalom.*"

unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. 14. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no son, and her husband is old. 15. And he said, Call her. And when he had called her, she stood in the door. 16. And he said, At this season, when the time cometh round, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. 17. And the woman conceived, and bare a son at that season, when the time came round, as Elisha had said unto her. 18. And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19. And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother. 20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. 21. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. 22. And she called unto her husband, and said, Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again. 23. And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she said, It shall be well. (*Sephardim conclude here.*) 24. Then she saddled an ass, and said to her servant, Drive, and go forward; slacken me

אֶל־נַעֲרָהּ נְהַג וָלֵךְ אַל־תַּעֲצָר־לִי לִרְכֹּב כִּי אִם־אָמַרְתִּי
כה לָךְ׃ וַתֵּלֶךְ וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הַר הַכַּרְמֶל
וַיְהִי כִּרְאוֹת אִישׁ־הָאֱלֹהִים אוֹתָהּ מִנֶּגֶד וַיֹּאמֶר אֶל־גֵּיחֲזִי
26 נַעֲרוֹ הִנֵּה הַשּׁוּנַמִּית הַלָּז׃ עַתָּה רוּץ־נָא לִקְרָאתָהּ וֶאֱמָר־
לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיָּלֶד וַתֹּאמֶר
27 שָׁלוֹם׃ וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָהָר וַתַּחֲזֵק בְּרַגְלָיו
וַיִּגַּשׁ גֵּיחֲזִי לְהָדְפָהּ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הַרְפֵּה־לָהּ
כִּי־נַפְשָׁהּ מָרָה־לָהּ וַיהוָה הֶעְלִים מִמֶּנִּי וְלֹא הִגִּיד לִי׃
28 וַתֹּאמֶר הֲשָׁאַלְתִּי בֵן מֵאֵת אֲדֹנִי הֲלֹא אָמַרְתִּי לֹא תַשְׁלֶה
29 אֹתִי׃ וַיֹּאמֶר לְגֵיחֲזִי חֲגֹר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדְךָ
וָלֵךְ כִּי תִמְצָא־אִישׁ לֹא תְבָרְכֶנּוּ וְכִי־יְבָרֶכְךָ אִישׁ לֹא
ל תַעֲנֶנּוּ וְשַׂמְתָּ מִשְׁעַנְתִּי עַל־פְּנֵי הַנָּעַר׃ וַתֹּאמֶר אֵם הַנַּעַר
31 חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ וַיָּקָם וַיֵּלֶךְ אַחֲרֶיהָ׃ וְגֵחֲזִי
עָבַר לִפְנֵיהֶם וַיָּשֶׂם אֶת־הַמִּשְׁעֶנֶת עַל־פְּנֵי הַנַּעַר וְאֵין

We have here no sound of wailing : with perfect self-control and vivid faith the Shunammite woman hastens to the Prophet.

25. *yonder is the Shunammite.* He is surprised at her unexpected visit.

26. *Is it well with thee?* All mothers and fathers might well ask themselves these three soul-searching questions. השלום לך *Is it well with thee?* lit. " Is peace thine ? " Are you at peace with yourself, your conscience, your God ? *Is it well with thy husband? i.e.* is it well with your home ? Is it still a Jewish home, a sanctuary ? *Is it well with the child?* In the Sedrah, Abraham and Isaac are called upon to tread the path of supreme sacrifice ; yet, Scripture records of father and son, " And they walked both of them together." Is there similar unity of heart and soul between you and *your* child ? Education is the shibboleth of the hour ; but in Judaism the word for " education ". (חינוך) is the same as for " consecration." Is your child being *consecrated* for a life of beneficence for Israel and humanity ?

not the riding, except I bid thee. 25. So she went, and came unto the man of God to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite; 26. run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. 27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is bitter within her; and the Lord hath hid it from me, and hath not told me. 28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? 29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. 30. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. 31. And Gehazi passed on before them,

"The object of education is not merely to enable our children to gain their daily bread and to acquire pleasant means of recreation, but that they should know God and serve Him with earnestness and devotion. Are you thus training your children? Is it your care that they be educated as Jews and Jewesses?" (Hermann Adler).
it is well. A mere affirmative; she will lay bare her grief only when she is alone with the Prophet.
29. *salute him not.* To avoid waste of time.

קוֹל וְאֵין קָשֶׁב וַיָּשָׁב לִקְרָאתוֹ וַיַּגֶּד־לוֹ לֵאמֹר לֹא הֵקִיץ
32 הַנָּעַר׃ וַיָּבֹא אֱלִישָׁע הַבָּיְתָה וְהִנֵּה הַנַּעַר מֵת מֻשְׁכָּב
33 עַל־מִטָּתוֹ׃ וַיָּבֹא וַיִּסְגֹּר הַדֶּלֶת בְּעַד שְׁנֵיהֶם וַיִּתְפַּלֵּל
34 אֶל־יְהוָה׃ וַיַּעַל וַיִּשְׁכַּב עַל־הַיֶּלֶד וַיָּשֶׂם פִּיו עַל־פִּיו
וְעֵינָיו עַל־עֵינָיו וְכַפָּיו עַל־כַּפָּו וַיִּגְהַר עָלָיו וַיָּחָם בְּשַׂר
לה הַיָּלֶד׃ וַיָּשָׁב וַיֵּלֶךְ בַּבַּיִת אַחַת הֵנָּה וְאַחַת הֵנָּה וַיַּעַל
וַיִּגְהַר עָלָיו וַיְזוֹרֵר הַנַּעַר עַד־שֶׁבַע פְּעָמִים וַיִּפְקַח הַנַּעַר
36 אֶת־עֵינָיו׃ וַיִּקְרָא אֶל־גֵּיחֲזִי וַיֹּאמֶר קְרָא אֶל־הַשֻּׁנַמִּית
37 הַזֹּאת וַיִּקְרָאֶהָ וַתָּבוֹא אֵלָיו וַיֹּאמֶר שְׂאִי בְנֵךְ׃ וַתָּבֹא
וַתִּפֹּל עַל־רַגְלָיו וַתִּשְׁתַּחוּ אָרְצָה וַתִּשָּׂא אֶת־בְּנָהּ וַתֵּצֵא׃

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v. 34. כפיו קרי

31. *voice nor hearing.* No sign of life.

We may find deep suggestion in the restoration of the Shunammite's child to life. The child was revived by contact with the living warmth of the Prophet's body. Thus has Israel throughout the ages survived a thousand deaths, because his soul was ever quickened into life by direct contact with Divine teachings of Israel's Lawgiver, Prophets and Sages.

CHAYYE SARAH

I Kings i, 1–31

The connection between Sedrah and Haphtorah is readily seen. The one portrays Abraham's old age, and the other David's ; the one depicts Abraham's solicitude for the piety of his house, and David's for the right succession in his.

There is contrast in the character of the two sons. Isaac allows himself to be guided by his father in a great decision, in spite of his forty years ; Adonijah in the Haftorah cannot

and laid the staff upon the face of the child;
but there was neither voice, nor hearing. Where-
fore he returned to meet him, and told him, saying,
The child is not awaked.

32. And when Elisha was come into the
house, behold, the child was dead, and laid
upon his bed. 33. He went in therefore, and
shut the door upon them twain, and prayed unto
the Lord. 34. And he went up, and lay upon
the child, and put his mouth upon his mouth,
and his eyes upon his eyes, and his hands upon his
hands: and he stretched himself upon him;
and the flesh of the child waxed warm. 35. Then
he returned, and walked in the house once to and
fro; and went up, and stretched himself upon him:
and the child sneezed seven times, and the child
opened his eyes. 36. And he called Gehazi,
and said, Call this Shunammite. So he called
her. And when she was come in unto him, he
said, Take up thy son. 37. Then she went in,
and fell at his feet, and bowed herself to the ground
and she took up her son, and went out.

wait for the death of his father to proclaim himself king. In violent contrast to the simple life in Abraham's tent, we have, in David's palace, conspiracy and all the intrigues of an Oriental Court," told with a convincing realism which conveys the impression of first-hand information derived from the evidence of eye-witnesses" (Skinner).

הפטרת חיי שרה

מלכים א א

א וְהַמֶּ֣לֶךְ דָּוִד֙ זָקֵ֔ן בָּ֖א בַּיָּמִ֑ים וַיְכַסֻּ֙הוּ֙ בַּבְּגָדִ֔ים וְלֹ֥א יִחַ֖ם לֽוֹ׃
2 וַיֹּ֧אמְרוּ ל֣וֹ עֲבָדָ֗יו יְבַקְשׁ֞וּ לַֽאדֹנִ֤י הַמֶּ֙לֶךְ֙ נַעֲרָ֣ה בְתוּלָ֔ה
וְעָֽמְדָה֙ לִפְנֵ֣י הַמֶּ֔לֶךְ וּתְהִי־ל֖וֹ סֹכֶ֑נֶת וְשָׁכְבָ֣ה בְחֵיקֶ֔ךָ וְחַ֖ם
3 לַֽאדֹנִ֥י הַמֶּֽלֶךְ׃ וַֽיְבַקְשׁוּ֙ נַעֲרָ֣ה יָפָ֔ה בְּכֹ֖ל גְּב֣וּל יִשְׂרָאֵ֑ל
4 וַֽיִּמְצְא֗וּ אֶת־אֲבִישַׁג֙ הַשּׁ֣וּנַמִּ֔ית וַיָּבִ֥אוּ אֹתָ֖הּ לַמֶּֽלֶךְ׃ וְהַֽנַּעֲרָ֖ה
יָפָ֣ה עַד־מְאֹ֑ד וַתְּהִ֨י לַמֶּ֤לֶךְ סֹכֶ֙נֶת֙ וַתְּשָׁ֣רְתֵ֔הוּ וְהַמֶּ֖לֶךְ לֹ֥א
ה יְדָעָֽהּ׃ וַאֲדֹנִיָּ֧ה בֶן־חַגִּ֛ית מִתְנַשֵּׂ֥א לֵאמֹ֖ר אֲנִ֣י אֶמְלֹ֑ךְ וַיַּ֣עַשׂ
6 ל֗וֹ רֶ֚כֶב וּפָ֣רָשִׁ֔ים וַחֲמִשִּׁ֥ים אִ֖ישׁ רָצִ֥ים לְפָנָֽיו׃ וְלֹֽא־עֲצָב֨וֹ
אָבִ֤יו מִיָּמָיו֙ לֵאמֹ֔ר מַדּ֖וּעַ כָּ֣כָה עָשִׂ֑יתָ וְגַם־ה֨וּא טֽוֹב־תֹּ֙אַר֙
7 מְאֹ֔ד וְאֹת֥וֹ יָלְדָ֖ה אַחֲרֵ֥י אַבְשָׁלֽוֹם׃ וַיִּהְי֣וּ דְבָרָ֔יו עִ֖ם יוֹאָ֣ב
8 בֶּן־צְרוּיָ֑ה וְעִם֙ אֶבְיָתָ֣ר הַכֹּהֵ֔ן וַיַּ֣עְזְר֔וּ אַחֲרֵ֖י אֲדֹנִיָּֽה׃ וְצָד֣וֹק
הַ֠כֹּהֵן וּבְנָיָ֨הוּ בֶן־יְהוֹיָדָ֜ע וְנָתָ֣ן הַנָּבִ֗יא וְשִׁמְעִ֥י וְרֵעִ֛י וְהַגִּבּוֹרִ֖ים
9 אֲשֶׁ֣ר לְדָוִ֑ד לֹ֥א הָי֖וּ עִם־אֲדֹנִיָּֽהוּ׃ וַיִּזְבַּ֣ח אֲדֹנִיָּ֗הוּ צֹ֤אן וּבָקָר֙
וּמְרִ֔יא עִ֚ם אֶ֣בֶן הַזֹּחֶ֔לֶת אֲשֶׁר־אֵ֖צֶל עֵ֣ין רֹגֵ֑ל וַיִּקְרָ֗א אֶת־

1. *old.* Seventy years.
2. *stand before him.* Serve him.
cherish him. "Be a companion unto him" (AJ).
3. *coasts.* Borders.
5. *Adonijah.* The fourth son of David, see II Sam. III, 4.
fifty men. A royal bodyguard.
6. *displeased.* "Grieved" (AJ).
also very goodly. See II Sam. XIV, 25. It gives the reason of Adonijah's disobedience—his father's reluctance to rebuke the handsome, self-willed boy. What a warning to parents against favouritism and indulgence to children. It is the road to unhappiness for themselves, and ruin for their children.
7. *Joab.* David's commander-in-chief.
Abiathar. One of the chief priests during David's reign.

V. CHAYYE SARAH

I Kings I, 1–31

1 1. Now king David was old and stricken in
years; and they covered him with clothes, but
he gat no heat. 2. Wherefore his servants said
unto him, Let there be sought for my lord the
king a young virgin: and let her stand before
the king, and cherish him; and let her lie in thy
bosom, that my lord the king may get heat.
3. So they sought for a fair damsel throughout
all the coasts of Israel, and found Abishag the
Shunammite, and brought her to the king. 4. And
the damsel was very fair; and she cherished the
king and ministered to him; but the king knew
her not.

5. Then Adonijah the son of Haggith exalted
himself, saying, I will be king: and he pre-
pared him chariots and horsemen, and fifty men
to run before him. 6. And his father had not
displeased him at any time in saying, Why hast
thou done so? and he was also a very goodly
man; and he was born after Absalom. 7. And
he conferred with Joab the son of Zeruiah, and
with Abiathar the priest: and they following
Adonijah helped him. 8. But Zadok the priest,
and Benaiah the son of Jehoiada, and Nathan
the prophet, and Shimei, and Rei, and the mighty
men which belonged to David, were not with
Adonijah. 9. And Adonijah sacrificed sheep and
oxen and fatlings by the stone of Zoheleth, which

Nathan. The fearless Prophet; see II Sam. xii, 1–12.
8. *Benaiah.* Succeeded Joab as commander-in-chief.

כָּל־אֶחָיו בְּנֵי הַמֶּלֶךְ וּלְכָל־אַנְשֵׁי יְהוּדָה עַבְדֵי הַמֶּלֶךְ׃
י וְאֶת־נָתָן הַנָּבִיא וּבְנָיָהוּ וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אָחִיו
11 לֹא קָרָא׃ וַיֹּאמֶר נָתָן אֶל־בַּת־שֶׁבַע אֵם־שְׁלֹמֹה לֵאמֹר
הֲלוֹא שָׁמַעַתְּ כִּי מָלַךְ אֲדֹנִיָּהוּ בֶן־חַגִּית וַאֲדֹנֵינוּ דָוִד לֹא
12 יָדָע׃ וְעַתָּה לְכִי אִיעָצֵךְ נָא עֵצָה וּמַלְּטִי אֶת־נַפְשֵׁךְ וְאֶת־
13 נֶפֶשׁ בְּנֵךְ שְׁלֹמֹה׃ לְכִי וּבֹאִי ׀ אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו
הֲלֹא־אַתָּה אֲדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לַאֲמָתְךָ לֵאמֹר כִּי־שְׁלֹמֹה
בְנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי וּמַדּוּעַ מָלַךְ
14 אֲדֹנִיָּהוּ׃ הִנֵּה עוֹדָךְ מְדַבֶּרֶת שָׁם עִם־הַמֶּלֶךְ וַאֲנִי אָבוֹא
טו אַחֲרַיִךְ וּמִלֵּאתִי אֶת־דְּבָרָיִךְ׃ וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ
הַחַדְרָה וְהַמֶּלֶךְ זָקֵן מְאֹד וַאֲבִישַׁג הַשּׁוּנַמִּית מְשָׁרַת אֶת־
16 הַמֶּלֶךְ׃ וַתִּקֹּד בַּת־שֶׁבַע וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ
17 מַה־לָּךְ׃ וַתֹּאמֶר לוֹ אֲדֹנִי אַתָּה נִשְׁבַּעְתָּ בַּיהוָה אֱלֹהֶיךָ
לַאֲמָתֶךָ כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי׃
18 וְעַתָּה הִנֵּה אֲדֹנִיָּה מָלָךְ וְעַתָּה אֲדֹנִי הַמֶּלֶךְ לֹא יָדָעְתָּ׃
19 וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאן לָרֹב וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ
וּלְאֶבְיָתָר הַכֹּהֵן וּלְיֹאָב שַׂר הַצָּבָא וְלִשְׁלֹמֹה עַבְדְּךָ לֹא
כ קָרָא׃ וְאַתָּה אֲדֹנִי הַמֶּלֶךְ עֵינֵי כָל־יִשְׂרָאֵל עָלֶיךָ לְהַגִּיד

is beside En-rogel; and he called all his brethren the king's sons, and all the men of Judah the king's servants: 10. but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. 11. Then Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? 12.

Now therefore come, let me, I pray thee, give
thee counsel, that thou mayest save thine own life,
and the life of thy son Solomon. 13. Go and get
thee in unto king David, and say unto him,
Didst not thou, my lord, O king, swear unto thine
handmaid, saying, Assuredly Solomon thy son
shall reign after me, and he shall sit upon my
throne? why then doth Adonijah reign? 14.
Behold, while thou yet talkest there with the
king, I also will come in after thee, and confirm
thy words.

15. And Bath-sheba went in unto the king
into the chamber: and the king was very old;
and Abishag the Shunammite ministered unto
the king. 16. And Bath-sheba bowed, and did
obeisance unto the king. And the king said,
What wouldest thou? 17. And she said unto him,
My lord, thou swarest by the Lord thy God unto
thine handmaid, saying, Assuredly Solomon thy
son shall reign after me, and he shall sit upon my
throne. 18. And now, behold, Adonijah reigneth;
and thou, my lord the king, knowest it not:
19. and he hath sacrificed oxen and fatlings and
sheep in abundance, and hath called all the sons
of the king, and Abiathar the priest, and Joab
the captain of the host: but Solomon thy servant
hath he not called. 20. And thou, my lord the
king, thy eyes of all Israel are upon thee, that
thou shouldest tell them who shall sit on the throne

9. *En-rogel.* Near Siloam, close to Jerusalem.

12. Unless Adonijah's plot is defeated, his first act after the death of David would be to remove opposition by slaying Solomon, his rival to the throne, and Bathsheba.

21 לָהֶם מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו׃ וְהָיָה
כִּשְׁכַב אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהָיִיתִי אֲנִי וּבְנִי שְׁלֹמֹה
22 חַטָּאִים׃ וְהִנֵּה עוֹדֶנָּה מְדַבֶּרֶת עִם־הַמֶּלֶךְ וְנָתָן הַנָּבִיא
23 בָּא׃ וַיַּגִּידוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתָן הַנָּבִיא וַיָּבֹא לִפְנֵי
24 הַמֶּלֶךְ וַיִּשְׁתַּחוּ לַמֶּלֶךְ עַל־אַפָּיו אָרְצָה׃ וַיֹּאמֶר נָתָן
אֲדֹנִי הַמֶּלֶךְ אַתָּה אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא
כה יֵשֵׁב עַל־כִּסְאִי׃ כִּי ׀ יָרַד הַיּוֹם וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאן
לָרֹב וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וּלְשָׂרֵי הַצָּבָא וּלְאֶבְיָתָר
הַכֹּהֵן וְהִנָּם אֹכְלִים וְשֹׁתִים לְפָנָיו וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ
26 אֲדֹנִיָּהוּ׃ וְלִי אֲנִי־עַבְדֶּךָ וּלְצָדֹק הַכֹּהֵן וְלִבְנָיָהוּ בֶן־
27 יְהוֹיָדָע וְלִשְׁלֹמֹה עַבְדְּךָ לֹא קָרָא׃ אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ
נִהְיָה הַדָּבָר הַזֶּה וְלֹא הוֹדַעְתָּ אֶת־עַבְדֶּיךָ מִי יֵשֵׁב עַל־
28 כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו׃ וַיַּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קִרְאוּ־
לִי לְבַת־שָׁבַע וַתָּבֹא לִפְנֵי הַמֶּלֶךְ וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃
29 וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמַר חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי
ל מִכָּל־צָרָה׃ כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל
לֵאמֹר כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי
31 תַּחְתָּי כִּי כֵּן אֶעֱשֶׂה הַיּוֹם הַזֶּה׃ וַתִּקֹּד בַּת־שֶׁבַע אַפַּיִם
אֶרֶץ וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנִי הַמֶּלֶךְ דָּוִד לְעֹלָם׃

v. 27. עבדך קרי

of my lord the king after him. 21. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. 22. And, lo, while she yet talked with the king, Nathan the prophet came in. 23. And they told the king, saying, Behold, Nathan the prophet. And when he was

come in before the king, he bowed himself before the king with his face to the ground. 24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25. For he is gone down this day, and hath sacrificed oxen and fatlings and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. 26. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoida, and thy servant Solomon, hath he not called. 27. Is this thing done by my lord the king, and thou hast not shewed unto thy servant who should sit on the throne of my lord the king after him?

28. Then king David answered and said, Call me Bath-sheba. And she came unto the king's presence, and stood before the king. 29. And the king sware, and said, As the Lord liveth, who hath redeemed my soul out of all adversity, 30. verily as I sware unto thee by the Lord, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. 31. Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever.

20. *tell them.* By public announcement.
21. *counted offenders.* *i.e.* shall be put to death.
25. *God save.* lit. "May king Adonijah live."
26. *not called.* Because standing outside the conspiracy.
29. With a firm hand, David now safeguards the destinies of his House

הפטרת תולדת

מלאכי א

א 2 מַשָּׂא דְבַר־יְהוָה אֶל־יִשְׂרָאֵל בְּיַד מַלְאָכִי׃ אָהַבְתִּי אֶתְכֶם
אָמַר יְהוָה וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו
3 לְיַעֲקֹב נְאֻם־יְהוָה וָאֹהַב אֶת־יַעֲקֹב׃ וְאֶת־עֵשָׂו שָׂנֵאתִי
4 וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר׃ כִּי־
תֹאמַר אֱדוֹם רֻשַּׁשְׁנוּ וְנָשׁוּב וְנִבְנֶה חֳרָבוֹת כֹּה אָמַר יְהוָה
צְבָאוֹת הֵמָּה יִבְנוּ וַאֲנִי אֶהֱרוֹס וְקָרְאוּ לָהֶם גְּבוּל רִשְׁעָה

TOLDOTH

MALACHI I–II, 7

Malachi was the last of the Prophets. Nothing is known of his life, except what can be gathered from his prophecies, which seem to have been spoken sometime about the year 450 before the Common Era.

The Second Temple had been rebuilt, but the high hopes of the returned exiles had not been fulfilled. The lamp of religious enthusiasm burned but dimly in that age, and both priest and people treated sacred things with a weary indifference. Though from the rising of the sun until the going down of the same, God's name was revered among the nations, it was Israel that began to doubt whether there was a righteous Governor of the universe, and was losing Israel's belief in Israel. "I have loved you, saith the Lord. Yet ye say, 'Wherein hast Thou loved us?' Your words have been stout against Me. Ye have said, 'It is vain to serve God, and what profit is it that we have kept His charge?'"

It is to such a generation that Malachi brings his "burden," *i.e.* utterance, message. He reaffirms and boldly proclaims the Divine election and the deathlessness of Israel. Confronted by sordid irreligion and cruel selfishness, he preaches the reality of the Unseen, and gives eternal expression to the brotherhood of man. "Have we not all one father, hath

VI. TOLDOTH,

Malachi I–II, 7

1 1. The burden of the word of the Lord to Israel
by Malachi.

2. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob; 3. but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. 4. Though Edom say, We are beaten down, but we will return and build the waste places; thus saith the Lord of hosts, They shall build, but I will throw down: and men shall call them The border of wickedness,

not one God created us all. Why, then, do we deal faithlessly every man against his brother?" he asks. These words alone should forever endear him to every human heart.

The connection with the Sedrah lies chiefly in the opening verses.

The difference in the treatment of the two nations descended from Jacob and Esau is due to the difference in the character and life of these nations. The Edomites were a fierce and cruel people. Josephus describes the Edomites of his day as a turbulent and unruly race, always hovering on the verge of revolution, always rejoicing in changes, rushing to battle as if going to a feast. In the Rabbinical writings, Edom became the name, the veiled name for tyrannous Imperial Rome, and in later times for the persecuting Christian Church. "It was by a sure instinct that Esau or Edom was ever regarded as representative of that heathendom against which Israel had to realise its destiny in the world, as God's own nation" (G. A. Smith).

4. Some disaster has recently befallen the Edomites; but for them, there is no hope of restoration such as Israel has enjoyed.

ה וְהָעָם אֲשֶׁר־זָעַם יְהוָה עַד־עוֹלָם׃ וְעֵינֵיכֶם תִּרְאֶינָה וְאַתֶּם
6 תֹּאמְרוּ יִגְדַּל יְהוָה מֵעַל לִגְבוּל יִשְׂרָאֵל׃ בֵּן יְכַבֵּד אָב
וְעֶבֶד אֲדֹנָיו וְאִם־אָב אָנִי אַיֵּה כְבוֹדִי וְאִם־אֲדוֹנִים אָנִי
אַיֵּה מוֹרָאִי אָמַר ׀ יְהוָה צְבָאוֹת לָכֶם הַכֹּהֲנִים בּוֹזֵי שְׁמִי
7 וַאֲמַרְתֶּם בַּמֶּה בָזִינוּ אֶת־שְׁמֶךָ׃ מַגִּישִׁים עַל־מִזְבְּחִי לֶחֶם
מְגֹאָל וַאֲמַרְתֶּם בַּמֶּה גֵאַלְנוּךָ בֶּאֱמָרְכֶם שֻׁלְחַן יְהוָה
8 נִבְזֶה הוּא׃ וְכִי־תַגִּשׁוּן עִוֵּר לִזְבֹּחַ אֵין רָע וְכִי תַגִּישׁוּ
פִּסֵּחַ וְחֹלֶה אֵין רָע הַקְרִיבֵהוּ נָא לְפֶחָתֶךָ הֲיִרְצְךָ אוֹ
9 הֲיִשָּׂא פָנֶיךָ אָמַר יְהוָה צְבָאוֹת׃ וְעַתָּה חַלּוּ־נָא פְנֵי־אֵל
וִיחָנֵנוּ מִיֶּדְכֶם הָיְתָה זֹּאת הֲיִשָּׂא מִכֶּם פָּנִים אָמַר יְהוָה
י צְבָאוֹת׃ מִי גַם־בָּכֶם וְיִסְגֹּר דְּלָתַיִם וְלֹא־תָאִירוּ מִזְבְּחִי
חִנָּם אֵין־לִי חֵפֶץ בָּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־
11 אֶרְצֶה מִיֶּדְכֶם׃ כִּי מִמִּזְרַח־שֶׁמֶשׁ וְעַד־מְבוֹאוֹ גָּדוֹל
שְׁמִי בַּגּוֹיִם וּבְכָל־מָקוֹם מֻקְטָר מֻגָּשׁ לִשְׁמִי וּמִנְחָה

6–8. The Prophet rebukes the degenerate priests who are bringing the service of God into contempt.

7. *polluted bread.* In their indifference, they accepted blemished animals and did not rebuke the people who presented them.

8. *accept thy person. i.e.* receive thee favourably. Would you treat your earthly ruler as you treat God ?

9. The office of the true priest was to supplicate God on behalf of the people : could He receive prayers at their hands when they were responsible for such wrong ?

10. It were better that the altar fires go out altogether, than that sacrifices should be offered in such spirit.

11. *great among the nations. i.e.* even the heathen nations that worship the heavenly hosts pay tribute to a Supreme Being, and in this way honour My Name ; and the offerings which they thus present (indirectly) unto Me are animated by a pure spirit, God looking to the heart

and The people against whom the Lord hath indignation for ever. 5. And your eyes shall see, and ye shall say, The Lord is great beyond the border of Israel.

6. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7. Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. 8. And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the Lord of hosts. 9. And now, I pray you, intreat the favour of God, that he may be gracious unto us: this hath been from your hand: will he accept any of your persons? said the Lord of hosts. 10. Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain! I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. 11. For from the rising of the sun even unto the going down of the same my name is great among the nations; and in every place incense is offered unto my name, and a pure

of the worshipper. This wonderful thought was further developed by the Rabbis, and is characteristic of the universalism of Judaism.

12 טְהוֹרָה כִּי־גָדוֹל שְׁמִי בַּגּוֹיִם אָמַר יְהוָה צְבָאוֹת׃ וְאַתֶּם
מְחַלְּלִים אוֹתוֹ בֶּאֱמָרְכֶם שֻׁלְחַן אֲדֹנָי מְגֹאָל הוּא וְנִיבוֹ
13 נִבְזֶה אָכְלוֹ׃ וַאֲמַרְתֶּם הִנֵּה מַתְּלָאָה וְהִפַּחְתֶּם אוֹתוֹ
אָמַר יְהוָה צְבָאוֹת וַהֲבֵאתֶם גָּזוּל וְאֶת־הַפִּסֵּחַ וְאֶת־
הַחוֹלֶה וַהֲבֵאתֶם אֶת־הַמִּנְחָה הַאֶרְצֶה אוֹתָהּ מִיֶּדְכֶם
14 אָמַר יְהוָה׃ וְאָרוּר נוֹכֵל וְיֵשׁ בְּעֶדְרוֹ זָכָר וְנֹדֵר וְזֹבֵחַ
מָשְׁחָת לַאדֹנָי כִּי מֶלֶךְ גָּדוֹל אָנִי אָמַר יְהוָה צְבָאוֹת
וּשְׁמִי נוֹרָא בַגּוֹיִם׃
ב 2 א וְעַתָּה אֲלֵיכֶם הַמִּצְוָה הַזֹּאת הַכֹּהֲנִים׃ אִם־לֹא תִשְׁמְעוּ
וְאִם־לֹא תָשִׂימוּ עַל־לֵב לָתֵת כָּבוֹד לִשְׁמִי אָמַר יְהוָה
צְבָאוֹת וְשִׁלַּחְתִּי בָכֶם אֶת־הַמְּאֵרָה וְאָרוֹתִי אֶת־בִּרְכוֹתֵיכֶם
3 וְגַם אָרוֹתִיהָ כִּי אֵינְכֶם שָׂמִים עַל־לֵב׃ הִנְנִי גֹעֵר לָכֶם
אֶת־הַזֶּרַע וְזֵרִיתִי פֶרֶשׁ עַל־פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם וְנָשָׂא
4 אֶתְכֶם אֵלָיו׃ וִידַעְתֶּם כִּי שִׁלַּחְתִּי אֲלֵיכֶם אֵת הַמִּצְוָה
ה הַזֹּאת לִהְיוֹת בְּרִיתִי אֶת־לֵוִי אָמַר יְהוָה צְבָאוֹת׃ בְּרִיתִי ׀

12. *in that ye say.* Not literally—their actions speak.
13. *that which was taken by violence.* Even "wild animals" were not to be brought as sacrifices, because a person must not offer anything which costs nothing; how much the more heinous was it to offer a robbed thing as a sacrifice! It is adding blasphemy to crime.
14. *is terrible.* Better, "*is feared*" (AJ).

Chapter II, 1–7

A charge to the priests to be worthy of their vocation, or dire suffering and indignity will be the result.

2. *curse your blessings.* Those to whom you should be a source of blessing will suffer grave injury through you and your example.

offering: for my name is great among the nations, saith the Lord of hosts. 12. But ye profane it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. 13. Ye say also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering: should I accept this of your hand? said the Lord. 14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing: for I am a great king, saith the Lord of hosts, and my name is terrible among the nations.

2 1. And now, O ye priests, this commandment is for you. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, then will I send the curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. 3. Behold, I will rebuke the seed for your sake, and will spread dung upon your faces, even the dung of your sacrifices; and ye shall be taken away unto it. 4. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi,

3. *rebuke the seed.* That it will not sprout and thrive—to your loss.

upon your faces. *i.e.* in your presence. An act of insult. Malachi means that the priests will be utterly despised by the people.

4. *Levi.* The tribe of Levi, as the priestly tribe.

הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם וָאֶתְּנֵם־לוֹ מוֹרָא וַיִּירָאֵנִי
6 וּמִפְּנֵי שְׁמִי נִחַת הוּא׃ תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה
לֹא־נִמְצָא בִשְׂפָתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים
7 הֵשִׁיב מֵעָוֺן׃ כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יְבַקְשׁוּ
8 מִפִּיהוּ כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא׃

הפטרת ויצא

הושע יב

13 וַיִּבְרַח
יַעֲקֹב שְׂדֵה אֲרָם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמָר׃

5. *covenant of life and peace.* Life, in the highest sense, and peace would be the result of the priest's faithfulness to his vocation; but the fear of God, *i.e.* the reverential awe for the God of Holiness, is the first essential.

6. The spiritual results that had been achieved through the faithful priests in whom this true fear of God was found.

turn many away from iniquity. His influence was seen in the lives of men. Cf. Daniel XII, 3.

7. Completes with v. 6 the ideal of the true priest; as the spokeman of God, never more beautifully expressed.

law. lit. "instruction," in God's commands.

VII. VAYYETZE—(FOR ASHKENAZIM)

Hosea XII, 13—XIV, 10

Like his older contemporary, Amos, Hosea is the Prophet of the Decline and Fall of the Northern Israel.

The reign of Jeroboam II—a time of prosperity, luxury and idolatry in Northern Israel—closed in the year 740, before the Common Era. And very soon thereafter came "the begining of the end." A succession of usurpers and adventurers occupied the throne, and the land was swiftly drifting towards social and political disintegration. Instead

saith the Lord of hosts. 5. My covenant was
with him of life and peace; and I gave them
to him that he might fear, and he feared me,
and stood in awe of my name. 6. The law of
truth was in his mouth, and uprighteousness
was not found in his lips: he walked with me in
peace and uprightness, and did turn many away
from iniquity. 7. For the priest's lips should
keep knowledge, and they should seek the law
at his mouth: for he is the messenger of the Lord
of hosts.

VII. VAYYETZE (For Ashkenazim)

Hosea XII,13–XIV, 10

For Sephardim, see next Haftorah

13. And Jacob fled into the field of Aram,
and Israel served for a wife, and for a wife he kept

of obeying the law of God, Israel amused itself with international intrigues, and imitated the morals and idolatries of her allies. But the world-power of Assyria had appeared on the horizon, and was soon destined to engulf everything. "Let Israel come back to God, and call upon Him in their anguish. Let Israel seek the Lord, it is still time," such is the burden of Hosea. "His sensitive soul is full of sympathy and love for his people; and his keen perception of the destruction towards which they are hastening produces a conflict of emotions which is reflected in the pathos, and force, and artless rhythm of sighs and sobs which characterise his prophecy" (Driver).

13. *Jacob fled.* The Prophet takes the people back to their beginnings, to their ancestor of Jacob. (This connects the Sedrah with the Haftorah). Did not the Patriarch, in

14 וּבְנָבִ֕יא הֶעֱלָ֧ה יְהוָ֛ה אֶת־יִשְׂרָאֵ֖ל מִמִּצְרָ֑יִם וּבְנָבִ֖יא נִשְׁמָֽר׃
טו הִכְעִ֥יס אֶפְרַ֖יִם תַּמְרוּרִ֑ים וְדָמָיו֙ עָלָ֣יו יִטּ֔וֹשׁ וְחֶ֨רְפָּת֔וֹ יָשִׁ֥יב
לוֹ֖ אֲדֹנָֽיו׃
יג א כְּדַבֵּ֤ר אֶפְרַ֙יִם֙ רְתֵ֔ת נָשָׂ֥א ה֖וּא בְּיִשְׂרָאֵ֑ל וַיֶּאְשַׁ֥ם בַּבַּ֖עַל
2 וַיָּמֹֽת׃ וְעַתָּ֣ה ׀ יוֹסִ֣פוּ לַחֲטֹ֗א וַיַּעֲשׂ֣וּ לָהֶם֩ מַסֵּכָ֨ה מִכַּסְפָּ֤ם
כִּתְבוּנָם֙ עֲצַבִּ֔ים מַעֲשֵׂ֥ה חָרָשִׁ֖ים כֻּלֹּ֑ה לָהֶם֙ הֵ֣ם אֹמְרִ֔ים
3 זֹבְחֵ֣י אָדָ֔ם עֲגָלִ֖ים יִשָּׁקֽוּן׃ לָכֵ֗ן יִֽהְיוּ֙ כַּעֲנַן־בֹּ֔קֶר וְכַטַּ֖ל
4 מַשְׁכִּ֣ים הֹלֵ֑ךְ כְּמֹץ֙ יְסֹעֵ֣ר מִגֹּ֔רֶן וּכְעָשָׁ֖ן מֵאֲרֻבָּֽה׃ וְאָֽנֹכִ֛י
יְהוָ֥ה אֱלֹהֶ֖יךָ מֵאֶ֣רֶץ מִצְרָ֑יִם וֵאלֹהִ֤ים זוּלָתִי֙ לֹ֣א תֵדָ֔ע
ה וּמוֹשִׁ֥יעַ אַ֖יִן בִּלְתִּֽי׃ אֲנִ֥י יְדַעְתִּ֖יךָ בַּמִּדְבָּ֑ר בְּאֶ֖רֶץ תַּלְאֻבֽוֹת׃
6 כְּמַרְעִיתָם֙ וַיִּשְׂבָּ֔עוּ שָׂבְע֖וּ וַיָּ֣רָם לִבָּ֑ם עַל־כֵּ֖ן שְׁכֵחֽוּנִי׃
7 8 וָאֱהִ֥י לָהֶ֖ם כְּמוֹ־שָׁ֑חַל כְּנָמֵ֖ר עַל־דֶּ֥רֶךְ אָשֽׁוּר׃ אֶפְגְּשֵׁם֙

v. 4. קמץ בז״ק   v. 2. כ״א כתבונם

his hard life, find God his support, guide and Redeemer? And Israel in Egypt was freed by Divine power, just as later he was "guarded" (and guided) by God's chosen Prophet (Moses) whose successors the people were now disregarding and despising. Hosea bids the people remember that God is their only Saviour, even as His hand is manifest in all their history.

15. *Ephraim.* The Northern Kingdom is so called from the name of its most prominent tribe.

CHAPTER XIII. THE LAST JUDGMENT OF EPHRAIM

1. *when Ephraim spake.* A rapid resume of the history of the Northern Kingdom. At first Ephraim's power was great, and he was feared by surrounding tribes. Jeroboam, the first king of the Ten Tribes, was an Ephraimite. "He sinned and led Israel to sin," through the calf-worship which he had set up at Dan and Beersheba.

Baal. See I Kings xvi, 31.

died. Spiritually; yet literally too, for Baal-worship was a cause of the national decay and final downfall. "It could no more inspire courage than love of goodness" (Cheyne).

sheep. 14. And by a prophet the Lord brought
Israel up out of Egypt, and by a prophet was he
kept. 15. Ephraim hath provoked to anger most
bitterly: therefore shall his blood be left upon
him, and his reproach shall his Lord return unto
him.
13 1. When Ephraim spake, there was trembling;
he exalted himself in Israel: but when he became
guilty in Baal, he died. 2. And now they sin
more and more, and have made them molten
images of their silver, even idols according to
their own understanding, all of them the work
of the craftsmen: they say of them, Let the men
that sacrifice kiss the calves. 3. Therefore they
shall be as the morning cloud, and as the dew that
passeth early away, as the chaff that is driven
with the whirlwind out of the threshing-floor,
and as the smoke out of the chimney. 4. Yet
I am the Lord thy God from the land of Egypt;
and thou knowest no god but me, and beside me
there is no saviour. 5. I did know thee in the
wilderness, in the land of great drought. 6. Ac-
cording to their pasture, so were they filled;
they were filled, and their heart was exalted:
therefore have they forgotten me. 7. Therefore

2. *kiss the calves.* See I Kings XIX, 18. Kissing an idol as an act of religious homage!

3. *morning cloud.* Figures of speech to represent the swift and complete extinction of the Northern Kingdom. The morning cloud which passes as one observes it, the chaff scattered by the whirlwind, the smoke of the chimney—all leave no trace behind. So shall it be with the Kingdom of Israel. The prophecy was fulfilled within 20 years.

כְּדֹב שַׁכּוּל וְאֶקְרַע סְגוֹר לִבָּם וְאֹכְלֵם שָׁם כְּלָבִיא חַיַּת
9 הַשָּׂדֶה תְּבַקְּעֵם׃ שִׁחֶתְךָ יִשְׂרָאֵל כִּי־בִי בְעֶזְרֶךָ׃ אֱהִי
מַלְכְּךָ אֵפוֹא וְיוֹשִׁיעֲךָ בְּכָל־עָרֶיךָ וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ
11 תְּנָה־לִּי מֶלֶךְ וְשָׂרִים׃ אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי וְאֶקַּח בְּעֶבְרָתִי׃
12 13 צָרוּר עֲוֺן אֶפְרָיִם צְפוּנָה חַטָּאתוֹ׃ חֶבְלֵי יוֹלֵדָה יָבֹאוּ
לוֹ הוּא־בֵן לֹא חָכָם כִּי־עֵת לֹא־יַעֲמֹד בְּמִשְׁבַּר בָּנִים׃
14 מִיַּד שְׁאוֹל אֶפְדֵּם מִמָּוֶת אֶגְאָלֵם אֱהִי דְבָרֶיךָ מָוֶת אֱהִי
טו קָטָבְךָ שְׁאוֹל נֹחַם יִסָּתֵר מֵעֵינָי׃ כִּי הוּא בֵּין אַחִים יַפְרִיא
יָבוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עֹלֶה וְיֵבוֹשׁ מְקוֹרוֹ וְיֶחֱרַב
מַעְיָנוֹ הוּא יִשְׁסֶה אוֹצַר כָּל־כְּלִי חֶמְדָּה׃
יד א תֶּאְשַׁם שֹׁמְרוֹן כִּי מָרְתָה בֵּאלֹהֶיהָ בַּחֶרֶב יִפְּלוּ עֹלְלֵיהֶם
2 יְרֻטָּשׁוּ וְהָרִיּוֹתָיו יְבֻקָּעוּ׃ שׁוּבָה יִשְׂרָאֵל עַד יְהוָה

v. 12. קמץ בז״ק

7–9. God, who is and would be their help, they have turned to be their destroyer; and they have brought ruin on themselves.

11. *a king in mine anger.* Jeroboam I, who became king of Israel when the Ten Tribes broke away from Solomon's incompetent son.

taken him away in my wrath. Refers to the list of usurping kings on the eve of the destruction of the kingdom by Assyria.

12. *bound up.* It is not forgotten; it is tied up as in a bag.

13. Israel is compared to a travailing woman, and also to the child imperilled by its weak will.

14. *I will ransom.* "A father cannot long endure to contemplate the prospect of his child's ruin" (Cheyne).

repentance shall be hid. Suddenly the tone of the prophecy changes, and the thought in verses 12 and 13 is resumed.

15. *he shall spoil.* *i.e.* the enemy who is to destroy Israel, symbolised here by the evil wind.

Chapter XIV

1. *Samaria.* The capital of Northern Kingdom, standing

am I unto them as a lion: as a leopard will I
watch by the way: 8. I will meet them as a bear
that is bereaved of her whelps, and will rend the
caul of their heart: and there will I devour them
like a lion; the wild beast shall tear them. 9. It
is thy destruction, O Israel, that thou art against
me, against thy help. 10. Where now is thy king,
that he may save thee in all thy cities? and thy
judges, of whom thou saidst, Give me a king
and princes? 11. I have given thee a king in
mine anger, and have taken him away in my
wrath. 12. The iniquity of Ephraim is bound up;
his sin is laid up in store. 13. The sorrows of a
travailing woman shall come upon him: he is an
unwise son; for it is time he should not tarry in
the place of the breaking forth of children. 14. I
will ransom them from the power of the grave; I
will redeem them from death: O death,
where are thy plagues? O grave, where is thy
destruction? repentance shall be hid from mine
eyes. 15. Though he be fruitful among his
brethren, an east wind shall come, the wind of the
Lord coming up from the wilderness, and his
spring shall become dry, and his fountain shall be
dried up: he shall spoil the treasure of all pleasant
14 vessels. 1. Samaria shall bear her guilt; for
she hath rebelled against her God: they shall
fall by the sword; their infants shall be dashed in
pieces, and their women with child shall be
ripped up.

here for the whole land. The savage inhumanities of ancient barbaric warfare recall the atrocities of modern pogroms.

3 אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֺנֶךָ׃ קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־
יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֺן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים
4 שְׂפָתֵינוּ׃ אַשּׁוּר ׀ לֹא יוֹשִׁיעֵנוּ עַל־סוּס לֹא נִרְכָּב וְלֹא־
נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃
ה 6 אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃ אֶהְיֶה
7 כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃ יֵלְכוּ
8 יֹנְקוֹתָיו וִיהִי כַזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְּבָנוֹן׃ יָשֻׁבוּ יֹשְׁבֵי
9 בְצִלּוֹ יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן זִכְרוֹ כְּיֵין לְבָנוֹן׃ אֶפְרַיִם
מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן
י מִמֶּנִּי פֶּרְיְךָ נִמְצָא׃ מִי חָכָם וְיָבֵן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־
יְשָׁרִים דַּרְכֵי יְהוָה וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

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v. 4. קמץ בז״ק   v. 10. כצ״ל

2–10. A Desperate Call to Repentance

2. *return unto the Lord.* God's love and mercy are unending. Even after the pronouncement of doom, there is Hope and Forgiveness to repentant Israel.

3. *take with you words.* God does not require gifts or sacrifices, but sincere confession and penitent words expressing the resolve to amend (Midrash).

4. *Asshur shall not save us.* The people will no longer put their trust in alliances with foreign idol-worshipping nations—Assyria or Egypt.

will not ride upon horses. A reference to the help looked for from Egypt. (See I Kings x, 28 ; Isaiah xxx and xxxi).

5–7. God's gracious and loving reply to those words of repentance and faith. The blessings that will follow Israel's spiritual regeneration.

6. *blossom as the lily.* Israel shall be as the lily, a symbol of beauty and fruitfulness ; but his roots shall be deep and unmovable as Lebanon.

7. *his smell as Lebanon.* On the lower slopes of Lebanon are aromatic shrubs, lavender and myrtle (Song of Songs, iv, 4).

8. *shall return; they shall revive as the corn.* Better, " *They shall again make corn to grow* " (AJ).

2. O Israel, return unto the Lord thy God;
for thou hast fallen by thine iniquity. 3. Take
with you words, and return unto the Lord: say
unto him, Take away all iniquity, and accept
that which is good: so will we render as bullocks
the offering of our lips. 4. Asshur shall not save
us; we will not ride upon horses: neither will
we say any more to the work of our hands, Ye
are our gods: for in thee the fatherless findeth
mercy. 5. I will heal their backsliding, I will love
them freely: for mine anger is turned away from
him. 6. I will be as the dew unto Israel: he shall
blossom as the lily, and cast forth his roots as
Lebanon. 7. His branches shall spread, and his
beauty shall be as the olive tree, and his smell
as Lebanon. 8. They that dwell under his shadow
shall return; they shall revive as the corn, and
blossom as the vine: the scent thereof shall be
as the wine of Lebanon. 9. Ephraim shall say,
What have I to do any more with idols? I
have answered, and will regard him: I am like
a green fir tree; from me is thy fruit found.
10. Who is wise, and he shall understand these
things? prudent, and he shall know them? for
the ways of the Lord are right, and the just
shall walk in them; but transgressors shall fall
therein.

9. *from me is thy fruit found.* "From Me all thy good cometh."

10. *who is wise, and he shall understand.* Or, "Whoso is wise, let him understand" (AJ).

fall therein. They stumble as if the ways were actually crooked, because their wrong thoughts and desires pervert

הפטרת ויצא | הפטרת וישלח

לספרדים | לאשכנזים

הושע יא

7 וְעַמִּי
8 תְלוּאִים לִמְשׁוּבָתִי וְאֶל־עַל יִקְרָאֻהוּ יַחַד לֹא יְרוֹמֵם׃ אֵיךְ
אֶתֶּנְךָ אֶפְרַיִם אֲמַגֶּנְךָ יִשְׂרָאֵל אֵיךְ אֶתֶּנְךָ כְאַדְמָה אֲשִׂימְךָ
9 כִּצְבֹאיִם נֶהְפַּךְ עָלַי לִבִּי יַחַד נִכְמְרוּ נִחוּמָי׃ לֹא אֶעֱשֶׂה
חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם כִּי אֵל אָנֹכִי וְלֹא־

v. 8. א׳ נחה

the meaning of the Divine commands. Thus they do wrong and stumble, even when they would claim to be walking in the ways of the Lord.

Chapter XIV, 2–10, is appropriately enough the Haftorah for the Sabbath of Penitence, שבת שובה, lit. "The Sabbath of *O Israel, return unto the Lord.*" The very term, *Teshubah*, *i.e.* "a turning away from sin and a turning towards God," is taken from the word שובה in its opening verse. The doctrine of Repentance which is founded on it, is of fundamental importance in Judaism.

VAYYETZE (FOR SEPHARDIM) | VAYYISHLACH (FOR ASHKENAZIM)

Hosea XI, 7–XII, 12

Hosea's is the message of the unwearying love of God to Israel which reached its fullest expression in the cry "O Israel, return unto the Lord thy God." In this Haftorah, he interweaves incidents from the life of Jacob in the Sedrah in order to recall what Israel was intended to be, in contrast with the degeneracy of contemporary Israel. The Prophet's whole soul goes out in sympathy for his People;

VIII. VAYYETZE (FOR SEPHARDIM) | VAYYISHLACH (FOR ASHKENAZIM)

Hosea XI, 7–XII, 12

7. And my people are bent to backsliding from
me: though they call them to him that is on high,
none at all will lift himself up. 8. How shall I
give thee up, Ephraim? how shall I deliver thee,
Israel? how shall I make thee as Admah? how
shall I set thee as Zeboim? mine heart is turned
within me, my compassions are kindled together.
9. I will not execute the fierceness of mine anger,
I will not return to destroy Ephraim: for I am
God, and not man; the Holy One in the midst

he would give his all to reclaim it, if only it were possible. His is a deeply affectionate nature; and his sentences of doom against his People read like short, disconnected sobs. The connection between the parts of his discourse, or even between his sentences, is not always distinct. But "ever and anon, the tossing restless discourse begins again, like the wild cry of an anguish that can hardly be mastered" (Ewald).

7. *bent to backsliding.* Better, "*in suspense about returning to me*" (AJ); uncertain, swaying to and fro like a door on its hinges.

although they call them. "They," *i.e.* the Prophets.

8. Hosea portrays God's yearning, unending love for His people.

deliver thee. "Surrender thee."

Admah, Zeboim. Cities of the Plain, destroyed together with Sodom and Gomorrah (Gen. XIX).

9. *for I am God.* Therefore, merciful and gracious, slow to anger, and abounding in mercy.

י אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר׃ אַחֲרֵי יְהוָה יֵלְכוּ
11 כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיֶחֶרְדוּ בָנִים מִיָּם׃ יֶחֶרְדוּ
כְצִפּוֹר מִמִּצְרַיִם וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר וְהוֹשַׁבְתִּים עַל־
בָּתֵּיהֶם נְאֻם־יְהוָה׃

יב א סְבָבֻנִי בְכַחַשׁ אֶפְרַיִם וּבְמִרְמָה בֵּית יִשְׂרָאֵל וִיהוּדָה עֹד
2 רָד עִם־אֵל וְעִם־קְדוֹשִׁים נֶאֱמָן׃ אֶפְרַיִם רֹעֶה רוּחַ וְרֹדֵף
קָדִים כָּל־הַיּוֹם כָּזָב וָשֹׁד יַרְבֶּה וּבְרִית עִם־אַשּׁוּר יִכְרֹתוּ
3 וְשֶׁמֶן לְמִצְרַיִם יוּבָל׃ וְרִיב לַיהוָה עִם־יְהוּדָה וְלִפְקֹד עַל־
4 יַעֲקֹב כִּדְרָכָיו כְּמַעֲלָלָיו יָשִׁיב לוֹ׃ בַּבֶּטֶן עָקַב אֶת־אָחִיו
ה וּבְאוֹנוֹ שָׂרָה אֶת־אֱלֹהִים׃ וַיָּשַׂר אֶל־מַלְאָךְ וַיֻּכָל בָּכָה
6 וַיִּתְחַנֶּן־לוֹ בֵּית־אֵל יִמְצָאֶנּוּ וְשָׁם יְדַבֵּר עִמָּנוּ׃ וַיהוָה
7 אֱלֹהֵי הַצְּבָאוֹת יְהוָה זִכְרוֹ׃ וְאַתָּה בֵּאלֹהֶיךָ תָשׁוּב חֶסֶד

י״ב v. 5. קמץ בז״ק

10. God's message shall stir the hearts of Israel. The figure of the lion, roaring to call his young, represents God calling His people out of captivity.

trembling. With contrition and joy.

11. *as a dove.* Noted for its swiftness, which shall characterise Israel's return.

Chapter XII

From this vision of a happier future the Prophet returns to the sad conditions of the present.

2. *feedeth on wind.* "Striveth after wind" (AJ). Vain and fruitless efforts, resulting in "lies and desolation"; a telling summary of the results of the foreign alliances.

oil. Representing the wealth which the last King, Hoshea, sent to Egypt for help against Assyria.

4. In order to move them to repentance, the Prophet reminds the people of the wrestling in prayer of their ancestor Jacob, and of God's acceptance of him.

with God. Better, "*With a godlike being*" (AJ); an angel, as is evident from the very next verse.

of thee: and I will not come in wrath. 10. They
shall walk after the Lord, who shall roar like a
lion: for he shall roar, and the children shall
come trembling from the west. 11. They shall
come trembling as a bird out of Egypt, and as a
dove out of the land of Assyria: and I will make
them to dwell in their houses, saith the Lord.
12 1. Ephraim compasseth me about with false-
hood, and the house of Israel with deceit: and
Judah is yet unstedfast with God, and with the
Holy One who is faithful. 2. Ephraim feedeth on
wind, and followeth after the east wind: he
continually multiplieth lies and desolation; and
they make a covenant with Assyria, and oil is
carried into Egypt. 3. The Lord hath also a
controversy with Judah, and will punish Jacob
according to his ways; according to his doings
will he recompense him. 4. In the womb he took
his brother by the heel; and in his manhood he
strove with God: 5. yea, he had power over the
angel, and prevailed: he wept, and made sup-
plication unto him: he found him at Beth-el,
and there he spake with us; 6. for the Lord is
the God of hosts; the Lord is his memorial. 7.
Therefore turn thou to thy God: keep mercy

5. *he wept.* The subject is Jacob.

he found him. God found Jacob at Bethel.

spake with us. In speaking to Jacob, God as it were spake also to his descendants.

6. *the Lord is his memorial.* *i.e.* His Name. The same now as then. As He received Jacob, so will He receive Israel; therefore, "turn to thy God."

7. *keep mercy and judgement.* This sums up the teaching

8 וּמִשְׁפָּט שְׁמֹר וְקַוֵּה אֶל־אֱלֹהֶיךָ תָּמִיד׃ כְּנַעַן בְּיָדוֹ מֹאזְנֵי
9 מִרְמָה לַעֲשֹׁק אָהֵב׃ וַיֹּאמֶר אֶפְרַיִם אַךְ עָשַׁרְתִּי מָצָאתִי
י אוֹן לִי כָּל־יְגִיעַי לֹא יִמְצְאוּ־לִי עָוֺן אֲשֶׁר־חֵטְא׃ וְאָנֹכִי
יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם עֹד אוֹשִׁיבְךָ בָאֳהָלִים כִּימֵי
11 מוֹעֵד׃ וְדִבַּרְתִּי עַל־הַנְּבִיאִים וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד
12 הַנְּבִיאִים אֲדַמֶּה׃ אִם־גִּלְעָד אָוֶן אַךְ־שָׁוְא הָיוּ בַּגִּלְגָּל
13 שְׁוָרִים זִבֵּחוּ גַּם מִזְבְּחוֹתָם כְּגַלִּים עַל תַּלְמֵי שָׂדָי׃

of Hosea. "Justice" (judgement) alone is not sufficient. Mercy, loving sympathy towards our fellowmen, must go with it; *and mercy must precede it.*

8. *trafficker.* lit. "Canaanite." From the call to repentance, the Prophet again returns to the evil-doing of his day. Israel's ideal is now Canaan's—to get rich. "Canaanite" had become a synonym for "trafficker," from the low repute of the Phoenician (Canaanitish) merchant for honesty.

9. Ephraim's answer. He boasts of his wealth, and callously maintains it has been obtained honestly—or that any trifling lapses in his methods cannot be accounted as sins. He does not perceive that, apart from his methods of acquisition, his reliance on material possessions and absorption in amassing them, have blinded the moral and spiritual sense within him. Israel has become Canaan, and yet was quite unconscious of it!

10. *to dwell in tents.* "The tent-life of the wilderness was a trial and pain for which the settlement in the Promised Land was readily exchanged. But it was also a blessing and a revelation, a walking in mystery and wonder, the Divine Presence always felt and often manifest. The Feast of Tabernacles was the yearly remembrance of this wonderful pilgrim experience" (Horton). Israel must go back to captivity and begin his discipline over again, as when he came out of Egypt.

11. In vain did the Prophets convey the Divine will in visions and similitudes. They failed to bring Israel to repentance.

and judgement, and wait on thy God continually.
8. He is a trafficker, the balances of deceit are
in his hand: he loveth to oppress. 9. And Eph-
raim said, Surely I am become rich, I have
found me wealth: in all my labours they shall
find in me none iniquity that were sin. 10. But I
am the Lord thy God from the land of Egypt;
I will yet again make thee to dwell in tents, as
in the days of the solemn feast. 11. I have also
spoken unto the prophets, and I have multiplied
visions; and by the ministry of the prophets have
I used similitudes. 12. Is Gilead iniquity? they
are altogether vanity; in Gilgal they sacrifice
bullocks: yea, their altars shall be as heaps in the
furrows of the field.

12. References to the heathen practices at Gilgal, following the ill example of neighbouring Gilead on the other side of the Jordan. The meaning seems to be: "In Gilead there are iniquity and falsehood; they sacrifice to demons in Gilgal; their altars shall become stone-heaps in the furrows of the fields." They that make the idols become like unto them.

הפטרת וישלח לספרדים

ספר עבדיה

א חֲזוֹן עֹבַדְיָה כֹּה־אָמַר אֲדֹנָי יֱהוִה לֶאֱדוֹם שְׁמוּעָה שָׁמַעְנוּ
מֵאֵת יְהוָה וְצִיר בַּגּוֹיִם שֻׁלָּח קוּמוּ וְנָקוּמָה עָלֶיהָ
2 לַמִּלְחָמָה׃ הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד׃
3 זְדוֹן לִבְּךָ הִשִּׁיאֶךָ שֹׁכְנִי בְחַגְוֵי־סֶלַע מְרוֹם שִׁבְתּוֹ אֹמֵר
4 בְּלִבּוֹ מִי יוֹרִדֵנִי אָרֶץ׃ אִם־תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים
ה שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה׃ אִם־גַּנָּבִים בָּאוּ־לְךָ
אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ נִדְמֵיתָה הֲלוֹא יִגְנְבוּ דַּיָּם אִם־
6 בֹּצְרִים בָּאוּ לָךְ הֲלוֹא יַשְׁאִירוּ עֹלֵלוֹת׃ אֵיךְ נֶחְפְּשׂוּ עֵשָׂו
7 נִבְעוּ מַצְפֻּנָיו׃ עַד־הַגְּבוּל שִׁלְּחוּךָ כֹּל אַנְשֵׁי בְרִיתֶךָ

קמץ בז״ק ibid. v. 1.

VAYYISHLACH (FOR SEPHARDIM)

The Book of Obadiah

The prophecy of Obadiah is directed against Edom, the nation descended from Esau. It thus connects with the Sedrah, reflecting the opposition between the two brothers in the story of Jacob and Esau. The bitter enmity of the Edomites to Israel was particularly inexcusable, because of their common descent. The Prophet instances the cruelty of the Edomites in the day of Israel's ruin. Apart, however, from the denunciation of unbrotherliness wherever exhibited, the book has a wider application. Other nations in later times played the cruel role of Edom towards Israel. Against these too, according to our commentators, Obadiah prophetically inveighs and predicts Israel's triumph over them. The forces of evil will never destroy Israel, because Israel's Faith, and the Truth enshrined in it, are eternal.

1. *we have heard.* "We," *i.e.* other Prophets, who also denounced Edom; see especially Jer. XLIX, 7–12.

3. *the pride of thine heart hath deceived thee.* Their previous

VIII B. VAYYISLACH (FOR SEPHARDIM).

THE BOOK OF OBADIAH

1. The vision of Obadiah.

Thus saith the Lord God concerning Edom: We have heard tidings from the Lord, and an ambassador is sent among the nations, saying, Arise ye, and let us rise up against her in battle.
2. Behold, I have made thee small among the
nations; thou art greatly despised. 3. The pride
of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me
down to the ground? 4. Though thou mount
on high as the eagle, and though thy nest be set among the stars, I will bring thee down from
thence, saith the Lord. 5. If thieves came to
thee, if robbers by night, (how art thou cut off!) would they not steal till they had enough? if grapegatherers came to thee, would they not
leave some gleaning grapes? 6. How are the things
of Esau searched out! how are his hidden treasures
sought up! 7. All the men of thy confederacy
have driven thee out on thy way, even to the

successes, and their belief that they could not be dislodged from their invulnerable position.

clefts of the rock. Edom occupied a mountainous strip to the South of Palestine. Its rocky valleys were fertile and difficult of access to outsiders. The ruins of its capital, Petra, the mysterious, secluded city with its thousand caves, have come down to our day.

4. Their pride defies God. So does all pride.

5. The meaning is that ordinary thieves and grape-gleaners will leave something behind. Not so those who will fall upon Edom. They will destroy everything.

הִשִּׁיאוּךָ יָכְלוּ לְךָ אַנְשֵׁי שְׁלֹמֶךָ לַחְמְךָ יָשִׂימוּ מָזוֹר תַּחְתֶּיךָ
8 אֵין תְּבוּנָה בּוֹ׃ הֲלוֹא בַּיּוֹם הַהוּא נְאֻם־יְהוָה וְהַאֲבַדְתִּי
9 חֲכָמִים מֵאֱדוֹם וּתְבוּנָה מֵהַר עֵשָׂו׃ וְחַתּוּ גִבּוֹרֶיךָ תֵּימָן
י לְמַעַן יִכָּרֶת־אִישׁ מֵהַר עֵשָׂו מִקָּטֶל׃ מֵחֲמַס אָחִיךָ יַעֲקֹב
11 תְּכַסְּךָ בוּשָׁה וְנִכְרַתָּ לְעוֹלָם׃ בְּיוֹם עֲמָדְךָ מִנֶּגֶד בְּיוֹם
שְׁבוֹת זָרִים חֵילוֹ וְנָכְרִים בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלִַם יַדּוּ
12 גוֹרָל גַּם־אַתָּה כְּאַחַד מֵהֶם׃ וְאַל־תֵּרֶא בְיוֹם־אָחִיךָ בְּיוֹם
נָכְרוֹ וְאַל־תִּשְׂמַח לִבְנֵי־יְהוּדָה בְּיוֹם אָבְדָם וְאַל־תַּגְדֵּל
13 פִּיךָ בְּיוֹם צָרָה׃ אַל־תָּבוֹא בְשַׁעַר־עַמִּי בְּיוֹם אֵידָם אַל־
תֵּרֶא גַם־אַתָּה בְּרָעָתוֹ בְּיוֹם אֵידוֹ וְאַל־תִּשְׁלַחְנָה בְחֵילוֹ
14 בְּיוֹם אֵידוֹ׃ וְאַל־תַּעֲמֹד עַל־הַפֶּרֶק לְהַכְרִית אֶת־פְּלִיטָיו

שעריו ק v. 11.

7. Not merely enemies—but their own familiar friends shall be against them.

8. *wise men of Edom.* Edom's reputation for wisdom and shrewdness was proverbial. The story of Job was enacted in Edom.

9. *Teman.* Probably the north part of Edom; used for Edom as a whole.

10–15. The crowning cruelty of Edom to his brother Jacob, his malice when Jerusalem fell. Instead of helping his brother, or at least standing aside, Edom took part in the looting, and in the slaughter of the inhabitants (Ps. cxxxvii, 3).

11. *thou wast as one of them.* As one of the pitiless enemies. A brief but biting indictment.

12–14. The AJ as also the AV are to be preferred in regard to the tenses. Render, " But thou shouldest not have looked on the day of thy brother, in the day of his strange disaster, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have gazed on their affliction in the day of their calamity, nor laid

border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread lay a snare under thee: there is none understanding in him. 8. Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and understanding out of the mount of Esau? 9. And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. 10. For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11. In the day that thou stoodest aloof in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12. But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress. 13. Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their calamity. 14. And stand thou not in the crossway, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress.

hands on their substance in the day of their calamity. Neither shouldest thou have stood in the crossway, to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress."

12. *look not thou.* View not with malicious pleasure, with *Schadenfreude.*

טו וְאַל־תַּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה׃ כִּי־קָרוֹב יוֹם־יְהוָה עַל־
כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יֵעָשֶׂה לָּךְ גְּמֻלְךָ יָשׁוּב בְּרֹאשֶׁךָ׃
16 כִּי כַּאֲשֶׁר שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָל־הַגּוֹיִם תָּמִיד
17 וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃ וּבְהַר צִיּוֹן תִּהְיֶה פְלֵיטָה
18 וְהָיָה קֹדֶשׁ וְיָרְשׁוּ בֵּית יַעֲקֹב אֵת מוֹרָשֵׁיהֶם׃ וְהָיָה בֵית־
יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם
וַאֲכָלוּם וְלֹא־יִהְיֶה שָׂרִיד לְבֵית עֵשָׂו כִּי יְהוָה דִּבֵּר׃
19 וְיָרְשׁוּ הַנֶּגֶב אֶת־הַר עֵשָׂו וְהַשְּׁפֵלָה אֶת־פְּלִשְׁתִּים וְיָרְשׁוּ
אֶת־שְׂדֵה אֶפְרַיִם וְאֵת שְׂדֵה שֹׁמְרוֹן וּבִנְיָמִן אֶת־הַגִּלְעָד׃
כ וְגָלֻת הַחֵל־הַזֶּה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צָרְפַת
21 וְגָלֻת יְרוּשָׁלִַם אֲשֶׁר בִּסְפָרַד יִרְשׁוּ אֵת עָרֵי הַנֶּגֶב׃ וְעָלוּ
מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַיהוָה
הַמְּלוּכָה׃

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v. 20. דרי בפתח

disaster. lit. "strange, unwonted fortune."

15. *day of the Lord.* God's triumphant vindication of His people against their cruel enemies.

16. *ye have drunk.* *i.e.* the Israelites, have drunk of the cup of suffering.

shall be as though they had not been. This verse is an indictment of the "gospel of hate" wherever held, whether by nations or individuals. They who nourish and practise it are in the end self-destroyers.

17. *possess their possessions.* The house of Jacob shall not finally lack anything which is rightly theirs. The Heb. word for "possessions" is rare; the national and religious values of Israel are singularly precious.

19–20. Generally meaning that the returning exiles shall occupy a territory enlarged on all sides.

20. *Sepharad.* Some locality in Babylonia or Asia Minor. Targum Jonathan, however, and all subsequent Jewish writers, understand by that name, Spain; hence Jews hailing from the Iberian Peninsula are called *Sephardim.*

21. *saviours.* A wider sweep here than even Israel's

15. For the day of the Lord is near upon all the
nations: as thou hast done, it shall be done unto
thee; thy dealing shall return upon thine own head.
16. For as ye have drunk upon my holy mountain,
so shall all the nations drink continually, yea,
they shall drink, and swallow down, and shall
be as though they had not been. 17. But in
mount Zion there shall be those that escape, and
it shall be holy; and the house of Jacob shall
possess their possessions. 18. And the house of
Jacob shall be a fire, and the house of Joseph a
flame, and the house of Esau for stubble, and they
shall burn among them, and devour them; and
there shall not be any remaining to the house
of Esau; for the Lord hath spoken it. 19. And
they of the South shall possess the mount of
Esau; and they of the lowland the Philistines:
and they shall possess the field of Ephraim, and
the field of Samaria: and Benjamin shall possess
Gilead. 20. And the captivity of this host of the
children of Israel, which are among the Canaan-
ites, shall possess even unto Zarephath; and the
captivity of Jerusalem, which is in Sepharad,
shall possess the cities of the South. 21. And
saviours shall come up on mount Zion to judge
the mount of Esau; and the kingdom shall be
the Lord's.

triumphant vindication. For it is not merely Israel's supremacy that the Prophet sees in his vision of saviours climbing Mount Zion but the supremacy of God. There shall be no more causeless enmity (שנאת חנם) between nation and nation, between man and man. Such causeless enmity Edom stands for. It shall cease. And then humanity will be nearer the time when "the kingdom shall be the Lord's."

הפטרת וישב

(*During Chanukah, the Haftorah on p.* 516 *is read.*)

עמוס ב

6 כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה
פִּשְׁעֵי יִשְׂרָאֵל וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־מִכְרָם בַּכֶּסֶף
7 צַדִּיק וְאֶבְיוֹן בַּעֲבוּר נַעֲלָיִם׃ הַשֹּׁאֲפִים עַל־עֲפַר־אֶרֶץ
בְּרֹאשׁ דַּלִּים וְדֶרֶךְ עֲנָוִים יַטּוּ וְאִישׁ וְאָבִיו יֵלְכוּ אֶל־

VAYYESHEV

Amos II, 6–III, 8

Amos, a herdsman and dresser of sycamore trees, felt the stirring of the spirit of the Lord while pursuing his lonely calling amid the hills of Judea. He is an older contemporary of Hosea, and is the first of the literary Prophets. The master-word of existence to Amos is Righteousness; which to him, as to his successors, means holiness of life in the individual and the triumph of right in the world. Righteousness is the basis of national as of individual life. Without it, all else crumbles to ruin. For God is righteousness. He is the God of all families of the earth; and all of them alike He judges according to their humane dealings towards their fellowmen. Man's inhumanity to man, Amos proclaims to be *the* cardinal sin. As to Israel, it is God's chosen people; but this great privilege carried no immunity against Divine punishment for wrong-doing. On the contrary. Just because Israel is God's people the higher must be its standard of life; and the greater its guilt and punishment, if and when it falls away from righteousness.

After pronouncing judgment on the surrounding peoples for their violation of the dictates of universal morality and their participation in barbarous practices, Amos turns to the Northern Kingdom of Israel, judging its inhabitants with the same standard and in the very same words as he did the heathens.

IX. VAYYESHEV

(During Chanukah, the Haftorah on p. 517 is read.)

Amos II, 6–III, 8

6. Thus saith the Lord : For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof ; because they have sold the righteous for silver, and the needy for a pair of shoes : 7. that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek : and a man and his father will

6–8. Israel's crimes are no less heinous. It sins against justice, mercy and purity.

6. *For three transgressions of Israel, yea, for four, I will not turn away the punishment.* Three or four—a phrase signifying an indefinite number, and illustrating the mercy of God. For the first, second, and even third transgression, He holds His hand, waiting for the transgressor to cease wrong-doing. It is not till the fourth sin, that His long-suffering is at an end (Kimchi).

because they have sold the righteous. Better, "*because they sell the righteous.*" The innocent are declared guilty for a bribe ; and rich men sell into slavery poor honest people whose only crime was that they were in debt to them, sometimes only to the value of a pair of shoes. This sale of the innocent man (צדיק) gives the connection with the story of Joseph, spoken of by the Rabbis as הצדיק , the innocent victim of hatred and slander.

7. *that pant.* So great is the cupidity of the rich and powerful that they covet the most insignificant possession still left to the poor, even the dust on the poor man's head sprinkled there as a sign of mourning—ironically adds the Prophet.

turn aside the way of the meek. "Humble souls they harry" (Moffat). The word "way" here means the right. They pervert the justice of those who are too weak to defend themselves against their cunning.

8 הַנַּעֲרָה לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי׃ וְעַל־בְּגָדִים חֲבֻלִים
יַטּוּ אֵצֶל כָּל־מִזְבֵּחַ וְיֵין עֲנוּשִׁים יִשְׁתּוּ בֵּית אֱלֹהֵיהֶם׃
9 וְאָנֹכִי הִשְׁמַדְתִּי אֶת־הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגֹבַהּ אֲרָזִים
גָּבְהוֹ וְחָסֹן הוּא כָּאַלּוֹנִים וָאַשְׁמִיד פִּרְיוֹ מִמַּעַל וְשָׁרָשָׁיו
י מִתָּחַת׃ וְאָנֹכִי הֶעֱלֵיתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם וָאוֹלֵךְ
אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה לָרֶשֶׁת אֶת־אֶרֶץ הָאֱמֹרִי׃
11 וָאָקִים מִבְּנֵיכֶם לִנְבִיאִים וּמִבַּחוּרֵיכֶם לִנְזִרִים הַאַף אֵין
12 זֹאת בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה׃ וַתַּשְׁקוּ אֶת־הַנְּזִרִים יָיִן
13 וְעַל־הַנְּבִיאִים צִוִּיתֶם לֵאמֹר לֹא תִּנָּבְאוּ׃ הִנֵּה אָנֹכִי מֵעִיק
14 תַּחְתֵּיכֶם כַּאֲשֶׁר תָּעִיק הָעֲגָלָה הַמְלֵאָה לָהּ עָמִיר׃ וְאָבַד
מָנוֹס מִקָּל וְחָזָק לֹא־יְאַמֵּץ כֹּחוֹ וְגִבּוֹר לֹא־יְמַלֵּט נַפְשׁוֹ׃
טו וְתֹפֵשׂ הַקֶּשֶׁת לֹא יַעֲמֹד וְקַל בְּרַגְלָיו לֹא יְמַלֵּט וְרֹכֵב
16 הַסּוּס לֹא יְמַלֵּט נַפְשׁוֹ׃ וְאַמִּיץ לִבּוֹ בַּגִּבּוֹרִים עָרוֹם יָנוּס
בַּיּוֹם־הַהוּא נְאֻם־יְהוָה׃

v. 14. קמץ בז״ק

the same maid. With callousness to human suffering goes lust. And their unchastity is abominable, devoid of all human shame.

profane my holy name. Their life and actions constitute a *chillul hashem*, a profanation of the Name of God and Israel—an unpardonable sin ; cf. Lev. XVIII, 2 ; Ezek. XX, 9, 14.

8. *clothes taken in pledge.* They make the necessities of the poor serve their heartless luxury during their religious feasts. For the sin against the poor, see Exod. XXII, 25, and Deut. XXIV, 12–13.

9. *the Amorite.* Representing the previous inhabitants of Palestine, as the Amorite was the most powerful tribe. The Prophet points to the monstrous ingratitude of Israel.

11. *Nazirites.* True and inspired men are among a nation's most precious possessions. The Nazirite, who vowed to refrain from wine (Numbers VI, 2–21), stood for self-control, and by his very existence rebuked the intemperance of the day. So he was basely urged to break his vow.

go unto the same maid, to profane my holy name: 8. and they lay themselves down beside every altar upon clothes taken in pledge, and in the house of their God they drink the wine of such as have been fined. 9. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. 10. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. 11. And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith the Lord. 12. But ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophesy not. 13. Behold, I will press you in your place, as a cart presseth that is full of sheaves. 14. And flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: 15. neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself: 16. and he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

12. *prophesy not.* The experience of Amos himself, VIII, 13.

13. As a cart overloaded with its harvest creaks under the weight; so a people overladen with sin cannot escape the consequences of its sins. The prophecy was fulfilled by the invasion of Assyria.

ג א שִׁמְעוּ אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל
עַל כָּל־הַמִּשְׁפָּחָה אֲשֶׁר הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃
2 רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד
3 עֲלֵיכֶם אֵת כָּל־עֲוֹנֹתֵיכֶם׃ הֲיֵלְכוּ שְׁנַיִם יַחְדָּו בִּלְתִּי אִם־
4 נוֹעָדוּ׃ הֲיִשְׁאַג אַרְיֵה בַּיַּעַר וְטֶרֶף אֵין לוֹ הֲיִתֵּן כְּפִיר
ה קוֹלוֹ מִמְּעֹנָתוֹ בִּלְתִּי אִם־לָכָד׃ הֲתִפֹּל צִפּוֹר עַל־פַּח
הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הֲיַעֲלֶה־פַּח מִן־הָאֲדָמָה וְלָכוֹד לֹא
6 יִלְכּוֹד׃ אִם־יִתָּקַע שׁוֹפָר בְּעִיר וְעָם לֹא יֶחֱרָדוּ אִם־תִּהְיֶה
7 רָעָה בְּעִיר וַיהוָה לֹא עָשָׂה׃ כִּי לֹא יַעֲשֶׂה אֲדֹנָי יֱהוִה
8 דָּבָר כִּי אִם־גָּלָה סוֹדוֹ אֶל־עֲבָדָיו הַנְּבִיאִים׃ אַרְיֵה שָׁאָג
מִי לֹא יִירָא אֲדֹנָי יֱהוִה דִּבֶּר מִי לֹא יִנָּבֵא׃

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v. 8. קמץ בלא אס״ף

Chapter III

2. *therefore.* The most famous "therefore" in history. Israel is the chosen of God. *Therefore*, God demands higher, not lower, standards of goodness from Israel, and will punish lapses more severely. The higher the privilege, the graver the responsibility. The greater the opportunity, the most inexcusable the failure to use it.

3–8. These verses give the ground on which Amos claims to be heard.

3. A declaration of the Prophet's Divine authority. The Prophet has spoken, only because God has inspired him. God and the Prophet are met on this sad task.

4–6. Figures of speech illustrating the cause and effect stated in the previous verse, drawn from experiences in the Prophet's earlier calling as herdsman. If the roar of the lion is heard in the desert, it is because he has seized his prey. The bird has fallen because the snare has caught it. The tocsin is sounded in the city because the enemy is at the gate. So likewise disaster does not overwhelm a people without a cause.

3 1. Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, 2. You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities. 3. Shall two walk together, except they have agreed? 4. Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? 5. Can a bird fall in a snare upon the earth, where no gin is set for him? shall a snare spring up from the ground, and have taken nothing at all? 6. Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and the Lord hath not done it? 7. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. 8. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

7. *he revealeth his secret.* The watcher on the tower at the entrance of the city who sees attacking troops advancing will sound the alarm that arouses and terrifies the people. Israel cannot plead lack of warning. The Prophet is the true Watcher on the tower who would deliver from threatening evils by his summons to repentance. And he speaks because God is acting within, and irresistibly compels him.

8. *who can but prophesy.* In a modified sense, the voice of God will find expression in the utterances of all who hear and understand. His voice speaks through the pages of our Scriptures; and, if we would listen and understand and perform them, surely would "all the Lord's people be prophets."

הפטרת מקץ

(This Haftorah is not read during Chanukah)

מלכים א ג

טו וַיִּקַץ
שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבוֹא יְרוּשָׁלַםִ וַיַּעֲמֹד ׀ לִפְנֵי ׀ אֲרוֹן
בְּרִית־אֲדֹנָי וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתֶּה לְכָל־
16 עֲבָדָיו׃ אָז תָּבֹאנָה שְׁתַּיִם נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ
17 וַתַּעֲמֹדְנָה לְפָנָיו׃ וַתֹּאמֶר הָאִשָּׁה הָאַחַת בִּי אֲדֹנִי אֲנִי
18 וְהָאִשָּׁה הַזֹּאת יֹשְׁבֹת בְּבַיִת אֶחָד וָאֵלֵד עִמָּהּ בַּבָּיִת׃ וַיְהִי
בַּיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי וַתֵּלֶד גַּם־הָאִשָּׁה הַזֹּאת וַאֲנַחְנוּ יַחְדָּו
19 אֵין־זָר אִתָּנוּ בַּבַּיִת זוּלָתִי שְׁתַּיִם אֲנַחְנוּ בַּבָּיִת׃ וַיָּמָת בֶּן
כ הָאִשָּׁה הַזֹּאת לָיְלָה אֲשֶׁר שָׁכְבָה עָלָיו׃ וַתָּקָם בְּתוֹךְ
הַלַּיְלָה וַתִּקַּח אֶת־בְּנִי מֵאֶצְלִי וַאֲמָתְךָ יְשֵׁנָה וַתַּשְׁכִּיבֵהוּ
21 בְּחֵיקָהּ וְאֶת־בְּנָהּ הַמֵּת הִשְׁכִּיבָה בְחֵיקִי׃ וָאָקֻם בַּבֹּקֶר

X. MIKKETZ

I Kings III, 15–IV, 1

In both Sedrah and Haftorah, kings have dreams which are more than dreams. In the Sedrah, Joseph unravels the mystery to the Egyptian sovereign, first humbly ascribing his power of understanding to God, the Source of all wisdom. In the Haftorah, all Israel join the king in acknowledging that the wisdom which the youthful monarch possesses is of God. In the spirit of reverence, Solomon had asked not for long life or riches or honour, but for power to serve others, for an undertsanding heart to discharge the duties and responsibilities of his position, and to advance the welfare

X. MIKKETZ

(This Haftorah is not read during Chanukah)

I Kings III, 15–IV, 1

15. And Solomon awoke, and, behold, it was
a dream: and he came to Jerusalem, and stood
before the ark of the covenant of the Lord,
and offered up burnt offerings, and offered
peace offerings, and made a feast to all his servants.
16. Then came there two women, that were
harlots, unto the king, and stood before him. 17.
And the one woman said, Oh my lord, I and this
woman dwell in one house; and I was delivered
of a child with her in the house. 18. And it came
to pass the third day after I was delivered, that
this woman was delivered also; and we were
together; there was no stranger with us in the
house, save we two in the house. 19. And this
woman's child died in the night; because she
overlaid it. 20. And she arose at midnight, and
took my son from beside me, while thine hand-
maid slept, and laid in her bosom, and laid
her dead child in my bosom. 21. And when I

of the great people entrusted to him while so young and inexperienced.

16–28. Solomon the wise judge.

16. *two women.* The meanest of his subjects had access to the king for justice.

harlots. The word may also be translated "innkeepers" (Ralbag).

18. *no stranger.* None but they could ever know the truth. Observation on the part of a judge must in a case of this nature be supplemented by extraordinary intuition.

21. *considered it.* "Had looked well at it" (AJ).

לְהֵינִיק אֶת־בְּנִי וְהִנֵּה־מֵת וָאֶתְבּוֹנֵן אֵלָיו בַּבֹּקֶר וְהִנֵּה
22 לֹא־הָיָה בְנִי אֲשֶׁר יָלָדְתִּי׃ וַתֹּאמֶר הָאִשָּׁה הָאַחֶרֶת
לֹא כִי בְּנִי הַחַי וּבְנֵךְ הַמֵּת וְזֹאת אֹמֶרֶת לֹא כִי בְּנֵךְ הַמֵּת
23 וּבְנִי הֶחָי וַתְּדַבֵּרְנָה לִפְנֵי הַמֶּלֶךְ׃ וַיֹּאמֶר הַמֶּלֶךְ זֹאת
אֹמֶרֶת זֶה־בְּנִי הַחַי וּבְנֵךְ הַמֵּת וְזֹאת אֹמֶרֶת לֹא כִי בְּנֵךְ
24 הַמֵּת וּבְנִי הֶחָי׃ וַיֹּאמֶר הַמֶּלֶךְ קְחוּ־לִי חָרֶב וַיָּבִאוּ הַחֶרֶב
כה לִפְנֵי הַמֶּלֶךְ׃ וַיֹּאמֶר הַמֶּלֶךְ גִּזְרוּ אֶת־הַיֶּלֶד הַחַי לִשְׁנָיִם
26 וּתְנוּ אֶת־הַחֲצִי לְאַחַת וְאֶת־הַחֲצִי לְאֶחָת׃ וַתֹּאמֶר הָאִשָּׁה
אֲשֶׁר־בְּנָהּ הַחַי אֶל־הַמֶּלֶךְ כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ
וַתֹּאמֶר ׀ בִּי אֲדֹנִי תְּנוּ־לָהּ אֶת־הַיָּלוּד הַחַי וְהָמֵת אַל־
27 תְּמִיתֻהוּ וְזֹאת אֹמֶרֶת גַּם־לִי גַם־לָךְ לֹא יִהְיֶה גְּזֹרוּ׃ וַיַּעַן
הַמֶּלֶךְ וַיֹּאמֶר תְּנוּ־לָהּ אֶת־הַיָּלוּד הַחַי וְהָמֵת לֹא תְמִיתֻהוּ
28 הִיא אִמּוֹ׃ וַיִּשְׁמְעוּ כָל־יִשְׂרָאֵל אֶת־הַמִּשְׁפָּט אֲשֶׁר שָׁפַט
הַמֶּלֶךְ וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי־חָכְמַת אֱלֹהִים
בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט׃
ד א וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל׃

22. *her bowels yearned.* A Hebraism meaning, "her heart yearned for."

27. *she is the mother.* A Heavenly Voice (בת קול) resounded in his ears, and told him, "*She* is the mother thereof" (Targum Jonathan, Talmud).

28. *heard of the judgment.* His decision arrived at by his keen-sighted appeal to the instincts of human nature, his shrewd insight into the workings of the human heart.

they feared the king. Revered him; or, fear possessed evil-doers because of the certainty of punishment.

1. *over all Israel.* The display of such a Divine gift of Wisdom established his sway over all Israel.

"To be the successor of David was a great inheritance, but a much greater responsibility. Solomon was eighteen years old when he ascended the throne. The fact that, in

rose in the morning to give my child suck, behold,
it was dead: but when I had considered it in the
morning, behold, it was not my son, which I did
bear. 22. And the other woman said, Nay;
but the living is my son, and the dead is thy
son. And this said, No; but the dead is thy
son, and the living is my son. Thus they spake
before the king. 23. Then said the king, The one
saith, This is my son that liveth, and thy son is
the dead: and the other saith, Nay; but thy son
is the dead, and my son is the living. 24. And the
king said, Fetch me a sword. And they brought
a sword before the king. 25. And the king said,
Divide the living child in two, and give half to
the one, and half to the other. 26. Then spake
the woman whose the living child was unto the
king, for her bowels yearned upon her son, and
she said, Oh my lord, give her the living child, and
in no wise slay it. But the other said, It shall
be neither mine nor thine; divide it. 27. Then
the king answered and said, Give her the living
child, and in no wise slay it: she is the mother
thereof. 28. And all Israel heard of the judgement
which the king had judged; and they feared the
king: for they saw that the wisdom of God was
in him, to do judgement.

4 1. And king Solomon was king over all Israel.

spite of this, he maintained his dominion for forty years under the most trying conditions, is of itself evidence of his great qualities. If David created an Israelitish nation, Solomon created an Israelitish state. He extended immensely the intellectual horizon of Israel. He placed Israel in the rank of the great nations" (Cornill).

הפטרת ויגש

יחזקאל לז

טו 16 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ וְאַתָּה
בֶן־אָדָם קַח־לְךָ עֵץ אֶחָד וּכְתֹב עָלָיו לִיהוּדָה וְלִבְנֵי
יִשְׂרָאֵל חֲבֵרָו וּלְקַח עֵץ אֶחָד וּכְתוֹב עָלָיו לְיוֹסֵף עֵץ
17 אֶפְרַיִם וְכָל־בֵּית יִשְׂרָאֵל חֲבֵרָו׃ וְקָרַב אֹתָם אֶחָד אֶל־
18 אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ׃ וְכַאֲשֶׁר יֹאמְרוּ
אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר הֲלוֹא־תַגִּיד לָנוּ מָה־אֵלֶּה לָּךְ׃
19 דַּבֵּר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־עֵץ
יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חֲבֵרָו וְנָתַתִּי אוֹתָם
עָלָיו אֶת־עֵץ יְהוּדָה וַעֲשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי׃
כ 21 וְהָיוּ הָעֵצִים אֲשֶׁר תִּכְתֹּב עֲלֵיהֶם בְּיָדְךָ לְעֵינֵיהֶם׃ וְדַבֵּר

v. 16. 19. חבריו ק׳

VAYYIGGASH

Ezekiel XXXVII, 15–28

Ezekiel, the son of a priest, was among those who were carried off into exile in Babylon. He became one of the spiritual agencies that kept Israel's soul alive in those years of despair. He is at once priest and prophet, preacher and writer, inspirer of the nation and pastor of individual souls. A characteristic feature of his teaching is his insistence on *individual responsibility.* He is the great preacher of Repentance, and of the Divine Forgiveness to those who in sincerity seek God's pardon. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." When the members of the House of Israel shall thus be purified, Israel would be restored, and become a Holy People amid whom God would be seen to dwell.

XI. VAYYIGGASH

Ezekiel XXXVII, 15–28

15. The word of the Lord came again unto me,
saying, 16. And thou, son of man, take thee one
stick, and write upon it, For Judah, and for
the children of Israel, his companions; then take
another stick, and write upon it, For Joseph,
the stick of Ephraim, and of all the house of
Israel his companions: 17. and join them for thee
one to another into one stick, that they may
become one in thine hand. 18. And when the
children of thy people shall speak unto thee,
saying, Wilt thou not shew us what thou mean-
est by these? 19. say unto them: Thus saith the
Lord God: Behold, I will take the stick of Joseph,
which is in the hand of Ephraim, and the tribes
of Israel his companions; and I will put them
together with him unto the stick of Judah, and
make them one stick, and they shall be one in
mine hand. 20. And the sticks whereon thou
writest shall be in thine hand before their eyes.

More than any other Prophet, Ezekiel makes vivid use of allegory, symbol and parable to illustrate his message. The first half of this chapter (v. 1–14) is his Vision of the Valley of Dry Bones. The Prophet sees the nation dead as it were, with all fires extinct in the dreary winter of Exile; and then beholds Israel revived through the Spirit of Prophecy, rising to renewed life and glory. In the second half of the chapter v. 15–28, which constitutes our Haftorah, the Prophet pictures the continuation of this national resurrection by the definite announcement of the re-union of the two kingdoms of Judah and Joseph (the Northern Kingdom of Israel). This is symbolised by the union of the two sticks and is a reflex of the picture

אֲלֵהֶ֗ם כֹּֽה־אָמַר֮ אֲדֹנָ֣י יֱהוִה֒ הִנֵּ֨ה אֲנִ֤י לֹקֵ֙חַ֙ אֶת־בְּנֵ֣י
יִשְׂרָאֵ֔ל מִבֵּ֥ין הַגּוֹיִ֖ם אֲשֶׁ֣ר הָֽלְכוּ־שָׁ֑ם וְקִבַּצְתִּ֤י אֹתָם֙
22 מִסָּבִ֔יב וְהֵבֵאתִ֥י אוֹתָ֖ם אֶל־אַדְמָתָֽם׃ וְעָשִׂ֨יתִי אֹתָ֜ם לְג֤וֹי
אֶחָד֙ בָּאָ֙רֶץ֙ בְּהָרֵ֣י יִשְׂרָאֵ֔ל וּמֶ֥לֶךְ אֶחָ֛ד יִהְיֶ֥ה לְכֻלָּ֖ם לְמֶ֑לֶךְ
וְלֹ֤א יִֽהְיֶה־עוֹד֙ לִשְׁנֵ֣י גוֹיִ֔ם וְלֹ֨א יֵחָצוּ֙ ע֛וֹד לִשְׁתֵּ֥י מַמְלָכ֖וֹת
23 עֽוֹד׃ וְלֹ֧א יִֽטַּמְּא֣וּ ע֗וֹד בְּגִלּֽוּלֵיהֶם֙ וּבְשִׁקּ֣וּצֵיהֶ֔ם וּבְכֹ֖ל
פִּשְׁעֵיהֶ֑ם וְהוֹשַׁעְתִּ֣י אֹתָ֗ם מִכֹּ֤ל מֽוֹשְׁבֹתֵיהֶם֙ אֲשֶׁ֣ר חָטְא֣וּ
בָהֶ֔ם וְטִהַרְתִּ֤י אוֹתָם֙ וְהָֽיוּ־לִ֣י לְעָ֔ם וַאֲנִ֕י אֶהְיֶ֥ה לָהֶ֖ם
24 לֵאלֹהִֽים׃ וְעַבְדִּ֤י דָוִד֙ מֶ֣לֶךְ עֲלֵיהֶ֔ם וְרוֹעֶ֥ה אֶחָ֖ד יִהְיֶ֣ה
כה לְכֻלָּ֑ם וּבְמִשְׁפָּטַ֣י יֵלֵ֔כוּ וְחֻקֹּתַ֥י יִשְׁמְר֖וּ וְעָשׂ֥וּ אוֹתָֽם׃ וְיָשְׁב֣וּ
עַל־הָאָ֗רֶץ אֲשֶׁ֤ר נָתַ֙תִּי֙ לְעַבְדִּ֣י לְיַעֲקֹ֔ב אֲשֶׁ֥ר יָֽשְׁבוּ־בָ֖הּ
אֲבֽוֹתֵיכֶ֑ם וְיָשְׁב֣וּ עָ֠לֶיהָ הֵ֜מָּה וּבְנֵיהֶ֨ם וּבְנֵ֤י בְנֵיהֶם֙ עַד־
26 עוֹלָ֔ם וְדָוִ֣ד עַבְדִּ֔י נָשִׂ֥יא לָהֶ֖ם לְעוֹלָֽם׃ וְכָרַתִּ֤י לָהֶם֙ בְּרִ֣ית
שָׁל֔וֹם בְּרִ֥ית עוֹלָ֖ם יִהְיֶ֣ה אוֹתָ֑ם וּנְתַתִּים֙ וְהִרְבֵּיתִ֣י אוֹתָ֔ם
27 וְנָתַתִּ֧י אֶת־מִקְדָּשִׁ֛י בְּתוֹכָ֖ם לְעוֹלָֽם׃ וְהָיָ֤ה מִשְׁכָּנִי֙ עֲלֵיהֶ֔ם
28 וְהָיִ֥יתִי לָהֶ֖ם לֵאלֹהִ֑ים וְהֵ֖מָּה יִֽהְיוּ־לִ֥י לְעָֽם׃ וְיָֽדְעוּ֙ הַגּוֹיִ֔ם

יהיו קרי v. 22.

given in the Sedrah, of Joseph and his Brethren united after long years of estrangement.

16. The symbolic action of the Prophet is intended to secure attention to his message. One stick, to represent the Kingdom of Judah (two tribes); the other, to represent the Kingdom of Israel (ten tribes). As here, the latter kingdom is often called Ephraim (the name of one of the two sons of Joseph).

18–22. The people ask the meaning of Ezekiel's action, which is the re-union of the two kingdoms into one, as they were under Saul, David and Solomon.

23. The result is not merely political re-union, but spiritual regeneration. Israel united—but united in a return to God and in faithful performance of His Law. Then would they deserve the name of "God's People."

21. And say unto them, Thus saith the Lord God :
Behold, I will take the children of Israel from
among the nations, whither they be gone, and
will gather them on every side, and bring them
into their own land : 22. and I will make them one
nation in the land, upon the mountains of Israel ;
and one king shall be king to them all : and
they shall be no more two nations, neither shall
they be divided into two kingdoms any more at
all : 23. neither shall they defile themselves any
more with their idols, nor with their detestable
things, nor with any of their transgressions :
but I will save them out of all their dwelling
places, wherein they have sinned, and will cleanse
them : so shall they be my people, and I will
be their God. 24. And my servant David shall
be king over them ; and they all shall have one
shepherd : they shall also walk in my judgements,
and observe my statutes, and do them. 25. And
they shall dwell in the land that I have given
unto Jacob my servant, wherein your fathers
dwelt ; and they shall dwell therein, they, and
their children, and their children's children, for
ever : and David my servant shall be their prince
for ever. 26. Moreover I will make a covenant
of peace with them : it shall be an everlasting
covenant with them : and I will place them,
and multiply them, and will set my sanctuary
in the midst of them for evermore. 27. My
tabernacle also shall be over them ; and I will
be their God, and they shall be my people. 28.
And the nations shall know that I am the Lord

כִּי אֲנִי יְהֹוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בִּהְיוֹת מִקְדָּשִׁי בְּתוֹכָם
לְעוֹלָם׃

הפטרת ויחי

מלכים א ב

ב א וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת וַיְצַו אֶת־שְׁלֹמֹה בְנוֹ לֵאמֹר׃
2 3 אָנֹכִי הֹלֵךְ בְּדֶרֶךְ כָּל־הָאָרֶץ וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ׃ וְשָׁמַרְתָּ
אֶת־מִשְׁמֶרֶת ׀ יְהֹוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו לִשְׁמֹר חֻקֹּתָיו
מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדְוֹתָיו כַּכָּתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן
תַּשְׂכִּיל אֵת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְנֶה שָׁם׃
4 לְמַעַן יָקִים יְהֹוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אִם־
יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי בֶּאֱמֶת בְּכָל־לְבָבָם
וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל׃
ה וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צְרוּיָה אֲשֶׁר

24. *David.* *i.e.* the ideal ruler in the future kingdom; one who like David, would be the leader in the Messianic time.

27. *tabernacle.* "Dwelling-place" (AJ).
The Shechinah (שכינה). God's Divine Presence will be clearly among them when they are true to their vocation as a Holy People. And thus too will Israel be the means of revealing God to the nations.

VAYYECHI

I Kings, II, 1–12.

1–4. In the Sedrah, the dying Patriarch, assembling his sons, speaks to them last words of guidance and admonition, and "blesses them each one according to his blessing." In the Haftorah, David feeling his end near, gives his son the best of blessings in words which point the way of life

that sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

XII. VAYYECHI

I Kings II, 1–12

2 1. Now the days of David drew nigh that he
should die; and he charged Solomon his son, saying, 2. I go the way of all the earth: be thou strong therefore, and shew thyself a man; 3. and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgements, and his testimonies, according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: 4. that the Lord may establish his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. 5. Moreover thou knowest also what Joab the son of Zeruiah did

for every son of Israel. "Be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes and His commandments." Wherever life be lived, whether in palace, mansion or cottage, the Law of God alone can give life reality, and true value and permanence to human strivings.

5. *Abner.* He was treacherously slain by Joab; II Sam. III, 27.

Amasa. Similarly murdered, II Sam. XX–10.

shed the blood of war in peace. Joab's unpardonable crime consisted in having avenged in time of peace, blood justifiably shed in self-defence in time of war.

עָשָׂה לִשְׁנֵי־שָׂרֵי צִבְאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן־נֵר וְלַעֲמָשָׂא
בֶן־יֶתֶר וַיַּהַרְגֵם וַיָּשֶׂם דְּמֵי־מִלְחָמָה בְּשָׁלֹם וַיִּתֵּן דְּמֵי
מִלְחָמָה בַּחֲגֹרָתוֹ אֲשֶׁר בְּמָתְנָיו וּבְנַעֲלוֹ אֲשֶׁר בְּרַגְלָיו׃
6 וְעָשִׂיתָ כְּחָכְמָתֶךָ וְלֹא־תוֹרֵד שֵׂיבָתוֹ בְּשָׁלֹם שְׁאֹל׃
7 וְלִבְנֵי בַרְזִלַּי הַגִּלְעָדִי תַּעֲשֶׂה־חֶסֶד וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנֶךָ
8 כִּי־כֵן קָרְבוּ אֵלַי בְּבָרְחִי מִפְּנֵי אַבְשָׁלוֹם אָחִיךָ׃ וְהִנֵּה
עִמְּךָ שִׁמְעִי בֶן־גֵּרָא בֶן־הַיְמִינִי מִבַּחֻרִים וְהוּא קִלְלַנִי
קְלָלָה נִמְרֶצֶת בְּיוֹם לֶכְתִּי מַחֲנָיִם וְהוּא־יָרַד לִקְרָאתִי
הַיַּרְדֵּן וָאֶשָּׁבַע לוֹ בַיהוָה לֵאמֹר אִם־אֲמִיתְךָ בֶּחָרֶב׃
9 וְעַתָּה אַל־תְּנַקֵּהוּ כִּי אִישׁ חָכָם אָתָּה וְיָדַעְתָּ אֵת אֲשֶׁר

6. *do therefore accord to thy wisdom.* Joab, and Shimei (v. 8) were dangerous men, and David must put Solomon on his guard against them. Solomon need not act precipitately. Both men, true to their nature, would sooner or later commit themselves, and for that reason give Solomon just cause for dealing effectively with them.

7. The dying king cherishes tender gratitude for kindnesses shown him.

5–9. The difficulty created by these verses cannot be ignored. As part of a last charge to a beloved son, they shock one's finer feelings. No admirer of David's otherwise heroic and magnanimous character can read without a pang that he passes into eternity with vengeance in his heart and on his lips.

Is there any extenuation or explanation ? David charges his son to carry out the Divine laws. The thought then flashes through his mind that as the guardian of justice in the land, he had grievously failed inasmuch as he allowed the perpetration of treacherous murders committed by Joab to go unpunished. It was a blot on his government, and the thought weighed on him at this hour. Unless justice, even-handed and impartial, was seen to rule in the highest quarter, no kingdom could be established.

A note of warning must be uttered. Whatever reasons of state may be advanced in mitigation of David's action, it is not an act for imitation in the life of the ordinary individual.

unto me, even what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. 6. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. 7. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled from Absalom thy brother. 8. And, behold, there is with thee Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. 9. Now therefore hold him not guiltless, for thou art a wise man; and thou wilt know what thou oughtest to do unto him,

The temptation to take vengeance is never so insidious as when it comes cloaked under high-sounding names; as when, for example, we say that it is in the interests of justice that we satisfy those feelings of vindictiveness. The Divine command "Thou shalt not avenge nor bear any grudge" (Lev. XIX) is the safest guiding principle for prince and people alike. There is recorded another Farewell Speech of David (I Chron. XXVIII and XXIX) and we take our leave of him with a few verses from that nobler utterance. He lays the solemn charge upon his son to complete the Temple which *he* was not permitted to begin, and in a prayer of fine humility and faith he commends his son and his children to the eternal God of Israel. "As for me, it was in mine heart to build an house of rest for the Ark of the Covenant of the Lord . . . and I had made ready for the building.

י תַּעֲשֶׂה־לּוֹ וְהוֹרַדְתָּ אֶת־שֵׂיבָתוֹ בְּדָם שְׁאוֹל׃ וַיִּשְׁכַּב דָּוִד
11 עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִד׃ וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד
עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מָלַךְ שֶׁבַע שָׁנִים
12 וּבִירוּשָׁלַםִ מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים׃ וּשְׁלֹמֹה יָשַׁב
עַל־כִּסֵּא דָּוִד אָבִיו וַתִּכֹּן מַלְכֻתוֹ מְאֹד׃

הפטרה לשבת חנוכה

זכריה ב

14 רָנִּי
וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה׃
טו וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם
וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ׃

But God said to me, Thou shalt not build an house for My name, because thou art a man of war, and hast shed blood . . . . Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . . all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were : our days on the earth are as a shadow, and there is no abiding."

SABBATH CHANUKAH, I

Zechariah II, 14–IV, 7

Zechariah was one of the exiles who returned from Babylon when Cyrus promulgated his decree of Restoration in the year 537. He began his prophecies about 17 years afterwards. Disastrous seasons and the hostility of neighbours had discouraged the people, and all operations in connection with rebuilding the Temple had long ceased.

At this juncture the Prophets Haggai and Zechariah appeared, roused the people from their despondency and fired them to resume the work which had been suspended.

and thou shalt bring his hoar head down to the
grave with blood.
10. And David slept with his fathers, and was
buried in the city of David. 11. And the days
that David reigned over Israel were forty years:
seven years reigned he in Hebron, and thirty
and three years reigned he in Jerusalem. 12.
And Solomon sat upon the throne of David
his father; and his kingdom was established
greatly.

XIII. SABBATH CHANUKAH, I

ZECHARIAH II, 14–IV, 7

2 14. Sing and rejoice, O daughter of Zion: for
lo, I come, and I will dwell in the midst of thee,
saith the Lord. 15. And many nations shall join
themselves to the Lord in that day, and shall be
my people: and I will dwell in the midst of
thee, and thou shalt know that the Lord of hosts
hath sent me unto thee. 16. And the Lord shall

In our Haftorah, Zechariah assures the people of the Divine assistance in their work of rebuilding the Temple and of national rehabilitation. "*Not by might, nor by power, but by My spirit, saith the Lord of Hosts*"—these words of Zechariah may be said to proclaim the lesson of all Jewish history; it is certainly the Prophetic teaching of the Maccabean Festival with which his name is linked in the synagogue service. Even a brief resumé of Maccabean events (such as is given at the end of the second Haftorah for Chanukah, p. 526) will show the appropriateness of these chapters for the anniversary of the re-dedication of the Temple after its defilement of the Syrians.

14. *I will dwell in the midst of thee.* Through the visible symbol of the restored Temple.

16 וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אַדְמַת הַקֹּדֶשׁ וּבָחַר
17 עוֹד בִּירוּשָׁלִָם׃ הַס כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי נֵעוֹר
מִמְּעוֹן קָדְשׁוֹ׃
ג א וַיַּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאַךְ יְהוָה
2 וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשִׂטְנוֹ׃ וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן
יִגְעַר יְהוָה בְּךָ הַשָּׂטָן וְיִגְעַר יְהוָה בְּךָ הַבֹּחֵר בִּירוּשָׁלִָם
3 הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ׃ וִיהוֹשֻׁעַ הָיָה לָבֻשׁ בְּגָדִים
4 צוֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ׃ וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים
לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו
ה רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֺנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃ וָאֹמַר
יָשִׂימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ וַיָּשִׂימוּ הַצָּנִיף הַטָּהוֹר עַל־

17. *be silent.* All hostile efforts—now on the part of the Samaritans and other opponents, and later any human opposition to God's ultimate purpose—shall fail.

Chapter III

Zechariah's messages are chiefly conveyed by means of visions. The object of the vivid visions, so dramatically described in the remainder of the Haftorah, is to banish the disturbing thoughts and fears which were depressing the people.

1. *Joshua.* The first high priest after the Restoration. He was prominently associated with Zerubbabel, the then Governor of Judah, in the erection of the Second Temple. Zerubbabel was the grandson of Jehoiachin, the last independent king of Judah, who had been carried away captive to Babylon in the year 597.

the Adversary. Heb. "*Satan.*" One who opposes with false accusations. Satan accuses Joshua and the people, of sinfulness, and that they are, therefore, unworthy to rebuild the Temple. Perhaps a similar feeling, arising out of their disappointments, depressed the people. But Satan is rebuked; and the returned exiles are assured that their fears are groundless.

inherit Judah as his portion in the holy land,
and shall yet choose Jerusalem. 17. Be silent,
all flesh, before the Lord: for he is waked up
out of his holy habitation.
3 1. And he shewed me Joshua the high priest
standing before the angel of the Lord, and the
Adversary standing at his right hand to be his
adversary. 2. And the Lord said unto Satan, The
Lord rebuke thee, O Adversary; yea, the Lord
that hath chosen Jerusalem rebuke thee: is not
this a brand plucked out of the fire? 3. Now
Joshua was clothed with filthy garments, and
stood before the angel. 4. And he answered
and spake unto those that stood before him,
saying, Take the filthy garments from off him.
And unto him he said, Behold, I have caused
thine iniquity to pass from thee, and I will
clothe thee with rich apparel. 5. And I said,
Let them set a fair mitre upon his head. So
they set a fair mitre upon his head, and clothed

2. *a brand plucked out of the fire.* Something precious (in this case, the Returned Remnant of Israel) snatched from destruction.

filthy garments. Symbolising the iniquities of the people that retard the completeness of the Redemption.

4. *he.* *i.e.* the angel.

those that stood before him. *i.e.* attendant angels who are represented as waiting upon him.

take the filthy garments from off him. Symbolises the removal of the people's sin, forgiveness.

5. *I said.* The idea of a defiled priesthood is intolerable to the Prophet, and he bursts forth with the request that the complete sign of priestly purity and national acceptance be granted.

mitre. Or, "diadem." Let Joshua not only be cleansed and clothed, but crowned as well.

6 רֹאשׁוֹ וַיַּלְבִּשֻׁהוּ בְּגָדִים וּמַלְאַךְ יְהוָה עֹמֵד׃ וַיָּעַד מַלְאַךְ
7 יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי
תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי
וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים
8 הָאֵלֶּה׃ שְׁמַע־נָא יְהוֹשֻׁעַ ׀ הַכֹּהֵן הַגָּדוֹל אַתָּה וְרֵעֶיךָ
הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־
9 עַבְדִּי צֶמַח׃ כִּי ׀ הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ
עַל־אֶבֶן אַחַת שִׁבְעָה עֵינָיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה
י צְבָאוֹת וּמַשְׁתִּי אֶת־עֲוֺן הָאָרֶץ־הַהִיא בְּיוֹם אֶחָד׃ בַּיּוֹם
הַהוּא נְאֻם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת
גֶּפֶן וְאֶל־תַּחַת תְּאֵנָה׃

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v. 10. כ״א בארבע

6. *protested*. *i.e.* solemnly assured.

7. *if thou wilt walk in my ways*. The first condition of the priesthood is that, not only in the Temple but in his own life, the priest shall observe the Divine requirements of conduct, and always remember to Whose service he is consecrated.

that stand by. Among these attendant angels (v. 4). Targum and Kimchi explain " after death," and take it as an allusion to the immortality of the soul.

8. *thy fellows*. The assistant priests.

men which are a sign. Of God's favour. The restored priesthood is a pledge of the coming of the Messianic Kingdom. Humble and modest as were the beginnings of the Temple, they were portents which contained within them the pledge of the fulfilment of the complete Redemption.

the Branch Or, " the Shoot." According to Rashi, Zechariah here means Zerubbabel, who as the civic leader will complete, with Joshua as the spiritual leader, the rehabilitated state. A comparison with VI, 12 supports this interpretation.

9. *for behold the stone*. The head or coping stone of the Temple (see last verse of the Haftorah, " head stone ") which in this vision is set before Joshua to symbolise the certainty of the rebuilding.

him with garments; and the angel of the Lord stood by. 6. And the angel of the Lord protested unto Joshua, saying, 7. Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. 8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men which are a sign: for, behold, I will bring forth my servant the Branch. 9. For behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. 10. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

upon one stone seven eyes. i.e. upon every stone in the Temple there shall be "seven eyes," conveying the idea of the very special watchfulness and care that God will exercise over His house (Kimchi).

The same commentator quotes the interesting opinion of his father that in the number "seven" we may see a reference to the seven great leaders of the period to whom the Jewish rebirth was due: Joshua, Ezra, Nehemiah, Zerubbabel, Haggai, Zechariah and Malachi.

I will engrave the graving thereof. As the engraving completes and beautifies a work, so God assures the people that the Temple will be completed to every detail (Kimchi).

I will remove the iniquity of that land. Sin, the chief cause of sorrow and suffering, will be removed with the coming of the new Temple.

10. *shall ye call. i.e.* invite. A picture of general felicity and security.

ד א וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיְעִירֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ׃
2 וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָיֹּאמַר רָאִיתִי וְהִנֵּה מְנוֹרַת
זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה
3 וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃ וּשְׁנַיִם זֵיתִים
4 עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃ וָאַעַן וָאֹמַר
ה אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה אֵלֶּה אֲדֹנִי׃ וַיַּעַן הַמַּלְאָךְ
הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר
6 לֹא אֲדֹנִי׃ וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־
זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר
7 יְהוָה צְבָאוֹת׃ מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר
וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן ׀ חֵן לָהּ׃

Chapter IV

Another vision. The Prophet's thoughts now turn to Zerubbabel, and the need to encourage him in his work. He would further enforce the lesson that God alone is the source of all Light, as well as power, to rulers and people alike.

2. *candlestick.* Such as stood in the Second Temple.

seven pipes. One to each lamp carrying the supply of oil.

3. *two olive trees.* Representing Joshua and Zerubbabel, who were appointed respectively to the spiritual and civil leadership, and by whom the work in hand would be accomplished ; see v. 12 (Kimchi).

6. *this is the word.* *i.e.* the message of the Lord to Zerubbabel. As the lights are controlled by an unseen agency, so behind Zerubbabel and his allotted work is the invisible spirit and help of God. All the difficulties in the way will disappear ; and, in spite of the hostility and mockings of the people who have hitherto opposed, he will complete the building of the Temple, "not by might, nor by power, but by My spirit, saith the Lord of hosts."

4 1. And the angel that talked with me came
again, and waked me, as a man that is wakened
out of his sleep. 2. And he said unto me, What
seest thou? And I said, I have seen, and behold,
a candlestick all of gold, with its bowl upon
the top of it, and its seven lamps thereon; there
are seven pipes to each of the lamps, which
are upon the top thereof: 3. and two olive trees
by it, one upon the right side of the bowl, and the
other upon the left side thereof. 4. And I
answered and spake to the angel that talked with
me, saying, What are these, my lord? 5. Then
the angel that talked with me answered and said
unto me, Knowest thou not what these be?
And I said, No, my lord. 6. Then he answered
and spake unto me, saying, This is the word of
the Lord unto Zerubbabel, saying, Not by might,
nor by power, but by my spirit, saith the Lord
of hosts. 7. Who art thou, O great mountain?
before Zerubbabel thou shalt become a plain: and
he shall bring forth the head stone with shoutings
of Grace, grace unto it.

7. *who art thou, O great mountain.* Repeating the above idea. Whatever obstacles may arise to hinder him, will all be overcome.

bring forth the head stone. Amid the joyful acclamations of the people when they see the Temple completed.

Grace, grace unto it. *i.e.* may God's grace and favour rest on it!

הפטרה לשבת שניה של חנוכה

מלכים א ז

מ וַיַּעַשׂ חִירוֹם אֶת־הַכִּיֹּרוֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־
41 הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה׃ עַמֻּדִים
שְׁנַיִם וְגֻלֹּת הַכֹּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתָּיִם
וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גֻּלּוֹת הַכֹּתָרֹת אֲשֶׁר
42 עַל־רֹאשׁ הָעַמּוּדִים׃ וְאֶת־הָרִמֹּנִים אַרְבַּע מֵאוֹת לִשְׁתֵּי
הַשְּׂבָכוֹת שְׁנֵי־טוּרִים רִמֹּנִים לַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־
43 שְׁתֵּי גֻּלּוֹת הַכֹּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים׃ וְאֶת־הַמְּכֹנוֹת
44 עֶשֶׂר וְאֶת־הַכִּיֹּרֹת עֲשָׂרָה עַל־הַמְּכֹנוֹת׃ וְאֶת־הַיָּם הָאֶחָד
מה וְאֶת־הַבָּקָר שְׁנֵים־עָשָׂר תַּחַת הַיָּם׃ וְאֶת־הַסִּירוֹת וְאֶת־
הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וְאֵת כָּל־הַכֵּלִים הָאֹהֶל° אֲשֶׁר עָשָׂה
46 חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמֹרָט׃ בְּכִכַּר
הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סֻכּוֹת וּבֵין
47 צָרְתָן׃ וַיַּנַּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מֵרֹב מְאֹד מְאֹד לֹא

v. 45. האלה קרי

SABBATH CHANUKAH, II

I Kings VII, 40–50

Appropriately to Chanukah, the Festival of the Rededication of the Second Temple, this section contains a description of the appurtenances for the First Temple: also (v. 48–50) of the golden utensils for the interior of the House made under Solomon's supervision, and the consecrated gifts bequeathed by his father David (v. 50).

40. *Hiram.* A famous brass worker, the son of a Tyrian father, who was also a skilled artist, and an Israelitish mother.

XIV. SABBATH CHANUKAH, II

I Kings VII, 40–50

40. And Hiram made the lavers, and the shovels,
and the basons. So Hiram made an end of doing
all the work that he wrought for king Solomon
in the house of the Lord: 41. the two pillars, and
the two bowls of the chapiters that were on the
top of the pillars; and the two networks to
cover the two bowls of the chapiters that were
on the top of the pillars: 42. and the four hundred
pomegranates for the two networks; two rows
of pomegranates for each network, to cover the
two bowls of the chapiters that were upon the
pillars; 43. and the ten bases, and the ten lavers on
the bases; 44. and the one sea, and the twelve
oxen under the sea; 45. and the pots, and the
shovels, and the basons: even all these vessels,
which Hiram made for king Solomon, in the
house of the Lord, were of burnished brass. 46. In
the plain of Jordan did the king cast them, in
the clay ground between Succoth and Zarethan.
47. And Solomon left all the vessels unweighed,

44. *and the one sea.* An enormous circular vessel ten cubits (about 18 feet) in diameter and five cubits (about 9 feet) in depth. It was richly decorated, and was supported on the backs of twelve brazen oxen, three looking towards each of the cardinal points of the compass. See v. 23–26 of this chapter.

46. *in the plains of Jordan.* Hiram set up his foundry in the valley of Jordan at the spot where he found suitable soil ("clay ground") for his moulds.

between Succoth and Zarethan. Succoth was on the other, the east side of the river, in Gad. Zarethan was on the west side of Jordan, about 24 miles north of the Dead Sea.

48 נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת׃ וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים
אֲשֶׁר בֵּית יְהוָה אֵת מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו
49 לֶחֶם הַפָּנִים זָהָב׃ וְאֶת־הַמְּנֹרוֹת חָמֵשׁ מִיָּמִין וְחָמֵשׁ מִשְּׂמֹאל
לִפְנֵי הַדְּבִיר זָהָב סָגוּר וְהַפֶּרַח וְהַנֵּרֹת וְהַמֶּלְקַחַיִם זָהָב׃
נ וְהַסִּפּוֹת וְהַמְזַמְּרוֹת וְהַמִּזְרָקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב
סָגוּר וְהַפֹּתוֹת לְדַלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקֳּדָשִׁים
לְדַלְתֵי הַבַּיִת לַהֵיכָל זָהָב׃

47. The amount of brass used was so great that no attempt was made to keep an account of it.

48. *the golden altar.* The altar of incense.

49. *the flowers.* The flower-like ornaments of the candlesticks.

To appreciate the significance of the Temple in the life of ancient Israel, we must continue reading the next chapter of the First Book of Kings, Solomon's Prayer of Dedication (set aside as the Haftorah for the first and eighth days of Tabernacles); or, better still, during Chanukah, the story of the Re-dedication of the Temple as told in the First Book of Maccabees. There is nothing finer in the whole history of heroism, or more soul-stirring in the annals of religion, than the account of this handful of Jewish warriors who were "prepared to live or die nobly" in order that the light of revealed truth and righteousness be not extinguished in a heathen world. The following is a selection from the first four chapters of I Maccabees :—

"And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And he sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and feasts, pollute the sanctuary, and build altars and temples and shrines for idols; and whosoever shall not do according to the word of the King, he shall die. And he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And they did evil things in the land; and they made Israel to hide themselves in every place of refuge which they had. And they rent in pieces the Books of the Law which they found, and set them

because they were exceeding many: the weight of the brass could not be found out. 48. And Solomon made all the vessels that were in the house of the Lord: the golden altar, and the table whereupon the shewbread was, of gold; 49. and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold 50. and the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple, of gold.

on fire. And wheresoever was found with any a Book of the Covenant, and if any consented to the Law, the king's sentence delivered him to death.

"And in those days rose up Mattathias, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, Simon, Judah (who was called Maccabæus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

"And the king's officers, that were enforcing the apostasy, came into the city Modin. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers spake to Mattathias, saying, 'Thou art a ruler and an honourable and great man in this city, and strengthened with sons and brethren; now therefore come thou first and do the commandment of the king, as all nations have done, and the men of Judah, and they that remain in Jerusalem; so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.' And Mattathias answered and said with a loud voice, '*Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, yet will I and my sons and my brethren walk in the*

הפטרת שבת וראש חדש

ישעיה · סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה
2 בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃ וְאֶת־כָּל־אֵלֶּה
יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

v. 2. קמץ בז״ק ibid. למדנחאי אֶל־

covenant of our fathers.' And Mattathias cried out in the city with a loud voice, saying, 'Whosoever is zealous for the Law, and maintaineth the Covenant, let him follow me.'

"Then were gathered together unto them every one that offered himself willingly for the Law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and pulled down the altars; and they pursued after the sons of pride, neither suffered they the sinner to triumph."

"And the days of Mattathias drew near that he should die, and his son Judah rose up in his stead. And all his brethren helped him, and they fought with gladness the battle of Israel. King Antiochus sent forty thousand footmen, and seven thousand horse to go into the land of Judaea, and to destroy it. And Judah, who was called Maccabaeus, said, 'Victory in battle standeth not in the multitude of a host, but strength is from Heaven. They come unto us in fulness of insolence and lawlessness, to destroy us and our wives and children: but we fight for our lives and our Law. It is better for us to die in battle, than to look upon the evils of our nation and the Sanctuary. Nevertheless, as may be the will in Heaven, so shall He do.' And they that were with Judah joined battle, and the heathens were discomfited when they saw the boldness of them that were with Judah, and how they were ready either to live or die nobly. And Judah and his brethren said, 'Behold, our enemies are discomfited, let us go up to cleanse the Sanctuary, and to dedicate it afresh.' And they built a new altar after the fashion of the former; and they built the Sanctuary and the inner parts of the House. And they made the holy vessels new, and they brought the candlestick, and the altar, and the table, into the Temple. On the five and twentieth day of the ninth month, which is the month Kislev, at what time

XV. SABBATH AND NEW MOON

Isaiah LXVI

66 1. Thus saith the Lord, The heaven is my
throne, and the earth is my footstool: what
manner of house will ye build unto me? and
what place shall be my rest? 2. For all these
things hath mine hand made, and *so* all these
things came to be, saith the Lord: but to this
man will I look, even to him that is poor and

and on what day the heathens had profaned it, even on that day was it dedicated afresh. And all the people fell upon their faces, and worshipped and gave praise unto Heaven."

SABBATH AND NEW MOON

Isaiah, LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. *What manner of house.* God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. *all these things. i.e.* heaven and earth came into existence at the word of God (Abarbanel).

3 עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְּבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

כצ״ל v. 3.

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to the existence of a humble and sincere piety among the worshippers who make their will subservient to God ("that trembleth at My word").

3. The lit. translation of the first part of this verse is: "The slaughterer of an ox, a slayer of a man; the sacrificer of the sheep, a breaker of a dog's neck; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean "striketh a man" (Ibn Ezra), and not "slayeth a man." The Heb. root of מכה is used for "inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox

of a contrite spirit, and that trembleth at my
word. 3. He that killeth an ox is as he that
slayeth a man; he that sacrificeth a lamb, as
he that breaketh a dog's neck; he that offereth
a meal offering, as he that offereth swine's blood;
he that burneth frankincense, as he that blesseth
an idol: yea, they have chosen their own ways,
and their soul delighteth in their abominations;
4. I also will choose their mockings, and will bring
their fears upon them; because when I called,
none did answer; when I spake, they did not
hear: but they did that which was evil in mine
eyes, and chose that wherein I delighted not.
5. Hear the word of the Lord, ye that tremble
at his word: Your brethren that hate you, that
cast you out for my name's sake, have said, Let
the Lord be glorified, that we may see your
joy; but they shall be ashamed. 6. A voice of
tumult from the city, a voice from the temple,

at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship!

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (v. 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the Lord be glorified . . joy. These are the taunting words of the irreligious and insolent opponents.

7 בְּטֶרֶם תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה
8 זָכָר׃ מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַּם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ׃ לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ׃ כִּי־כֹה ׀ אָמַר יְהוָה הִנְנִי
נֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֳשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃ וּרְאִיתֶם

v. 8. כצ״ל

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (v. 7), peace and prosperity (v. 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn for her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

a voice of the Lord that rendereth recompence
to his enemies. 7. Before she travailed, she
brought forth; before her pain came, she was
delivered of a man child. 8. Who hath heard
such a thing? who hath seen such things? Shall
a land be born in one day? shall a nation be
brought forth at once? for as soon as Zion
travailed, she brought forth her children. 9. Shall
I bring to the birth, and not cause to bring forth?
saith the Lord: shall I that cause to bring forth
shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad
for her, all ye that love her: rejoice for joy with
her, all ye that mourn over her: 11. that ye may
suck and be satisfied with the breasts of her
consolations; that ye may milk out, and be
delighted with the abundance of her glory. 12.
For thus saith the Lord, Behold, I will extend
peace to her like a river, and the glory of the
nations like an overflowing stream, and ye shall
suck thereof; ye shall be borne upon the side,
and shall be dandled upon the knees. 13. As
one whom his mother comforteth, so will I com-
fort you; and ye shall be comforted in Jerusalem.
14. And ye shall see it, and your heart shall

glory. Wealth.

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks; so will God comfort the men of Zion. God is our Mother.

וְשָׂשׂ לִבְּכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו׃ כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ׃ כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה׃ הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפוּ נְאֻם־יְהוָה׃ וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי׃
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תֻּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם׃ וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם ׀

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. i.e. to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for " one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחר, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other " destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them. i.e.* the nations, by a

rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. 15. For, behold, the Lord will come in fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. 16. For by fire will the Lord plead, and by his sword, with all flesh: and the slain of the Lord shall be many. 17. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the Lord. 18. For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. 19. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. 20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

מִנְחָה ׀ לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבַכִּרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלִַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְּנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה׃ וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה׃ כִּי כַאֲשֶׁר הַשָּׁמַיִם
הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃ וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר
24 יְהוָה׃ וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃
23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר יְהוָה׃

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v. 23. סבירין יבאו

21. *and of them also will I take for priests and Levites* Of the converted Gentiles who bring, and from the Jews who are brought back, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23.** In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath ; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

all the nations for an offering unto the Lord, upon
horses, and in chariots, and in litters, and upon
mules, and upon swift beasts, to my holy mountain
Jerusalem, saith the Lord, as the children of Israel
bring their offering in a clean vessel into the
house of the Lord. 21. And of them also will I
take for priests for and Levites, saith the Lord.
22. For as the new heavens and the new earth,
which I will make, shall remain before me, saith
the Lord, so shall your seed and your name
remain. 23. And it shall come to pass, that from
one new moon to another, and from one sabbath
to another, shall all flesh come to worship before
me, saith the Lord. 24. And they shall go forth,
and look upon the carcases of the men that have
transgressed against me: for their worm shall not
die, neither shall their fire be quenched; and they
shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all ("And they shall go forth and look"), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, verse 23 is read a second time after verse 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

הפטרת מחר חדש

שמואל א כ

18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאָתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

v. 20. ה׳ רפה

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, V, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him.

XVI. MACHAR CHODESH

I Samuel XX, 18–42

Then Jonathan said unto him, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. 19. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee: take them, and come; for there is peace to thee and no hurt, as the Lord liveth. 22. But if I say thus unto the boy, Behold, the arrows are beyond thee: go thy way; for the Lord hath sent thee away. 23. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me for ever.

24. So David hid himself in the field: and when

David places himself in the power of Jonathan, who at first is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *in the day of work.* lit. "on the day of the deed." Probably a reference to the occasion (XIX, 2–4) when Jonathan interceded with Saul for David's life, and David lay "hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the Lord be between thee and me.* There is a sworn covenant between us.

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכוֹל׃
מ וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ׀ בְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
41 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה
הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
42 הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית
29 לָחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

v. 24. אל קרי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

30. *of a perverse rebellious woman.* "Of perverse rebellion" (AJ).

confusion. Shame.

the new moon was come, the king sat him down
to eat meat. 25. And the king sat upon his seat,
as at other times, even upon the seat by the wall;
and Jonathan stood up, and Abner sat by Saul's
side: but David's place was empty. 26. Never-
theless Saul spake not any thing that day: for
he thought, Something hath befallen him, he is
not clean; surely he is not clean. 27. And it came
to pass on the morrow after the new moon,
which was the second day, that David's place
was empty: and Saul said unto Jonathan his
son, Wherefore cometh not the son of Jesse to
meat, neither yesterday, nor to-day? 28. And
Jonathan answered Saul, David earnestly asked
leave of me to go to Beth-lehem: 29. and he said,
Let me go, I pray thee; for our family hath a
sacrifice in the city; and my brother, he hath
commanded me to be there: and now, if I have
found favour in thine eyes, let me get away, I
pray thee, and see my brethren. Therefore he
is not come unto the king's table. 30. Then Saul's
anger was kindled against Jonathan, and he
said unto him, Thou son of a perverse rebellious
woman, do not I know that thou hast chosen
the son of Jesse to thine own shame, and unto
the shame of thy mother's nakedness? 31. For
as long as the son of Jesse liveth upon the ground,
thou shalt not be stablished, nor thy kingdom.
Wherefore now send and fetch him unto me, for
he is worthy to die. 32. And Jonathan answered
Saul his father, and said unto him, Wherefore
should he be put to death? what hath he done?

34 דָּוִד׃ וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ
לה אָבִיו׃ וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ׃ וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא נָא אֶת־הַחִצִּים
אֲשֶׁר אָנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ׃
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה׃
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־אֲדֹנָיו׃ וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר׃ וַיִּתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבֵיא הָעִיר׃
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְּׁקוּ ׀ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל׃ וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה ׀ בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם׃

v. 38. החצים קרי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded. i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the reassurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

33. And Saul cast his spear at him to smite him:
whereby Jonathan knew that it was determined
of his father to put David to death. 34. So
Jonathan arose from the table in fierce anger, and
did eat no meat the second day of the month:
for he was grieved for David, because his father
had done him shame.

35. And it came to pass in the morning, that
Jonathan went out into the field at the time
appointed with David, and a little lad with him.
36. And he said unto his lad, Run, find now the
arrows which I shoot. And as the lad ran, he
shot an arrow beyond him. 37. And when the
lad was come to the place of the arrow which
Jonathan had shot, Jonathan cried after the lad,
and said, Is not the arrow beyond thee? 38. And
Jonathan cried after the lad, Make speed, haste,
stay not. And Jonathan's lad gathered up the
arrows, and came to his master. 39. But the lad
knew not any thing: only Jonathan and David
knew the matter. 40. And Jonathan gave his
weapons unto his lad, and said unto him, Go,
carry them to the city. 41. And as soon as the
lad was gone, David arose out of a place toward
the South, and fell on his face to the ground,
and bowed himself three times: and they kissed
one another, and wept one with another, until
David exceeded. 42. And Jonathan said to David,
Go in peace, forasmuch as we have sworn both
of us in the name of the Lord, saying, The Lord
shall be between me and thee, and between my
seed and thy seed, for ever.

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in history:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen! . . . .
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O, Jonathan, slain upon thy high places,
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

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רב הכולל דמלכות בריטאניא ומדינותיה

שמות

לונדון

דפוס דאוניברסיטה אוקספורד

THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

EXODUS

GEOFFREY CUMBERLEGE

OXFORD UNIVERSITY PRESS

LONDON NEW YORK TORONTO

Oxford University Press, Amen House, London, E.C.4
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS CAPE TOWN
Geoffrey Cumberlege, Publisher to the University

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

First published 1930
Second impression 1932
Third impression 1935
Fourth impression 1944
Fifth impression 1951

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PRINTED IN GREAT BRITAIN
by Lowe & Brydone Printers Ltd., London, N.W.10

PREFATORY NOTE

The nature and purpose of this work were fully stated in the Preface to the preceding volume. It has been undertaken because there is to-day no available edition of the Pentateuch and Haftorahs in Hebrew and English, with a popular commentary for use in Synagogue, School and Home. The cordial welcome accorded to the *Genesis* volume by scholars and laymen alike, is evidence that such a work meets a real need.

Thanks to the courtesy of the British and Foreign Bible Society, I am enabled to use the plates of their Letteris edition of the Hebrew Massoretic text. I am also deeply grateful to the Delegates and Syndics of the University Presses of Oxford and Cambridge for permission to use the Revised Version. Where that Version offers alternative renderings, the translation most in accord with Jewish Tradition is chosen. The Delegates and Syndics are in no way responsible for the manner in which the Revised Version is reprinted in this volume.

The commentary on chapters XXI–XL was prepared by the Rev. Dr. A. Cohen, and on the Haftorahs by the Rev. S. Frampton, M.A. I have made the freest editorial use of their manuscripts; and have condensed or enlarged, re-cast or written anew at will, myself supplying the Additional Notes and the commentary on chapters I–XX. I have also embodied some glosses by the late Rev. G. Friedlander, as well as several useful suggestions by Prof. I. Epstein and the Rev. E. Levine, M.A. To the Rev. M. Rosenbaum and Mr. S. M. Hertz, B.A., I am much indebted for helpful criticism; also to the Rev. David Bueno de Mesquita, B.A. for the rubrics in reference to Sephardi

usage. To all my collaborators and helpers, I would here express my heartfelt thanks.

The publication of this work at a moderate price is due to the generosity of Mr. and Mrs. Leo Shaerf, who have endowed it as a memorial to the mother of Mrs. Shaerf, the late Ethel Rosa Schneider. May their idealism and public spirit be rewarded by an increase of religious knowledge, and a consequent strengthening of religious conviction, among English-speaking Jews.

J. H. Hertz.

London, Cheshvan 12, 5691.
November 3, 1930.

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INDEX OF VERSIONS AND COMMENTATORS CONSULTED

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius (37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Mechilta Oldest Rabbinic commentary on Exodus.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther) and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.) Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Symmachus A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the

translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum.*

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the author. ·tive explanation of the Torah by the Rabbis c Palestine and Babylon, from the years 100 B.C.E. .o 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Bechor Shor, Joseph. French exegete of the 12th century.

Chizkuni 13th century French commentator.

Gersonides see *Ralbag.*

Ibn Ezra Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist, Bible commentator and mystic.

Ralbag i.e. Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Rashi — *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105), French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah — Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno — Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

C. MODERN VERSIONS IN ENGLISH

Authorised Version. Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811-1878). "Jewish School and Family Bible," 4 vols. London, 1851-1861.

Leeser, Isaac (1806-1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.

M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadephia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—In colloquial English.

D. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Adler, Hermann (1839-1911). Chief Rabbi. Co-author of "A Jewish Reply to Colenso."

Altschul, David. Seventeenth century. "Metzudath David" and "Metzudath Tziyon," popular commentaries on the Prophetical books.

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften."

Darmesteter, James (1849–1894). French Orientalist. "The Prophets of Israel."

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto," "Randglossen."

Friedlander, Michael (1833–1910). English scholar and commentator. "The Jewish Religion."

Geiger, Abraham (1810–1874). German religious leader and Bible critic.

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Hoffmann, David (1843–1921). Great Bible and Talmudic scholar. "Die wichtigsten Instanzen gegen die Graf Wellhausensche Hypothese."

Jacob, B. (1862–). German Bible exegete. "Der Pentateuch." Articles in *Monatschrift* and *Jewish Quarterly Review.*

Jampel, S. (1874–1934). German exegete and popular writer on Bible archaeology. "Die Hagada aus Aegypten."

Kalisch, M. M. (1828–1885). English Bible commentator. "Exodus."

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Mahler, Eduard (1857–). Hungarian Orientalist and authority on Jewish chronology.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Mendelssohn, Moses (1729–1786). Foremost Jewish figure of 18th century. German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–1938). English theologian and New Testament scholar. "The Synoptic Gospels."

Mueller, D. H. (1846–1912). Austrian Assyriologist.

Philippson, Ludwig (1811-1889). German preacher and commentator.

Reggio, Isaac Samuel (1784–1855). Austro-Italian scholar.

Sulzberger, Mayer (1843–1923). American Jurist. "Am Ha-aretz, The Ancient Hebrew Parliament."

Wogue, Lazare (1817–1897). French scholar and exegete.

Yahuda, A. S. (1878–). English Egyptologist. "The Language of the Pentateuch."

Zunz, Leopold (1794–1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah."

Cornill, C. H. (1854–1920). German exegete. "Jeremias." "The Prophets of Israel."

Dillmann, A. (1823–1894). German philologist and exegete. "Exodus." "Jesaia."

Driver, S. R. (1846–1914). English Bible commentator. "Exodus."

Ewald, Heinrich (1803–1875). German historian and exegete.

Green, W. H. (1825–1900). American Hebraist.

Hall, R. H. (1873–1930). British archaeologist.

Kittel, R. (1853–1933). Bible historian. "Geschichte des Volkes Israel."

Moore, G. F. (1851–1931). American theologian and Rabbinic scholar. "Judges."

Naville, Edouard (1844–1930). Swiss Egyptologist.

Otto, Rudolf (1869–1937). German philosopher of religion. "The Idea of the Holy."

Petrie, Flinders (1853–1942). English Egyptologist.

Smith, G. A. (1856–1942). Scottish Bible scholar.

Stanley, Dean (1815–1881). English divine. "History of the Jewish Church."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the works on *Exodus* , by Baentsch, Boehl, Holzinger, Kent, Rawlinson, Smyth and Strack; on *Isaiah* by Duhm, Marti and Skinner; on *Jeremiah*, by Streane and Volz; on *Ezekiel* by Davidson and Toy; various volumes in the Cambridge Revised Version for Schools (Box and Lanchester), the Century (Bennett, Peake, Lofthouse), and Expositor's Bible (Chadwick and Farrar); as well as the One Volume (Dummelow), Speaker's (Cook, Kay), and Westminster (McNeile) Commentaries, were also consulted.

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in Exodus, the Roman numeral alone is given.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sedrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, *haftorah* and *va-ayra*, and not Shᵉma‘, or Shemang, ṣᵉdaqah, haphtarah and va’ëra), the aim has been not to bewilder the ordinary lay reader for whom this work is primarily intended.

CHRONOLOGICAL TABLE

in connection with the Book of Exodus and its Haftorahs

	B.C.E.
Joseph in Egypt	circa 1650
Expulsion of Hyksos	„ 1587
Rameses II	1300–1234
(*According to Mahler*:)	1347–1280
Menremptah	1234–1214
Date of Exodus	1230
(*For Mahler's view, see p.* 117; *for Garstang's, see* Numbers, *p.* 399)	
Deborah	circa 1150
Saul	1028–1013
David	1013–973
Solomon	973–933
Ahab	876–853
Elijah	circa 870
Joash	837–798
Isaiah, call of	740
Fall of the Northern Kingdom	722
Jeremiah, call of	626
Josiah	638–609
Capture of Jerusalem by the Babylonians	597
Ezekiel, call of	592
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
Ezra and the Second Return from Babylon	458

ספר שמות

THE BOOK OF EXODUS

שמות

EXODUS

NAME. The Second Book of Moses was originally called ספר יציאת מצרים, "the Book of the Going out of Egypt." At an early date, however, it came to be known as שמות, from its opening phrase, *Ve- eleh shemoth* ("And these are the names"). Its current designation in Western countries is Exodus—from the Greek term *exodos*, "The Departure" (of the children of Israel out of Egypt), a name applied to it in the Septuagint, the ancient Greek translation of Scripture.

CONTENTS. The Book of Exodus is the natural continuation of Genesis. Genesis describes the lives of the Fathers of the Hebrew People: Exodus tells the beginning of the People itself. It records Israel's enslavement in Egypt, and the deliverance from the House of Bondage. It describes the institution of the Passover, the Covenant at Mount Sinai, and the organisation of Public Worship that was to make Israel into "a kingdom of priests and an holy nation." It recounts the murmurings and backslidings of Israel as well as the Divine guidance and instruction, vouchsafed to it; the apostasy of the Golden Calf, as well as the supreme Revelation that followed it—the revelation of the Divine Being as a "God, full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and who will by no means clear the guilty."

Importance. Nearly all the foundations on which Jewish life is built—the Ten Commandments, the historic Festivals, the leading principles of civil law—are contained in the Book of Exodus. And the importance of this Book is not confined to Israel. In its epic account of Israel's redemption from slavery, mankind learned that God is a God of Freedom; that, even as in Egypt He espoused the cause of brick-making slaves against the royal tyrant, Providence ever exalts righteousness and freedom, and humbles iniquity and oppression. And the Ten Commandments spoken at Sinai, form the Magna Charta of religion and morality, linking them for the first time, and for all time, in indissoluble union.

Divisions. The Book may be divided into five parts. The first part (chaps. i–xv) relates the story of the Oppression and Redemption. The second part (chaps. xvi–xxiv) describes the journey to Sinai, and embodies the Decalogue and the civil laws and judgments that were to have such a profound influence on human society. Then follow, in chaps. xxv–xxxi, the directions for the building of the Sanctuary. Chaps. xxxii–xxxiv detail Israel's apostasy in connection with the Golden Calf; and chaps. xxxv–xl describe the construction of the Sanctuary, and thus prepare the way for the Third Book of Moses, the Book of Leviticus.

Cap. I. א

א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיְמָה אֵת יַעֲקֹב אִישׁ
2 3 וּבֵיתוֹ בָּאוּ׃ רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה׃ יִשָּׂשכָר זְבוּלֻן
4 ה וּבִנְיָמִן׃ דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר׃ וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־
6 יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְמִצְרָיִם׃ וַיָּמָת יוֹסֵף וְכָל־
7 אֶחָיו וְכֹל הַדּוֹר הַהוּא׃ וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
וַיַּעַצְמוּ בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם׃ פ

I. SHEMOTH

(Chapters I–VI, I)

Israel in Egypt: The Oppression and the Redemption (Chapters I–XV)

THE OPPRESSION OF THE ISRAELITES

Chapter I

1. *now these.* lit. "and these," which better indicates the close connection between the first two books of the Pentateuch, since the whole Torah is one continuous narrative.

5. *seventy souls.* Jacob himself is included in the number; see Gen. XLVI, 8–27. Of the seventy, sixty-eight were males. If to these we add the wives of the sons and grandsons, and the husbands of the daughters and grand-daughters, and all their servants and their families, the total number of those who entered Egypt must have been several hundreds, if not thousands.

6. *and Joseph died.* This verse resumes the thread of the narrative of the last verse of Gen. (L, 26) where we read, "So Joseph died."

all that generation. Both Israelites and Egyptians.

I. SHEMOTH

Chapter I

1. Now these are the names of the sons of Israel,
which came into Egypt ; every man and his house-
hold came with Jacob. 2. Reuben, Simeon, Levi,
and Judah ; 3. Issachar, Zebulun, and Benjamin ;
4. Dan and Naphtali, Gad and Asher. 5. And all
the souls that came out of the loins of Jacob were
seventy souls : and Joseph was in Egypt already.
6. And Joseph died, and all his brethren, and all
that generation. 7. And the children of Israel
were fruitful, and increased abundantly, and
multiplied, and waxed exceeding mighty ; and the
land was filled with them.

7. *increased abundantly.* lit. "swarmed." Note the accumulation of the synonyms—were fruitful, increased abundantly, multiplied and waxed exceeding mighty. The extraordinary increase of the Israelites in Egypt presents a difficulty that is more apparent than real. As we have seen, the seventy souls who went down to Egypt did so accompanied by extensive households whom they eventually incorporated into their families (cf. Gen. XVII, 12, 27). Prof. Orr recalls from personal knowledge the case of a golden wedding where the original couple had multiplied to 69. If, he says, one bears this in mind in connection with the descendants of Jacob in Egypt, and "reckons the result of a similar rate of increase for 300 or 400 years, the figures may surprise him."

the land was filled. Not only Goshen, the eastern Delta of the Nile, the abode originally assigned to the Israelites. In time, they were found everywhere in Egypt as well as outside Egypt, in territories under Egyptian control ; see *v.* 12.

8 וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרָיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף׃
9 וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ׃
י הָבָה נִתְחַכְּמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי־תִקְרֶאנָה מִלְחָמָה
וְנוֹסַף גַּם־הוּא עַל־שֹׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ׃

8. *a new king.* A monarch of a new dynasty, with a "nationalist" policy; probably Rameses II. Joseph served one of the Hyksos (Shepherd) kings, an Asiatic dynasty whose rule in Egypt began some centuries before him; see note on Gen. XXXIX, 1. Their rule came to an end not long after the death of Joseph, when the Hyksos were driven back into Asia, and a descendant of the native dynasty regained the throne. See Additional Note A, "Israel in Egypt," p. 56.

which knew not Joseph. He feigned to know nothing of Joseph's merits (Rashi). Or, the memory of the great services which Joseph had rendered grew dim. Joseph was no warrior; only a benefactor of his country, and his unmilitary achievements were forgotten (Ehrlich). The immemorial ingratitude of rulers and commonwealths is proverbial. Especially common is ingratitude to Israel—the People that has achieved so much of eternal worth, but has rarely succeeded in winning gratitude.

With the death of Joseph, a large portion of the Israelites in time forgot the religious traditions and the religious practices of the Fathers (Josh. XXIV, 14; Ezek. XX, 8). The greater portion of the people, however, must have kept alive in their hearts the memory and hope of Israel. Otherwise, it is quite impossible to understand how they maintained their separate existence during generations of oppression, and still more during centuries of prosperity, in a highly civilised society like the Egyptian. Foremost among the loyalists were the tribe of Levi, who alone maintained the covenant of Abraham. Of those who had abandoned Israel's hope, many reverted to heathen Semitic practices; while others, the Midrash tells us, adopted the motto, "Let us be Egyptians in all things."

9. *too many and too mighty for us.* The exaggeration of hatred, jealousy and fear. The land, it seemed to them, was full of Israelites; they were *everywhere!* "They filled

8. Now there arose a new king over Egypt, which knew not Joseph. 9. And he said unto his people, Behold, the people of the children of Israel are too many and too mighty for us: 10. come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up

the theatres and all the places of amusements," is the comment of the Midrash. The fact that their increase is their only crime and that no activity inimical to society could be charged against them, is striking testimony to the blameless civic life of our ancestors in Egypt.

10. *come, let us deal.* The king plans the means of crushing the Israelites in common deliberation with his counsellors. "This first instance of *rishus* on a large scale is noteworthy also for the fact that it arises *not from the Egyptian people*, but from the ruling classes. It is the king who stirs it up, and assigns high reasons of state for making it a national policy. This has often repeated itself in history" (Hirsch).

wisely. i.e. craftily.

join themselves. Living in Goshen, the Israelites might assist the enemy and make common cause with the Hittites, whose power Rameses could not break; or with any Semitic invaders of Egypt from the East. It is at all times a common stratagem of "patriots" to suspect the loyalty of the envied alien who is living peacefully and prosperously among them. One of the first laws the children of Israel were to learn on leaving Egypt was: "And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt" (XXII, 20; see *Genesis*, p. 154, note on XVIII, 7).

and get them. Mendelssohn here translates the conjunction *vav* by *or* (as in XXI, 15); "and fight against us"—in case of invasion; "*or* get them out of the land" and strengthen the enemy peoples who are threatening us. Hence the anxiety of the Egyptian rulers both to *retain* the Israelites, and at the same time to decimate, and eventually destroy, them through forced labour.

11 וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם וַיִּבֶן עָרֵי
12 מִסְכְּנוֹת לְפַרְעֹה אֶת־פִּתֹם וְאֶת־רַעַמְסֵס׃ וְכַאֲשֶׁר יְעַנּוּ
13 אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיָּקֻצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃ וַיַּעֲבִדוּ
14 מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ׃ וַיְמָרְרוּ אֶת־חַיֵּיהֶם
בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת
טו כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃ וַיֹּאמֶר מֶלֶךְ

up out of the land. Heb. idiom speaks of "going *down* to Egypt" and "going *up* to Canaan," because Egypt lies lower than Palestine.

11. *taskmasters.* Or, "gang-overseers." This was the first move in the scheme of checking the increase of the Israelites. The free and independent settlers in Goshen, who had been invited to Egypt (Gen. XLV, 16–20), were now subjected to the corvée, *i.e.* compelled to labour on public works without pay. "Their labour was a sort of tribal tax which they had to render, and for which their own head-men were responsible" (Petrie). The Egyptian and Assyrian monuments show us gangs of slaves working at brick-making, stone-breaking and other severe labours, under the lash of their overseers.

to afflict them. *i.e.* to break their spirit.

burdens. *Heavy* burdens, carried out under compulsion.

store cities. Fortresses to protect the kingdom against possible invasion from the Asiatic side; and, at the same time, arsenals and granaries for Egyptian armies about to cross into Asia.

Pithom. In Egyptian Pi-Tum, 'the dwelling of the God Tum;' was identified by Naville in 1883 with the ruins in the Wady Tumilat about 60 miles N.E. of Cairo. He found a number of thick-walled rectangular chambers not communicating with one another, but filled from above, as required in the case of granaries. A. H. Gardiner places it eight miles farther west, at the modern Tell-er-Retabeh.

Raamses. The site on which later the Roman city Pelusium stood, at the mouth of the ancient Eastern branch of the Nile Delta on the Mediterranean (Gardiner). It was the capital of the Hyksos kings, and was enlarged and renamed at this time. In an inscription of Rameses II,

out of the land. 11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raamses. 12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they abhorred the children of Israel. 13. And the Egyptians made the children of Israel to serve with rigour: 14. and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigour.

recently found at Beisan, Palestine, he boasts that he built the city called after his name, with *Semitic* slaves (Naville).

12. Pharaoh's first plan to destroy Israel—the first, too, known to history—had failed.

spread abroad. lit. "breaking over limits." They spread not only beyond the confines of Goshen, but beyond the borders of Egypt itself, into S. Palestinian territory, which was then under Egyptian sovereignty; see p. 60.

abhorred. Or, "had an horror of." They loathed the Israelites.

13. *with rigour.* Or, "with crushing oppression," to annihilate both the energies and the spirit of the labourer, and calculated to bring about the degeneration of the Hebrew race. Sir H. H. Johnston, in his account of slavery in Africa, has shown that the horrible traffic in human beings, as in fact all slavery, often created in the master a deliberate love of cruelty, even when it entailed considerable commercial loss.

14. *made their lives bitter.* There was little humanity towards slave-gangs in ancient Egypt. This remained true down to quite modern times. Only a little over a hundred years ago, in the construction of Mohammed Ali's canal from the Nile to Alexandria, 20,000 lives were sacrificed.

in brick. Bricks, stamped with the name of Rameses II, are in the British Museum.

in the field. For the difficult works of irrigation (see

מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם
16 הַשֵּׁנִית פּוּעָה׃ וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת־הָעִבְרִיּוֹת וּרְאִיתֶן עַל־
הָאָבְנָיִם אִם־בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם־בַּת הִוא וָחָיָה׃
17 וַתִּירֶאןָ הַמְיַלְּדֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן
שני 18 מֶלֶךְ מִצְרָיִם וַתְּחַיֶּיןָ אֶת־הַיְלָדִים׃ וַיִּקְרָא מֶלֶךְ־מִצְרַיִם
לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ
19 אֶת־הַיְלָדִים׃ וַתֹּאמַרְןָ הַמְיַלְּדֹת אֶל־פַּרְעֹה כִּי לֹא כַנָּשִׁים
הַמִּצְרִיֹּת הָעִבְרִיֹּת כִּי־חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן

Deut. xi, 10). The water had to be brought to the high-lying fields artificially, by a series of buckets attached to long poles, worked on axles. Nothing was, and still is, as tiring in the daily life of the Egyptian as this irrigation of the fields (Erman).

15-22. Failing to weaken the Israelites by the corvée, Pharaoh now proposes infanticide.

15. *Hebrew midwives. i.e.* the Egyptian women who served as midwives to the Hebrews (Septuagint, Josephus, Abarbanel). It is hardly probable that the king would have expected Hebrew women to slay the children of their own people.

Shiphrah . . Puah. The names are probably Egyptian. They were the two midwives in the capital, where Hebrew women would seek the services of a midwife (Strack). In the capital, furthermore, dwelt the "better classes" of the children of Israel—their natural leaders. If Pharaoh could only succeed in exterminating these, he would experience little difficulty in rendering the slave portion harmless.

16. *the birthstool.* Thus Targum and Rashi. The literal translation is, "the two stones." Some render, "the stone basin," and explain that in Egypt the midwife placed the child upon a bed of stones or bricks to decide, in accordance with instructions connected with the worship of the goddess of Fate, whether the newly-born infant should live or, in case of deformity, it should be slain (Holzinger).

then ye shall kill him. The purpose of the king is to make an end of the Israelites altogether. He is now willing

15. And the king of Egypt spake to the Hebrew
midwives, of which the name of the one was
Shiphrah, and the name of the other Puah:
16. and he said, When ye do the office of a mid-
wife to the Hebrew women, and see them upon
the birthstool; if it be a son, then ye shall kill
him; but if it be a daughter, then she shall
live. 17. But the midwives feared God, and
did not as the king of Egypt commanded them,
but saved the men children alive.* ii 18. And
the king of Egypt called for the midwives, and
said unto them, Why have ye done this thing,
and have saved the men children alive? 19.
And the midwives said unto Pharaoh, Because
the Hebrew women are not as the Egyptian

to destroy his valuable slave material. Hate not only leads men and nations to inhumanity, but blinds them to their own interests.

a daughter . . shall live. These could not prove dangerous in time of war, and would be serviceable as slaves. The remnant of the Israelite people would thus be absorbed in the native population.

17. *feared God.* And would not be parties to a monstrous crime. The expression *fearing God* in Scripture is used in connection with heathens to denote the feeling which humanises man's dealings with foreigners, even where national interests are supposed to be at stake; see note on Gen. XLII, 18. Thus, when Amalek attacked Israel, not in open warfare but stealthily, from the rear, slaying the old and the feeble, showing himself devoid of this natural piety and fundamental humanity, Scripture says of him, "and he feared not God" (Deut. XXV, 18). The midwives were required by their king to act barbarously towards "aliens." But they preferred to obey the voice of human kindliness, the voice of conscience: "the midwives feared God." See also Gen. XX, 11.

כ הַֽמְיַלֶּ֖דֶת וְיָלָֽדוּ׃ וַיֵּ֥יטֶב אֱלֹהִ֖ים לַֽמְיַלְּדֹ֑ת וַיִּ֧רֶב הָעָ֛ם וַיַּֽעַצְמ֖וּ
21 מְאֹֽד׃ וַיְהִ֕י כִּֽי־יָֽרְא֥וּ הַֽמְיַלְּדֹ֖ת אֶת־הָֽאֱלֹהִ֑ים וַיַּ֥עַשׂ לָהֶ֖ם
22 בָּתִּֽים׃ וַיְצַ֣ו פַּרְעֹ֔ה לְכָל־עַמּ֖וֹ לֵאמֹ֑ר כָּל־הַבֵּ֣ן הַיִּלּ֗וֹד הַיְאֹ֙רָה֙
תַּשְׁלִיכֻ֔הוּ וְכָל־הַבַּ֖ת תְּחַיּֽוּן׃ פ

19. *lively.* Better, *vigorous* (Ibn Ezra); *i.e.* the Hebrew women had greater vitality than the Egyptian women, and—like most Arabian women, ancient and modern—did not require the services of midwives; it would therefore be impossible to slay the child unperceived by the mother. The Heb. word *chayoth* may, however, be taken as a noun, meaning, "animals" (Talmud). The midwives would then have said to the king, "The Hebrew women are not human; they are *animals*, and do not need a midwife." Their loathing of the Hebrew women would disarm the suspicions of the king (Ehrlich, Yahuda).

20. *God dealt well with the midwives.* Because at the risk of their own lives, they dared to set at naught the murderous command of the king. Both the name and the action of these heathen midwives are found worthy of being recorded in the pages of God's Holy Book.

21. *made them houses.* The usual interpretation explains "them," as referring to the midwives. God built up their families or increased their prosperity. The verse may also be translated, "And it came to pass, that because the midwives feared God, He made them (the Israelites) houses"; *i.e.* the people multiplied and increased abundantly.

22. *charged all his people.* In consequence of this continuous increase of the Israelites, and having failed in his measures with the midwives, Pharaoh now orders his people generally to drown the male children born to the Israelites. "The whole people were now let loose against the Hebrews; spying and informing were made acts of loyalty, and compassion stamped as high treason" (Kalisch). While many would still, like the midwives, "fear God," others would now take a special delight in carrying out the command of the king.

cast into the river. The Spartans practised similar barbarities upon their helot population.

the river. *i.e.* the Nile. The longest river in the Old World, starting in the heart of Africa, and flowing northward,

women; for they are lively, and are delivered ere the midwife come unto them. 20. And God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21. And it came to pass, because the midwives feared God, that he made them houses. 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

over 3000 miles, into the Mediterranean. In Egypt, it is called *the* River. Egypt is by nature a rainless desert which the Nile, and the Nile only, converts into a garden every year. The real Egypt of the past, as of the present, is but a ribbon of fertile land, the River's deposit of rich black earth on the surrounding desert. This river—the life of Egypt—Pharaoh in a moment of rage determined to turn into the grave of Israel. As most of the Israelites, however, lived away from the Nile such a savage decree could not have been strictly carried out, and must in time have become a dead letter. Rabbinic tradition states that the edict was in force some three years.

Chapter II

THE BIRTH AND EDUCATION OF MOSES

Providence overrules the despotic plans of men, and Israel's future deliverer is being prepared for his task in the very court of the merciless tyrant. The marvellous and unique emergence of a people from the midst of another land and people would be both impossible and inexplicable, apart from a great directing genius. This chapter opens the story of the Father of the Prophets, the Liberator and Teacher of Israel, the man who not only led the children of Israel from the Egyptian house of bondage, but brought them to Sinai and trained them to become a free people consecrated unto God and righteousness. "Moses was a great artist, and possessed the true artistic spirit. But this spirit

CAP. II. ב

ב

2 א וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃ וַתַּהַר הָאִשָּׁה
וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים׃
3 וְלֹא־יָכְלָה עוֹד הַצְּפִינוֹ וַתִּקַּח־לוֹ תֵּבַת גֹּמֶא וַתַּחְמְרָה*
בַחֵמָר וּבַזָּפֶת וַתָּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתָּשֶׂם בַּסּוּף עַל־
4 שְׂפַת הַיְאֹר׃ וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה
ה לוֹ׃ וַתֵּרֶד בַּת־פַּרְעֹה לִרְחֹץ עַל־הַיְאֹר וְנַעֲרֹתֶיהָ הֹלְכֹת
עַל־יַד הַיְאֹר וַתֵּרֶא אֶת־הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־

v. 3 ה׳ בלא מפיק

was directed by him, as by his Egyptian compatriots, to colossal and indestructible undertakings. He built human pyramids, carved human obelisks; he took a poor shepherd family and made a nation of it—a great, eternal, holy people: a people of God, destined to outlive the centuries, and to serve as a pattern to all other nations, a prototype to the whole of mankind. He created Israel" (Heine).

Even in its literary form this chapter is noteworthy. Few portions of Scripture condense so many dramatic incidents into a few verses. The power of the narrative only gains thereby.

1. *the house of Levi. i.e.* tribe of Levi. His name and that of his wife are given in VI, 20. Here the narrative *hastens on* to the story of the Redemption.

took to wife. The explicit language in these two verses brings out an important characteristic of Judaism. In other religions, the founders are represented as of supernatural birth. Not so in Judaism. Even Moses is human as to birth, as also in regard to death (Deut. XXXIV, 5).

2. *bare a son.* Two children had already been born to them—Miriam, the elder, was a young woman at the time of the birth of Moses; and Aaron, who was born three years before Moses. The king's order to drown the Israelite children must have been promulgated after the birth of Aaron, as his life had not been in peril.

when she saw. Better, *and she saw that he was a goodly child, and she hid*, etc.; because the mother would in any case have been anxious to preserve his life.

Chapter II

2 1. And there went a man of the house of Levi,
and took to wife a daughter of Levi. 2. And the
woman conceived, and bare a son: and when
she saw him that he was a goodly child, she
hid him three months. 3. And when she could
not longer hide him, she took for him an ark
of bulrushes, and daubed it with slime and with
pitch; and she put the child therein, and laid it
in the flags by the river's brink. 4. And his
sister stood afar off, to know what would be
done to him. 5. And the daughter of Pharaoh
came down to bathe at the river; and her maidens
walked along by the river side; and she saw
the ark among the flags, and sent her handmaid
to fetch it. 6. And she opened it, and saw the

a goodly child. *i.e.* a "good" child; not betraying his presence by crying, so that she could hide him for a space of three months (Luzzatto).

3. *an ark.* A chest. The Heb. for "ark" is elsewhere used only for Noah's ark.

bulrushes. The Heb. is an Egyptian loan-word. It denotes the paper-reed (called papyrus), growing ten to twelve feet high. Its leaves were used for making boats, mats, ropes and paper.

slime. *i.e.* bitumen—to make it watertight.

flags. A kind of reed, of smaller growth than the papyrus.

4. *stood.* Better, "*took her stand*," not far from the place reserved for bathing.

5. *came down.* From her palace, probably at Zoan (Tanis), one of the chief royal residences in the Delta.

walked along by the river side. To give warning of an intrusion upon the privacy of the princess.

6 אֲמָתָהּ וַתִּקָּחֶהָ׃ וַתִּפְתַּח וַתִּרְאֵהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נַעַר
7 בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה׃ וַתֹּאמֶר
אֲחֹתוֹ אֶל־בַּת־פַּרְעֹה הַאֵלֵךְ וְקָרָאתִי לָךְ אִשָּׁה מֵינֶקֶת
8 מִן הָעִבְרִיֹּת וְתֵינִק לָךְ אֶת־הַיָּלֶד׃ וַתֹּאמֶר־לָהּ בַּת־פַּרְעֹה
9 לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אֵם הַיָּלֶד׃ וַתֹּאמֶר לָהּ
בַּת־פַּרְעֹה הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה וְהֵינִקִהוּ לִי וַאֲנִי אֶתֵּן
י אֶת־שְׂכָרֵךְ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיקֵהוּ׃ וַיִּגְדַּל הַיֶּלֶד
וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה

handmaid. Her personal attendant at the moment of bathing.

6. *the babe wept.* lit. "a weeping boy."

she had compassion. Despite Pharaoh's orders, she is moved to spare the child. She "feared God."

one of the Hebrews' children. Only a Hebrew mother, in desperation to save her child from destruction, would thus expose it on the River.

7. *sister.* When she saw that the ark was found, she ventured to join the princess' attendants to see what would happen to her brother.

a nurse of the Hebrew women. lit. "a woman giving suck." A native Egyptian woman would not have undertaken to nurse a Hebrew child (Driver).

9. *give thee thy wages.* Pharaoh's plans for the annihilation of the Israelite children are defeated by women—the human feelings of the midwives, the tender sympathy of a woman of royal birth, and a sister's watchfulness and resource in extremity. "It was to the merit of pious women, that Israel owed its redemption in Egypt," say the Rabbis.

10. *the child grew.* He remained under his mother's care till he was quite a lad. During these most impressionable years of his life, his mother must have instilled into him the belief in one God, the Creator of heaven and earth, an Eternal Spirit without any shape or form that the mind of man could devise; and imparted to him the sacred traditions of Israel, the story of the Fathers in

child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? 8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses,

Canaan, of Joseph in Egypt, and of the Divine promise of deliverance from Egyptian bondage. When Moses returned to the Palace, he received, as the adopted child of the princess, the education of boys of the highest rank, probably at Heliopolis—"the Oxford of Ancient Egypt" (Stanley). There he "must have learnt many things which from a Hebrew point of view would be extremely undesirable for him to know" (Driver). But whenever the priests undertook to initiate him into their fantastic idolatry, he remembered the teachings of his childhood; and he remained a Hebrew.

he became her son. He was adopted by the princess, and life at the Egyptian court gave him the training which was essential for a leader of men. "Deep are the ways of Providence! It was His inscrutable intention that Moses should be reared in a Palace, that his spirit might remain uncurbed by the oppressive and enervating influence of slavery. Thus he slew the Egyptian because his heart could not see violence and injustice, and from the same generous motive he took the part of the daughters of Reuel against the shepherds. It served another purpose also. Had he always lived amongst his own people, they would not so readily have accepted him as their leader, nor would they have shown him the respect and deference

שלישי 11 וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃ וַיְהִי ׀ בַּיָּמִים הָהֵם וַיִּגְדַּל
מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיַּרְא בְּסִבְלֹתָם וַיַּרְא אִישׁ מִצְרִי
12 מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו׃ וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי־אֵין אִישׁ
13 וַיַּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל׃ וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה
שְׁנֵי־אֲנָשִׁים עִבְרִים נִצִּים וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ׃
14 וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהָרְגֵנִי אַתָּה
אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי וַיִּירָא מֹשֶׁה וַיֹּאמַר אָכֵן

which were essential for the accomplishment of his great mission" (Ibn Ezra).

Moses. Heb. *Mosheh*, the Hebraised reproduction of an Egyptian word which probably means, "child of the Nile" (Yahuda). The explanation of the name given in the text ("because I drew him out of the water") rests upon the similarity of sound, as is repeatedly seen in Genesis; the word *Mosheh* resembling the word for, "the one who is drawn out."

11. *when Moses was grown up.* lit. "when Moses became great," he went out *to* his brethren. In later ages it must alas be said of many a son of Israel who had become great, that he went away *from* his brethren. Not so Moses. He went out of the Palace into the brick-fields where his brethren toiled and agonised in cruel bondage. It was lovingkindness to his people that impelled him to do so. There are ten strong things in the world, say the Rabbis: rock is strong but iron cleaves it; fire melts iron; water extinguishes fire; the clouds bear aloft the water; the wind drives away the clouds; man withstands the wind; fear unmans man; wine dispels fear; sleep overcomes wine; and death sweeps away even sleep. But strongest of all is lovingkindness, for it defies and survives death. Now Moses was filled with lovingkindness. Full of pity, he watched his brethren groaning beneath their burdens. "What has Israel done to deserve such wretchedness"? he wondered.

an Egyptian smiting. Probably one of the taskmasters applying the lash to an Israelite. We know only too well from ancient writings and paintings what the flogging

and said, Because I drew him out of the water.*iii
11. And it came to pass in those days, when
Moses was grown up, that he went out unto his
brethren, and looked on their burdens: and he
saw an Egyptian smiting an Hebrew, one of his
brethren. 12. And he looked this way and
that way, and when he saw that there was no
man, he smote the Egyptian, and hid him in
the sand. 13. And he went out the second day,
and, behold, two men of the Hebrews strove
together: and he said to him that did the wrong,
Wherefore smitest thou thy fellow? 14. And
he said, Who made thee a prince and a judge
over us? thinkest thou to kill me, as thou killedst
the Egyptian? And Moses feared, and said,
Surely the thing is known. 15. Now when

of slaves was like. Moses for the first time saw a poor Hebrew flogged, and it was more than he could bear. His loyalty to his kin had not been destroyed by his Egyptian upbringing.

12. *he smote.* Moses resembles "the great patriots of the past and the present, who have taken the sword to deliver their people from the hands of tyrants. His act may be condemned as hasty. In its immediate results it was fruitless, as is every intemperate attempt to right a wrong by violence. However, it allied Moses definitely with his kinsmen" (Kent).

13. *to him that did the wrong. i.e.* to the man who was in the wrong.

14. *who made thee a prince.* A typical attitude of a small but persistent Jewish minority towards anyone working for Israel. The Rabbis speak of it as the Dathan-and-Abiram type of mind (cf. Num. XVI).

surely the thing is known. Referring to the death of the Egyptian. The Midrash takes these words as an answer to his question why Israel should suffer such slavery.

טו נוֹדַע הַדָּבָר׃ וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיְבַקֵּשׁ לַהֲרֹג
אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן
16 וַיֵּשֶׁב עַל־הַבְּאֵר׃ וּלְכֹהֵן מִדְיָן שֶׁבַע בָּנוֹת וַתָּבֹאנָה
וַתִּדְלֶנָה וַתְּמַלֶּאנָה אֶת־הָרְהָטִים לְהַשְׁקוֹת צֹאן אֲבִיהֶן׃
17 וַיָּבֹאוּ הָרֹעִים וַיְגָרְשׁוּם וַיָּקָם מֹשֶׁה וַיּוֹשִׁעָן וַיַּשְׁקְ אֶת־
18 צֹאנָם׃ וַתָּבֹאנָה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מַדּוּעַ מִהַרְתֶּן
19 בֹּא הַיּוֹם׃ וַתֹּאמַרְןָ אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־
כ דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃ וַיֹּאמֶר אֶל־בְּנֹתָיו וְאַיּוֹ

Now he knew the reason: they deserved it. "It is characteristic of the faithfulness of the Sacred Record that his flight is occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians" (Stanley).

The first action of Moses shows him swept away by fierce indignation against the oppressor; the second, anxious to restore harmony among the oppressed. In both these acts, Moses is seen burning with patriotic ardour. His nature, however, requires to be freed from impetuous passion. In the desert whither he is now fleeing, his spirit will be purified and deepened, and he will return as the destined Liberator of his brethren.

15–22. Moses in Midian

15. *Midian.* In the south-eastern part of the Sinai peninsula. Here he would be beyond Egyptian jurisdiction. The main home of the Midianites appears to have been on the east side of the Gulf of Akabah; see map facing p. 149.

16. *priest of Midian.* Heb. *kohen*, which does not necessarily mean *priest.* It may also mean "chief." And so Onkelos and Rashi translate it here. The sons of David are likewise termed *kohanim* in II Sam. VIII, 18, where it only means, nobles or officers.

to water their father's flock. Even to this day the young women tend the sheep among the Bedouin of the Sinai peninsula.

Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. 16. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 17. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. 18. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? 19. And they said, An Egyptian delivered us out of the hands of the shepherds, and moreover he drew water for us, and watered the flock. 20. And

17. *drove them away.* These "chivalrous" Arabs wished to water their own sheep first, although the women had already filled the troughs. Moses again takes the part of the injured side, but this time without violence.

18. *Reuel their father.* Reuel seems to have been their father, while Jethro was the father-in-law of Moses. The word Jethro means, "His Excellence," and may be regarded as a title borne by the priest or chief of Midian, whose proper name is given in Num. x, 29, as Hobab. Reuel, therefore, was the grandfather (often called "father" in Scripture; see Gen. xxviii, 13 and xxxii, 10) of the shepherdesses. If Jethro and Reuel are taken as one person, there is nothing unusual in one man having two names (*e.g.* Jacob, Israel): and South Arabian inscriptions show many chieftains having two names.

ye are come so soon. Reuel was familiar with the usual delay caused by the interference of the shepherds.

19. *an Egyptian.* Moses' dress and speech would be Egyptian.

moreover he drew water for us. lit. "he actually drew water for us"; they are surprised at the kindness of his action in helping them to draw water.

21 לָ֤מָּה זֶּה֙ עֲזַבְתֶּ֣ן אֶת־הָאִ֔ישׁ קִרְאֶ֥ן ל֖וֹ וְיֹ֥אכַל לָֽחֶם׃ וַיּ֥וֹאֶל
מֹשֶׁ֖ה לָשֶׁ֣בֶת אֶת־הָאִ֑ישׁ וַיִּתֵּ֛ן אֶת־צִפֹּרָ֥ה בִתּ֖וֹ לְמֹשֶֽׁה׃
22 וַתֵּ֣לֶד בֵּ֔ן וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ גֵּרְשֹׁ֑ם כִּ֣י אָמַ֔ר גֵּ֣ר הָיִ֔יתִי
בְּאֶ֖רֶץ נָכְרִיָּֽה׃ פ
23 וַיְהִי֩ בַיָּמִ֨ים הָֽרַבִּ֜ים הָהֵ֗ם וַיָּ֙מָת֙ מֶ֣לֶךְ מִצְרַ֔יִם וַיֵּאָנְח֧וּ בְנֵֽי־
יִשְׂרָאֵ֛ל מִן־הָעֲבֹדָ֖ה וַיִּזְעָ֑קוּ וַתַּ֧עַל שַׁוְעָתָ֛ם אֶל־הָאֱלֹהִ֖ים מִן־
24 הָעֲבֹדָֽה׃ וַיִּשְׁמַ֥ע אֱלֹהִ֖ים אֶת־נַאֲקָתָ֑ם וַיִּזְכֹּ֤ר אֱלֹהִים֙ אֶת־
כה בְּרִית֔וֹ אֶת־אַבְרָהָ֖ם אֶת־יִצְחָ֥ק וְאֶֽת־יַעֲקֹֽב׃ וַיַּ֥רְא אֱלֹהִ֖ים
אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֵּ֖דַע אֱלֹהִֽים׃ ס רביעי

20. *where is he?* Expresses displeasure that they had failed in hospitality towards the stranger who had befriended them.

21. *Moses was content.* Or, "agreed." One cannot help contrasting the breadth with which the wooing of both Isaac and Jacob is recounted, with the extraordinary, nay irreducible, brevity with which the wooing of Moses is told. What we would call the "romantic" element in the story of Moses disappears like a bubble; it is the woe of his People that engrosses his mind.

Zipporah. The meaning of this name is, "bird." The Midianites spoke a language kindred to Hebrew.

22. *Gershom.* Heb. *ger*, "a stranger," and *sham*, "there," in a strange land. His heart was with his suffering brethren in Egypt.

strange land. i.e. foreign land.

23–25. Transition to the Call and Commission of Moses.

23. *many days.* Rabbinic tradition assigns 40 years to the period spent by Moses in exile from Egypt.

the king of Egypt died. Probably Rameses II, who reigned 67 years. The Israelites evidently hoped that his successor, Meremptah, might offer them some relief; but they were disappointed. The regime of ruthless oppression towards Israel would now become the *status quo*. They realise the hopelessness of their bondage. Therefore, "they cried unto God."

he said unto his daughters, And where is he?
why is it that ye have left the man? call him,
that he may eat bread. 21. And Moses was
content to dwell with the man: and he gave
Moses Zipporah his daughter. 22. And she bare
a son, and he called his name Gershom: for he
said, I have been a sojourner in a strange land.
23. And it came to pass in the course of those
many days, that the king of Egypt died: and
the children of Israel sighed by reason of the
bondage, and they cried, and their cry came up
unto God by reason of the bondage. 24. And God
heard their groaning, and God remembered his
covenant with Abraham, with Isaac, and with
Jacob. 25. And God saw the children of Israel,
and God took knowledge of them.* iv

24. *God remembered his covenant.* Not that He had forgotten it, but that now the opportunity had come for the fulfilment of His merciful purposes.

25. *God took knowledge of them.* God did not close His eyes to their suffering (Rashi), but He chose His own time when to send deliverance and cause Israel to go forth from Egypt. See also Additional Note B, "Israel and Egypt: the Spiritual Contrast," p. 62.

CAP. III. ג

ג

א וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן מִדְיָן וַיִּנְהַג
אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֹרֵבָה׃
2 וַיֵּרָא מַלְאַךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסְּנֶה וַיַּרְא
3 וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אֻכָּל׃ וַיֹּאמֶר מֹשֶׁה
אָסֻרָה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־
4 יִבְעַר הַסְּנֶה׃ וַיַּרְא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו
אֱלֹהִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

v. 1. בתביר v. 4. משה משה בלא פסיק ביניהן

CHAPTERS III AND IV

THE CALL OF MOSES

1. *was keeping the flock.* God never gives an exalted office to a man unless He has first tested him in small things, say the Rabbis. When feeding the flocks of Jethro, they tell us, Moses saw a little lamb escape from the flock, and when he followed it, he overtook it at a brook quenching its thirst. "Had I known that thou wast thirsty, I would have taken thee in my arms and carried thee hither," he said. "As thou livest," a Heavenly Voice resounded, "thou art fit to shepherd Israel" (Midrash).

to the back of the wilderness. i.e. behind or beyond the wilderness, as the scanty shrubs in the wilderness itself were insufficient for the flock. "The solemn solitude of the dreary desert was to prepare his mind for the sublime commission for which Providence had selected him" (Kalisch).

mountain of God. So called because the Glory of God was later manifested there. The spot chosen by God to announce the physical redemption of Israel, was also chosen by Him as the place of their spiritual redemption.

Horeb. Horeb is the mountain and district, Sinai the summit itself; or, the two names refer to two peaks of the same mountain range, which some identify with Jebel Musa (7636 ft.), others with Mount Serbal (6734 ft.), in the Sinai Peninsula. The aridity and dryness of this

CHAPTER III

3 1. Now Moses was keeping the flock of Jethro
his father in law, the priest of Midian: and he
led the flock to the back of the wilderness, and
came to the mountain of God, unto Horeb.
2. And the angel of the LORD appeared unto
him in a flame of fire out of the midst of a bush:
and he looked, and, behold, the bush burned
with fire, and the bush was not consumed. 3.
And Moses said, I will turn aside now, and see
this great sight, why the bush is not burnt.
4. And when the LORD saw that he turned aside
to see, God called unto him out of the midst of
the bush, and said, Moses, Moses. And he

region have been much exaggerated. In the highest region, fertile valleys are found, with fruit trees and water in plenty.

2. *angel of the* LORD. The angel in Scripture is not to be identified with God. The angel is the messenger of God and speaks in His name, and is often called by the Name of Him who sent him (see *v.* 4). The speech and action are the work of the angel, but the thought or will is God's.

in a flame of fire. Or, "in the heart of the fire;" *i.e.* in the midst of fire (Maimonides).

bush. *i.e.* the thorn-bush, the wild acacia which is the characteristic shrub of that region.

the bush was not consumed. The burning bush has often been taken as a symbol of Israel—small and lowly among the nations, and yet indestructible; because of the Divine Spirit that dwelleth within Israel; (Deut. XXXIII, 16).

4. *God called unto him.* *i.e.* the angel of God, mentioned in *v.* 2. The angel is here spoken of as God, because he represents the Almighty (Ibn Ezra).

Moses, Moses. God here addresses Moses by his name. "The repetition of the name is an expression of affection

ה וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם שַׁל־נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם
6 אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת־קֹדֶשׁ הוּא׃ וַיֹּאמֶר אָנֹכִי
אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב
7 וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים׃ וַיֹּאמֶר
יְהוָה רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי אֲשֶׁר בְּמִצְרָיִם וְאֶת־
צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נֹגְשָׂיו כִּי יָדַעְתִּי אֶת־מַכְאֹבָיו׃
8 וָאֵרֵד לְהַצִּילוֹ ׀ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא
אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֶל־

intended to encourage him" (Mechilta); cf. *Abraham, Abraham*, in Gen. XXII, 11; and *Jacob, Jacob*, in Gen. XLVI, 2. God's choice is never groundless or arbitrary. Moses' warm heart for his brethren, and his burning indignation against all injustice, made him worthy of God's love and choice.

5. *holy ground.* Every spot where God manifests Himself is holy ground.

6. *thy father. i.e.* thy fathers; the word is here used collectively (Onkelos), and is explained by the words, "the God of Abraham, Isaac and Jacob"; see XV, 2. The Midrash, however, refers the word "father" to Amram, the father of Moses. It was with his father's voice that the angel of God addressed him, "I am the God of thy father, *i.e.* the God of whom thy father spake, the unchangeable God of eternity, who is now about to fulfil the promise given to Israel's ancestors."

hid his face. Or, "covered his face" (Jerusalem Targum) in reverence (cf. I Kings XIX, 13). In the presence of the All-holy, an instant and irresistible feeling of human nothingness overpowers him. In sacred awe before the majesty of the Godhead, he hides his face. No mortal eye is worthy of beholding God. Even the angels are not pure in His sight; and, therefore, in the vision of Isaiah VI, 2, they are spoken of as covering their faces and bodies; see p. 509.

7. *my people.* This is the first time Israel is so called: God had made their cause His own. "God always takes the side of the persecuted," say the Rabbis.

said, Here am I. 5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8. and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the

have heard their cry. See II, 23–25. The cry of the Israelites was the cry of human beings who were being inhumanly treated, a cry of despair that ascends to the very throne of the Almighty.

for I know their sorrows. Better, *indeed, I know their sorrows.*

8. *I am come down.* A similar human way of speaking of the Divine (*anthropomorphism*) occurs in XIX, 11.

flowing with milk and honey. A proverbial expression, often applied to Canaan, see XIII, 5; Num. XIII, 27. The description of the Promised Land is here required, because Moses does not know it from personal observation.

the Canaanite. The general name for all the peoples inhabiting ancient Palestine. Originally Canaan, meaning *the Lowland*, was applied only to the coast of Phœnicia and the land of the Philistines; see Gen. X, 6.

the Hittite. A powerful and warlike nation whose seat was Asia Minor; an offshoot of this people lived in Southern Palestine; see Gen. XXIII.

Amorite. Originally a warlike tribe inhabiting the hill

מְק֣וֹם הַֽכְּנַעֲנִ֔י וְהַֽחִתִּי֙ וְהָאֱמֹרִ֔י וְהַפְּרִזִּ֔י וְהַחִוִּ֖י וְהַיְבוּסִֽי׃
9 וְעַתָּ֕ה הִנֵּ֛ה צַעֲקַ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל בָּ֣אָה אֵלָ֑י וְגַם־רָאִ֙יתִי֙ אֶת־
י הַלַּ֔חַץ אֲשֶׁ֥ר מִצְרַ֖יִם לֹחֲצִ֥ים אֹתָֽם׃ וְעַתָּ֣ה לְכָ֔ה וְאֶֽשְׁלָחֲךָ֖
11 אֶל־פַּרְעֹ֑ה וְהוֹצֵ֛א אֶת־עַמִּ֥י בְנֵֽי־יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם׃ וַיֹּ֤אמֶר
מֹשֶׁה֙ אֶל־הָ֣אֱלֹהִ֔ים מִ֣י אָנֹ֔כִי כִּ֥י אֵלֵ֖ךְ אֶל־פַּרְעֹ֑ה וְכִ֥י
12 אוֹצִ֛יא אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם׃ וַיֹּ֘אמֶר֮ כִּֽי־אֶֽהְיֶ֣ה
עִמָּ֔ךְ וְזֶה־לְּךָ֣ הָא֔וֹת כִּ֥י אָנֹכִ֖י שְׁלַחְתִּ֑יךָ בְּהוֹצִֽיאֲךָ֤ אֶת־
הָעָם֙ מִמִּצְרַ֔יִם תַּֽעַבְדוּן֙ אֶת־הָ֣אֱלֹהִ֔ים עַ֖ל הָהָ֥ר הַזֶּֽה׃
13 וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־הָֽאֱלֹהִ֗ים הִנֵּ֣ה אָנֹכִי֮ בָא֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒
וְאָמַרְתִּ֣י לָהֶ֔ם אֱלֹהֵ֥י אֲבוֹתֵיכֶ֖ם שְׁלָחַ֣נִי אֲלֵיכֶ֑ם וְאָֽמְרוּ־לִ֣י

country, behind Phœnicia. Later, it was the name for all pre-Israelitish inhabitants of Canaan ; Amos II, 9 (*Genesis*, p. 500).

Perizzite, Hivite. Seem to have lived in Central Palestine.

Jebusite. This tribe inhabited Jerusalem.

11–12. Moses' First Difficulty : he is unsuited for his Mission

11. *who am I.* How different was Moses' attitude in his youth ! With age, Moses can only think of his own unfitness for the gigantic undertaking ; cf. Jeremiah's diffidence to assume the Prophet's office, Jer. I, 6f ; see p. 468.

12. *certainly I will be with thee.* This tremendous fact of the reality of the Divine help would make it possible for Moses, an old man of eighty years, to face Pharaoh and demand the emancipation of his enslaved brethren. Moses' humility, therefore, is here out of place ; and, when persisted in, earns him the Divine rebuke (IV, 14).

this shall be the token. *i.e.* the proof that thou art sent by God will be that in this very place, where thou art now doubting the possibility of redemption, the children of Israel will worship, in thanksgiving, the God who will have brought them out of the land of bondage.

serve God upon this mountain. See XIX, 3f.

Perizzite, and the Hivite, and the Jebusite. 9.
And now, behold, the cry of the children of
Israel is come unto me: moreover I have seen
the oppression wherewith the Egyptians oppress
them. 10. Come now therefore, and I will send
thee unto Pharaoh, that thou mayest bring forth
my people the children of Israel out of Egypt.
11. And Moses said unto God, Who am I, that I
should go unto Pharaoh, and that I should bring
forth the children of Israel out of Egypt? 12. And
he said, Certainly I will be with thee; and this
shall be the token unto thee, that I have sent
thee: when thou hast brought forth the people
out of Egypt, ye shall serve God upon this
mountain. 13. And Moses said unto God, Behold,
when I come unto the children of Israel, and
shall say unto them, The God of your fathers
hath sent me unto you; and they shall say to
me, What is his name? what shall I say un-

13–22. Moses' Second Difficulty: the "Name" of God

13. *when I come.* *i.e.* assuming that I come.

what is his name? Heb. מה שמו. Not an inquiry for information as to what God is *called*. Moses comes to Israel with the words, "the God of your fathers hath sent me unto you." It is, therefore, hardly conceivable that he should proclaim a God quite unknown unto them, as the God of their Fathers (G. B. Gray). They must have known what He was *called*, "since nothing is more un-Biblical than the idea of an "Unknown God" (B. Jacob). But since *name* means fame, "record," and in IX, 16 is the synonym of "power," *What is his name?* means "What are the mighty deeds which thou canst recount of Him—what is His power—that we should listen to thy message from Him"?

14 מַה־שְּׁמוֹ מָה אֹמַר אֲלֵהֶם׃ וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה
אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלָחַנִי
טו אֲלֵיכֶם׃ וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־
בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וֵאלֹהֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה
מישי 16 זִכְרִי לְדֹר דֹּר׃ לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אַבְרָהָם

14. I AM THAT I AM. Heb., *Ehyeh asher ehyeh*—the self-existent and eternal God; a declaration of the unity and spirituality of the Divine Nature, the exact opposite of all the forms of idolatry, human, animal, and celestial, that prevailed everywhere else. *I am that I am* is not, however, to be understood as a philosophical phrase; the emphasis is on *the active manifestation* of the Divine existence; cf. the explanation of the Midrash, אהיה אשר אהיה אני נקרא לפי מעשי To the Israelites in bondage, the meaning would be, "Although He has not yet displayed His power towards you, He will do so; He is eternal and will certainly redeem you."

Most moderns follow Rashi in rendering "*I will be what I will be*"; *i.e.* no words can sum up all that He will be to His people, but His everlasting faithfulness and unchanging mercy will more and more manifest themselves in the guidance of Israel. The answer which Moses receives in these words is thus equivalent to, "I shall save in the way that I shall save." It is to assure the Israelites of the *fact* of deliverance, but does not disclose the *manner*. It must suffice the Israelites to learn that, "Ehyeh, I WILL BE (with you), hath sent me unto you."

15. *the* LORD. This is the translation of the Divine Name written in the four Hebrew letters Y H W H and always pronounced "Adonay" (see *Genesis*, p. 16). This Divine Name of four letters—the Tetragrammaton—comes from the same Heb. root (*hayah*) as *Ehyeh*; viz., "to be." It gives expression to the fact that He was, He is, and He ever will be. Here too the words must not be understood in the philosophical sense of mere "being," but as active manifestation of the Divine existence.

to them? 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.* v 16. Go, and gather the elders of Israel together, and say unto them, The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me,

According to the Rabbis, this Name stresses the lovingkindness and faithfulness of God in relation to His creatures: He who educates, punishes and guides; He who hears the cry of the oppressed, and makes known His ways of righteousness unto the children of men. He is the great Living God who reveals Himself in the Providential care of His people.

the LORD, *the God of your fathers.* Not a deity discovered by Moses in Midian, but the same God who had revealed Himself to their fathers, the Creator of the world and the righteous Judge of all the earth—*Adonay*—the ever-living God of faithfulness and lovingkindness, hath sent him unto them.

this is my memorial. The designation by which I will be remembered. "Memorial" is a synonym of "Name"; Hos. XII, 6 (*Genesis*, p. 489).

16. *the elders of Israel.* It seems that the Israelites had a representative national organisation consisting of the elders or leading men in each family; see V, 5.

the LORD, *the God of your fathers.* This shows that the elders, as well as the people, are acquainted with the Name of God. "What impression could Moses have possibly hoped to make upon them with an altogether new Name?" (B. Jacob).

visited you. i.e. borne you in mind.

יִצְחָ֛ק וְיַעֲקֹ֖ב לֵאמֹ֑ר פָּקֹ֤ד פָּקַ֙דְתִּי֙ אֶתְכֶ֔ם וְאֶת־הֶעָשׂ֥וּי
17 לָכֶ֖ם בְּמִצְרָֽיִם׃ וָאֹמַ֗ר אַעֲלֶ֣ה אֶתְכֶם֮ מֵעֳנִ֣י מִצְרַיִם֒ אֶל־
אֶ֤רֶץ הַֽכְּנַעֲנִי֙ וְהַ֣חִתִּ֔י וְהָֽאֱמֹרִי֙ וְהַפְּרִזִּ֔י וְהַחִוִּ֖י וְהַיְבוּסִ֑י אֶל־
18 אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ וְשָֽׁמְע֖וּ לְקֹלֶ֑ךָ וּבָאתָ֡ אַתָּה֩ וְזִקְנֵ֨י
יִשְׂרָאֵ֜ל אֶל־מֶ֣לֶךְ מִצְרַ֗יִם וַאֲמַרְתֶּ֤ם אֵלָיו֙ יְהוָ֞ה אֱלֹהֵ֤י
הָֽעִבְרִיִּים֙ נִקְרָ֣ה עָלֵ֔ינוּ וְעַתָּ֗ה נֵֽלְכָה־נָּ֞א דֶּ֣רֶךְ שְׁלֹ֤שֶׁת יָמִים֙
19 בַּמִּדְבָּ֔ר וְנִזְבְּחָ֖ה לַיהוָ֥ה אֱלֹהֵֽינוּ׃ וַאֲנִ֣י יָדַ֔עְתִּי כִּ֠י לֹֽא־יִתֵּ֥ן
כ אֶתְכֶ֛ם מֶ֥לֶךְ מִצְרַ֖יִם לַהֲלֹ֑ךְ וְלֹ֖א בְּיָ֥ד חֲזָקָֽה׃ וְשָׁלַחְתִּ֤י
אֶת־יָדִי֙ וְהִכֵּיתִ֣י אֶת־מִצְרַ֔יִם בְּכֹל֙ נִפְלְאֹתַ֔י אֲשֶׁ֥ר אֶעֱשֶׂ֖ה
21 בְּקִרְבּ֑וֹ וְאַחֲרֵי־כֵ֖ן יְשַׁלַּ֥ח אֶתְכֶֽם׃ וְנָתַתִּ֛י אֶת־חֵ֥ן הָֽעָם־
הַזֶּ֖ה בְּעֵינֵ֣י מִצְרָ֑יִם וְהָיָה֙ כִּ֣י תֵֽלֵכ֔וּן לֹ֥א תֵלְכ֖וּ רֵיקָֽם׃

18. *shall hearken.* Better, *will hearken.*

the God of the Hebrews. As distinct from the gods of the Egyptians.

hath met with us. Through Moses, who represented the whole people.

three days' journey. A current expression for a considerable distance; Gen. xxx, 36; Num. x, 33. "The Israelites were to ask what could not reasonably be refused, being a demand quite in accordance with Egyptian customs. . . . It is important to observe that the first request which Pharaoh rejected could have been granted without any damage to Egypt, or any risk of the Israelites passing the strongly fortified frontier" (Speaker's Bible). The request was *not* granted; and so it resolved itself in the end into a demand for the unconditional release of the people and their actual departure.

19. *no, not by a mighty hand.* Better, *except by a mighty hand* (AJ).

20. *with all my wonders.* *i.e.* the plagues.

21. *and I will give this people favour.* The Egyptian people are throughout far friendlier to the Israelites than the hard-hearted king. Not only will they let the Israelites go, but God will dispose them favourably towards the Israelites.

saying, I have surely visited you, and seen that
which is done to you in Egypt: 17. and I have
said, I will bring you up out of the affliction of
Egypt unto the land of the Canaanite, and the
Hittite, and the Amorite, and the Perizzite, and
the Hivite, and the Jebusite, unto a land flowing
with milk and honey. 18. And they shall hearken
to thy voice: and thou shalt come, thou and the
elders of Israel, unto the king of Egypt, and ye
shall say unto him, The LORD, the God of the
Hebrews, hath met with us: and now let us go,
we pray thee, three days' journey into the wilder-
ness, that we may sacrifice to the LORD our God.
19. And I know that the king of Egypt will not
give you leave to go, no, not by a mighty hand.
20. And I will put forth my hand, and smite
Egypt with all my wonders which I will do in
the midst thereof: and after that he will let
you go. 21. And I will give this people favour in
the sight of the Egyptians: and it shall come to
pass, that, when ye go, ye shall not go empty:

when ye go, ye shall not go empty. To understand this phrase and the promise it contains, we must recall Deut. xv, 12f., which ordains that when a faithful servant leaves his master after many years' service, he is to be liberally equipped from his owner's property. "When thou lettest him go free from thee, thou shalt not let him go empty; thou shalt furnish him liberally out of thy flock, out of thy threshing-floor, and out of thy wine-press." The phrase, "Thou shalt furnish him liberally," is a paraphrase of the Heb. העניק תעניק לו which means lit. "make-him-a-necklace" —the metaphor being that of ornamenting and embellishing, of giving some striking gift as from a man who wishes to show his lasting regard for the servant who had served him

22 וְשָׁאֲלָה אִשָּׁה מִשְּׁכֶנְתָּהּ וּמִגָּרַת בֵּיתָהּ כְּלֵי־כֶסֶף וּכְלֵי
זָהָב וּשְׂמָלֹת וְשַׂמְתֶּם עַל־בְּנֵיכֶם וְעַל־בְּנֹתֵיכֶם וְנִצַּלְתֶּם
אֶת־מִצְרָיִם׃

faithfully through many years. Such—God announces unto Moses—will be the farewell which the Egyptian people will accord unto the departing Israelites.

22. *shall ask.* For the mere asking, they will be given in gladness and friendliness precious and valuable gifts. The Heb. שאל means to ask as a gift (see Ps. II, 8), with no idea of giving back the object thus received. AV translates, "every woman shall borrow of her neighbour." This translation is thoroughly mischievous and misleading. "If there was any borrowing, it was on the part of the Egyptians, who had been taking the labour of the Israelites without recompense" (Dummelow).

that sojourneth in her house. It is most unlikely that the households of the oppressed Israelites included Egyptian dependents. Therefore, Ehrlich, following Rashi and in strict accordance with Semitic idiom, rightly translates, *in whose house she sojourneth.*

jewels. Heb. "articles." These articles were not asked for to be used for festive wear when worshipping God. Worship requires purification, sanctification on the part of the worshipper (cf. Gen. XXXV, 2), not ornamentation (B. Jacob); see following note.

put them upon your sons, and upon your daughters. The striking manifestation of kindliness and goodwill on the side of the Egyptian people is to be remembered by the Israelites throughout the generations; and, therefore, they are bidden to put these gifts and ornaments upon their children, who will ask concerning that great Day when the Lord saved Israel out of the hands of Pharaoh. These jewels, tokens of friendship and repentance, were fittingly employed later in the adornment and enrichment of the Sanctuary.

ye shall spoil the Egyptians. This rendering should be replaced by *ye shall save the Egyptians* (B. Jacob). "Spoil the Egyptians" (or, "strip Egypt") is an incorrect, nay impossible, rendering of the Heb. text. The root נצל which is here translated, "spoil" or "strip," occurs 212 times in Scripture; and in 210 instances its meaning is admitted by all to be, to snatch (from danger),

22. but every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

to rescue (from a wild beast), to recover (property), also to plunder (booty). Its direct object is never the person or thing *from whom* the saving or the rescuing or the snatching has taken place, but always the person or thing rescued. The usual translation, both here and in xii, 36, "ye shall spoil the Egyptians," is, therefore, unwarranted, for two reasons. It takes the persons from whom things are snatched as the direct object; and, furthermore, it necessitates an entire reversal of the meaning of נצל from *save* into *despoil!* There is no justification for departing, in this verse, or in xii, 36, from the rendering which is absolutely unchallenged in the 210 other places where it occurs. The words ונצלתם את מצרים, can only be translated, "*and ye shall save the Egyptians*," *i.e.* clear the name, and vindicate the humanity, of the Egyptians. Bitter memories and associations would have clung to the word "Egyptians" in the mind of the Israelites, as the hereditary enslavers and oppressors of Israel. A friendly parting, and generous gifts, however, would banish that feeling. The Israelites would come to see that the oppressors were Pharaoh and his courtiers, not the Egyptian People. They would be enabled thereby to carry out the command to be given to them forty years later, "Thou shalt not abhor an Egyptian" (Deut. xxiii, 8). It is for such reasons that the Israelites are bidden to *ask* their neighbours for these gifts, in order to ensure such a parting in friendship and goodwill, with its consequent clearing of the name, and vindication of the honour, of the Egyptian people (B. Jacob).

v. 21 and 22 lend a poetic and unforgettable touch of beauty to the going out of Egypt; and yet these verses, as few others, have been misunderstood and been looked upon as a "blot" on the moral teaching of Scripture. The Talmud records a formal claim for indemnity put forward by the Egyptians before Alexander the Great for the

CAP. IV. ד

ד

א וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי
2 כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהוָה׃ וַיֹּאמֶר אֵלָיו יְהוָה מַזֶּה
3 בְיָדֶךָ וַיֹּאמֶר מַטֶּה׃ וַיֹּאמֶר הַשְׁלִיכֵהוּ אַרְצָה וַיַּשְׁלִכֵהוּ
4 אַרְצָה וַיְהִי לְנָחָשׁ וַיָּנָס מֹשֶׁה מִפָּנָיו׃ וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה שְׁלַח יָדְךָ וֶאֱחֹז בִּזְנָבוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי

v. 2. מה זה ק׳

vessels of gold and silver which the Israelites had taken with them at the Exodus! The Jewish spokesman, however, had little difficulty in proving to Alexander that, if any indemnity was to be paid, it was the Egyptians who were the debtors, seeing that they had enslaved and exploited the Israelites for many centuries without any pay for their labours.

In modern times, enemies of the Bible vie with one another in finding terms strong enough in which to condemn the "deceit" practised on the Egyptians. Apologists, both Jewish and non-Jewish, usually reply that this silver and gold was in exchange for the property the Israelites left behind them (Malbim); or they repeat the reply of the Alexandrian Jews: "Through God's providence, the Israelites were enriched at the expense of their oppressors, and gained as it were a prize of victory in compensation for their long oppression" (Dillmann). Far better than any of these current explanations is that given by Rabbiner Dr. B. Jacob, which we have adopted. It meets all the apparent difficulties, and brings out unexpected beauties in the Divine command. Thus, the phrase, *spoiling the Egyptians*, which has become a proverbial expression, is like the phrase, *brand of Cain* (*Genesis*, p. 38), due to a complete misunderstanding of the text.

Chapter IV

4 1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. 2. And the Lord said unto him, What is that in thine hand? And he said, A rod. 3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4. And the Lord said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod

Chapter IV

1–9. Moses' third Difficulty: the Israelites may not Believe his Message of Freedom

1. *the* Lord *hath not appeared unto thee.* How could this be answered? Argument would be of little avail. Their unbelief must be swept aside by something that would carry conviction to men whose religious memories are dimmed and whose spirit is crushed.

2–5. The first sign.

2. *a rod.* Jewish legend has woven marvellous tales round the Rod of Moses. "It was probably only a shepherd's crook. What a history, however, awaited it! It was to be stretched out over the Red Sea, pointing a pathway through its depths; to smite the flinty rock; to win victory over the hosts of Amalek; to be known as the rod of God" (Meyer).

3. *a serpent.* Heb. *nachash;* the basilisk, the symbol of royal and divine power in the diadem worn by Pharaoh. "The meaning of this miracle seems to be, Pharaoh's own power shall become an instrument of punishment, and his enslaved enemy shall triumph" (Hirsch).

4. *put forth thine hand.* Snake-charmers usually take hold

ה לְמַטֶּה בְּכַפּוֹ׃ לְמַעַן יַאֲמִינוּ כִּֽי־נִרְאָה אֵלֶיךָ יְהוָה אֱלֹהֵי
6 אֲבֹתָם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב׃ וַיֹּאמֶר
יְהוָה לוֹ עוֹד הָבֵא־נָא יָדְךָ בְּחֵיקֶךָ וַיָּבֵא יָדוֹ בְּחֵיקוֹ
7 וַיּוֹצִאָהּ וְהִנֵּה יָדוֹ מְצֹרַעַת כַּשָּׁלֶג׃ וַיֹּאמֶר הָשֵׁב יָדְךָ אֶל־
חֵיקֶךָ וַיָּשֶׁב יָדוֹ אֶל־חֵיקוֹ וַיּוֹצִאָהּ מֵחֵיקוֹ וְהִנֵּה־שָׁבָה
8 כִּבְשָׂרוֹ׃ וְהָיָה אִם־לֹא יַאֲמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקֹל הָאֹת
9 הָרִאשׁוֹן וְהֶאֱמִינוּ לְקֹל הָאֹת הָאַחֲרוֹן׃ וְהָיָה אִם־לֹא
יַאֲמִינוּ גַּם לִשְׁנֵי הָאֹתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקֹלֶךָ
וְלָקַחְתָּ מִמֵּימֵי הַיְאֹר וְשָׁפַכְתָּ הַיַּבָּשָׁה וְהָיוּ הַמַּיִם אֲשֶׁר
י תִּקַּח מִן־הַיְאֹר וְהָיוּ לְדָם בַּיַּבָּשֶׁת׃ וַיֹּאמֶר מֹשֶׁה אֶל־
יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם

of snakes by the neck to prevent them biting. It is much more dangerous to seize them by the tail. The living serpent becomes a staff by the will of God. Pharaoh can be overcome, like the serpent.

6–8. The second sign.

6. *his hand was leprous.* Moses' ability to produce, and to heal, that most malignant disease would be to them an even more convincing proof of his Divine commission.

as white as snow. Leprosy was common in Egypt. In its worst form, the whole skin becomes glossy white, dry and ulcerous.

7. *it was turned.* Old English for, "it turned."

as his other flesh. This miracle was the greater, as white leprosy, when fully developed, is rarely curable (Kalisch).

8. *if they will not believe.* God full well knows whether they will believe or not; but Moses is to be fortified by the information that if a portion of the people refuse to be convinced by the first miracle, they will be convinced by the second miracle (Ibn Ezra).

the voice of the first sign. The lesson or purport of the sign.

9. The third sign.

take of the water. Moses is thus given three signs to

in his hand :) 5. that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 6. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous, as white as snow. 7. And he said, Put thine hand into thy bosom again. (And he put his hand into his bosom again ; and when he took it out of his bosom, behold, it was turned again as his other flesh.) 8. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land : and the water which thou takest out of the river shall become blood upon the dry land. 10. And Moses said unto the LORD, Oh Lord, I am not eloquent,

attest his Divine commission to the Israelites, the third being similar to the first of the ten plagues.

the river. *i.e.* the Nile.

10–17. MOSES STILL HESITATES : HE IS NOT ELOQUENT

10. *I am not eloquent.* lit. "a man of words." He had spent the years of his manhood in the great silent spaces of the desert, and he could only stammer forth the message of freedom. Leadership, it seemed to him, was impossible to a man unskilled in forensic eloquence with which to win the Council of Elders to his way of thinking, or to state his case fluently and convincingly before Pharaoh.

מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד
11 לָשׁוֹן אָנֹכִי׃ וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ
מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי יְהוָה׃
12 וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרֵיתִיךָ אֲשֶׁר תְּדַבֵּר׃
13 14 וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְּיַד־תִּשְׁלָח׃ וַיִּחַר־אַף יְהוָה
בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אַהֲרֹן אָחִיךָ הַלֵּוִי יָדַעְתִּי כִּי־דַבֵּר
יְדַבֵּר הוּא וְגַם הִנֵּה־הוּא יֹצֵא לִקְרָאתֶךָ וְרָאֲךָ וְשָׂמַח
טו בְּלִבּוֹ׃ וְדִבַּרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִיו וְאָנֹכִי
אֶהְיֶה עִם־פִּיךָ וְעִם־פִּיהוּ וְהוֹרֵיתִי אֶתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן׃
16 וְדִבֶּר־הוּא לְךָ אֶל־הָעָם וְהָיָה הוּא יִהְיֶה־לְּךָ לְפֶה וְאַתָּה

neither heretofore. lit. "neither from yesterday nor from before yesterday."

slow of speech, and of a slow tongue. lit. "heavy of speech and heavy of tongue." He may have had an actual impediment in his speech. Rabbinic legend tells that Moses when a child was one day taken by Pharaoh on his knee. He, thereupon, grasped Pharaoh's crown and placed it on his head. The astrologers were horror-struck. "Let two braziers be brought"—they counselled; "one filled with gold, the other with glowing coals; and set them before him. If he grasps the gold, it will be safer for Pharaoh to put the possible usurper to death." When the braziers were brought, the hand of Moses was stretching for the gold, but the angel Gabriel guided it to the coals. The child plucked out a burning coal and put it to his lips, and for life remained "heavy of speech and heavy of tongue."

12. *and teach thee.* The fluent expression of the right thought.

13. *by the hand of him whom thou wilt send.* *i.e.* by anyone but myself (Rashbam). Discouraged by the failure of his first blow for freedom in his youth, he is unwilling to undertake the mission.

neither heretofore, nor since thou hast spoken
unto thy servant : for I am slow of speech, and of
a slow tongue. 11. And the LORD said unto him,
Who hath made man's mouth ? or who maketh
a man dumb, or deaf, or seeing, or blind ? is
it not I the LORD ? 12. Now therefore go, and
I will be with thy mouth, and teach thee what thou
shalt speak. 13. And he said, Oh Lord, send,
I pray thee, by the hand of him whom thou wilt
send. 14. And the anger of the LORD was kindled
against Moses, and he said, Is there not Aaron
thy brother the Levite ? I know that he can
speak well. And also, behold, he cometh forth
to meet thee : and when he seeth thee, he will be
glad in his heart. 15. And thou shalt speak unto
him, and put the words in his mouth : and I will
be with thy mouth, and with his mouth, and will
teach you what ye shall do. 16. And he shall be
thy spokesman unto the people : and it shall
come to pass, that he shall be to thee a mouth,
and thou shalt be to him as God. 17. And thou

14. *was kindled.* Because of his obstinate reluctance in accepting the charge, despite the Divine promise of help. Another anthropomorphic phrase.

is there not . . . speak well. Or, "Do I not know that Aaron the Levite thy brother can speak well ?" (Kalisch).

the Levite. The descendants of the tribe of Levi. This description is not superfluous. Heb. usage for indicating affection is by giving the full name of the person in question ; cf. "Take now thy son, thine only son, whom thou lovest, even Isaac," Gen. XXII, 2.

16. *as God.* *i.e.* in God's stead. Moses receives his inspiration direct from God ; and becomes the inspirer of his brother, who acts as his interpreter to Pharaoh and Israel.

17 תִּהְיֶה־לּוֹ לֵאלֹהִים׃ וְאֶת־הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדֶךָ אֲשֶׁר
ששי תַּעֲשֶׂה־בּוֹ אֶת־הָאֹתֹת׃ פ
18 וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב ׀ אֶל־יֶתֶר חֹתְנוֹ וַיֹּאמֶר לוֹ אֵלְכָה נָּא
וְאָשׁוּבָה אֶל־אַחַי אֲשֶׁר־בְּמִצְרַיִם וְאֶרְאֶה הַעוֹדָם חַיִּים
19 וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לֵךְ לְשָׁלוֹם׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
בְּמִדְיָן לֵךְ שֻׁב מִצְרָיִם כִּי־מֵתוּ כָּל־הָאֲנָשִׁים הַמְבַקְשִׁים
כ אֶת־נַפְשֶׁךָ׃ וַיִּקַּח מֹשֶׁה אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיַּרְכִּבֵם
עַל־הַחֲמֹר וַיָּשָׁב אַרְצָה מִצְרָיִם וַיִּקַּח מֹשֶׁה אֶת־מַטֵּה
21 הָאֱלֹהִים בְּיָדוֹ׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלֶכְתְּךָ לָשׁוּב
מִצְרַיְמָה רְאֵה כָּל־הַמֹּפְתִים אֲשֶׁר־שַׂמְתִּי בְיָדֶךָ וַעֲשִׂיתָם

18–31. Moses returns to Egypt

18. *and returned.* From the wilderness.

Jethro. Heb. *Jether*; another form of the name.

brethren. To my kinsfolk; see Gen. XIII, 8.

19. *go, return into Egypt.* There were still some hesitancies and fears in the mind of Moses. Hence the distinct assurance that all his enemies were dead.

20. *sons.* The birth of the elder is mentioned in II, 22; the second seems to have been a mere infant.

ass. "The animal is of a far superior quality in Arabia and Egypt than in Northern countries. It is livelier, quicker, more courageous and robust" (Kalisch).

the rod of God. Called thus by reason of the miracle performed in connection therewith; *v.* 2 and 3.

21. *I will make his heart strong. i.e.* stubborn. Or, "I will harden his heart" (RV Text, AV and AJ). This does not mean that God on purpose made Pharaoh sinful. For God to make it impossible for a man to obey Him, and then punish him for his disobedience, would be both unjust and contrary to the fundamental Jewish belief in Freedom of the Will. No wonder that this passage has often been the subject of attack and defence respectively by the friends and enemies of the Bible.

The phrase most often translated "hardening of the heart" occurs nineteen times; ten times it is said that

shalt take in thine hand this rod, wherewith thou shalt do the signs.* vi

18. And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19. And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 20. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21. And the LORD said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand: but I will make

Pharaoh hardened his heart; and nine times the hardening of Pharaoh's heart is ascribed to God. There thus seem to be two sides to this hardening. When the Divine command came to Pharaoh, "Set the slaves free," and his reply was, "I will not," each repetition of Pharaoh's persistent obstinacy made it less likely that he would eventually listen to the word of God. For such is the law of conscience: every time the voice of conscience is disobeyed, it becomes duller and feebler, and the heart grows harder. Man cannot remain "neutral" in the presence of Duty or of any direct command of God. He either obeys the Divine command, and it becomes unto him a blessing; or he defies God, and such command then becomes unto him a curse. "It is part of the Divinely ordered scheme of things that if a man deliberately chooses evil, it proceeds to enslave him; it blinds and stupefies him, making for him repentance well-nigh impossible" (Riehm). Thus, every successive refusal on the part of Pharaoh to listen to the message of Moses froze up his better nature more and more, until it seemed as if God had hardened his heart. But this is only so because Pharaoh had first hardened it himself, and con-

לִפְנֵי פַרְעֹה וַאֲנִי אֲחַזֵּק אֶת־לִבּוֹ וְלֹא יְשַׁלַּח אֶת־הָעָם׃
22 וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל׃
23 וָאֹמַר אֵלֶיךָ שַׁלַּח אֶת־בְּנִי וְיַעַבְדֵנִי וַתְּמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי
24 הֹרֵג אֶת־בִּנְךָ בְּכֹרֶךָ׃ וַיְהִי בַדֶּרֶךְ בַּמָּלוֹן וַיִּפְגְּשֵׁהוּ יְהוָה
כה וַיְבַקֵּשׁ הֲמִיתוֹ׃ וַתִּקַּח צִפֹּרָה צֹר וַתִּכְרֹת אֶת־עָרְלַת בְּנָהּ
26 וַתַּגַּע לְרַגְלָיו וַתֹּאמֶר כִּי חֲתַן־דָּמִים אַתָּה לִי׃ וַיִּרֶף מִמֶּנּוּ
אָז אָמְרָה חֲתַן דָּמִים לַמּוּלֹת׃ פ

tinued doing so. The Omniscient God knew beforehand whither his obstinacy would lead Pharaoh, and prepared Moses for initial failure by warning him that Pharaoh's heart would become "strong," "heavy," or "hardened."

The modern mind whilst agreeing that all things are ultimately controlled by God's will, does not attribute results to the *immediate* action of God. Not so the Biblical idiom. Events, whether physical or moral, which are the inevitable result of the Divine ordering of the universe, are spoken of as the direct work of God (Dillmann, Driver, Jacob). See also note on Isa. VI, 9, p. 511.

22. *Israel is my son.* This expression is here applied for the first time to Israel as a nation.

firstborn. Implying the universal fatherhood of God. The other nations too are God's children ; and in Abraham's seed, spiritually the firstborn among them, all the families of the earth are to be blessed (Gen. XII, 3).

23. *thou hast refused.* Better, "*and if thou refusest . . . I shall slay.*"

24. *on the way at the lodging place.* The verse can also be translated : "On the way, he tarried in a lodging place." Moses was still distrusting himself in regard to his mission, hesitating, tarrying in the inn. This brings down the Divine displeasure upon him (Wogue).

sought to kill him. An anthropomorphic way of saying that Moses fell suddenly into a serious illness. Many commentators connect this sudden illness of Moses with his postponing, for some reason, the circumcision of his son. Tradition ascribes the omission to the influence of Jethro and Zipporah, who may have desired the circumcision postponed to the 13th year, as was customary among

his heart strong, and he will not let the people go.
22. And thou shalt say unto Pharaoh, Thus saith
the LORD, Israel is my son, my firstborn: 23. and
I have said unto thee, Let my son go, that he
may serve me; and thou hast refused to let him
go: behold, I will slay thy son, thy firstborn.
24. And it came to pass on the way at the lodging
place, that the LORD met him, and sought to kill
him. 25. Then Zipporah took a flint, and cut
off the foreskin of her son, and cast it at his feet;
and she said, Surely a bridegroom of blood art
thou to me. 26. So he let him alone. Then she
said, A bridegroom of blood in regard of the
circumcision.

the Bedouin tribes. However, in the previous verse Moses had warned Pharaoh that disobedience of God's will carried dire punishment with it; and he himself should, therefore, on no account have permitted any postponement of a duty incumbent upon him.

25. *Zipporah.* Moses being disabled by illness, Zipporah performed the ceremony.

a flint. A sharp, stone instrument; see Josh. v, 2.

cast it at his feet. *i.e.* the feet of Moses—to connect him with what she had done.

bridegroom of blood. This is the literal translation of the Heb. *chathan damim.* Since circumcision is the symbol of the covenant between God and the child, the child was spoken of as the *bridegroom* of the covenant; in the same way as the "hero" of *Simchath Torah,* the Festival of the Rejoicing of the Law, came in medieval times to be called *chathan Torah,* the "bridegroom" of the Torah.

According to Ibn Ezra, the words, "Surely a bridegroom of blood art thou to me," were addressed to the child: "Indeed, thee I might call literally a *bridegroom of blood,* because thou didst nearly cause the death of my husband."

26. *so he let him alone.* The illness of Moses abated, and he was soon restored to health.

then she said, A bridegroom etc. *i.e.* Zipporah was the

27 וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמִּדְבָּרָה וַיֵּלֶךְ
28 וַיִּפְגְּשֵׁהוּ בְּהַר הָאֱלֹהִים וַיִּשַּׁק־לוֹ׃ וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן
אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל־הָאֹתֹת אֲשֶׁר
29 צִוָּהוּ׃ וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיַּאַסְפוּ אֶת־כָּל־זִקְנֵי בְּנֵי יִשְׂרָאֵל׃
ל וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־
31 מֹשֶׁה וַיַּעַשׂ הָאֹתֹת לְעֵינֵי הָעָם׃ וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ כִּי־
פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם וַיִּקְּדוּ
וַיִּשְׁתַּחֲוּוּ׃ שביעי

first to use the term *chathan damim* in connection with circumcision (Rosin, Baentsch).

27. *the mountain of God.* *i.e.* Horeb, see III, 1. The "wilderness" is the one between Horeb and Egypt.

28. *he had charged him.* To perform.

29. *elders.* See note on III, 16.

"Now after all these years comes a vague rumour through the brick-fields and along the great canal, about the two old men from far-off Midian with a most startling message. One, it was said, was that Moses whose exciting story their aged elders still talked about, the story that had so stirred the slave settlements long ago—when a prince of Egypt, who was one of themselves, had, for their sakes, refused to be called the son of Pharaoh's daughter. Then came the secret messages from Moses and Aaron to the heads of families. Before going to Pharaoh, they must first be sure that their leadership will be accepted by the people. You can imagine the secret gatherings along the canals, the midnight meetings of desperate men assembling at risk of their lives, such as one reads of in *Uncle Tom's Cabin*—the old slaves, the elders of the tribes, with the first dawn of hope in their eyes. Ah, poor wretches, one needs to have suffered like them to understand the goodness of finding out that God cared after all" (Smyth).

30. *Aaron spake.* Acting as the spokesman of Moses; see *v.* 15.

and did the signs. Jewish commentators assume that this means that Aaron performed the signs; others hold that it was Moses.

27. And the Lord said to Aaron, Go into the
wilderness to meet Moses. And he went, and
met him in the mountain of God, and kissed him.
28. And Moses told Aaron all the words of the
Lord wherewith he had sent him, and all the
signs wherewith he had charged him. 29. And
Moses and Aaron went and gathered together
all the elders of the children of Israel: 30. and
Aaron spake all the words which the Lord had
spoken unto Moses, and did the signs in the
sight of the people. 31. And the people believed:
and when they heard that the Lord had visited
the children of Israel, and that he had seen their
affliction, then they bowed their heads and
worshipped.* vii

31. *the people.* As represented by the elders. It is also reasonable to assume that the elders called the people together to hear the message brought by Moses and Aaron. Already the word of God, " They shall hearken to thy voice " (III, 18) was being fulfilled.

visited. Bore in mind.

worshipped. lit. " they prostrated themselves," in prayer and gratitude to God.

Cap. V. ה

ה

א וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל שַׁלַּח אֶת־עַמִּי וְיָחֹגּוּ לִי בַּמִּדְבָּר׃
2 וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־
יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃
3 וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ נֵלְכָה נָּא דֶּרֶךְ
שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגָּעֵנוּ
4 בַּדֶּבֶר אוֹ בֶחָרֶב׃ וַיֹּאמֶר אֲלֵהֶם מֶלֶךְ מִצְרַיִם לָמָּה מֹשֶׁה
וְאַהֲרֹן תַּפְרִיעוּ אֶת־הָעָם מִמַּעֲשָׂיו לְכוּ לְסִבְלֹתֵיכֶם׃

Chapter V–VI, 1

Unsuccessful Appeal to Pharaoh and Increase of the Oppression

1. *and afterwards.* Only after the confidence of the Israelites had been assured by means of the signs, could Moses and Aaron approach Pharaoh.

Pharaoh. Probably Meremptah, see p. 58.

a feast. Heb. *hag*, the common Semitic word for a pilgrimage to a sanctuary, where pilgrims took part in religious processions and ritual dances. Sacrifice was an essential part of such a festival.

in the wilderness. The Israelites could not offer sacrifices in the presence of the Egyptians, in view of the fact that the animals to be sacrificed were held sacred by the Egyptians; just as Mohammedans in India cannot with impunity slaughter cows in sight of a Hindu mob. Hence the request to go to the wilderness to celebrate the feast.

2. *who is the* Lord. An expression of contempt; Pharaoh does not know *Adonay*, and does not acknowledge His right to command him. The Rabbis say that he turned to his seventy scribes who knew all the tongues spoken on earth, and asked them; "Know ye a god who is called *Adonay*, the God of Eternity?" They answered, "We have sought in all the books of all the peoples among the names of

Chapter V

5 I. And afterward Moses and Aaron came, and
said unto Pharaoh, Thus saith the Lord, the God
of Israel, Let my people go, that they may hold
a feast unto me in the wilderness. 2. And Pharaoh
said, Who is the Lord, that I should hearken unto
his voice to let Israel go? I know not the Lord,
and moreover I will not let Israel go. 3. And they
said, The God of the Hebrews hath met with us:
let us go, we pray thee, three days' journey into
the wilderness, and sacrifice unto the Lord our
God; lest he fall upon us with pestilence, or with
the sword. 4 And the king of Egypt said unto
them, Wherefore do ye, Moses and Aaron, loose
the people from their works? get you unto your

all the gods; but we have not found *Adonay* among them." They spake the truth. It was a new revelation, a new conception of God that Moses brought to the children of men. None of the heathen empires or emperors of old knew the God of Freedom, Holiness and Righteousness. He was not in their pantheon.

3. *the God of the Hebrews hath met with us.* Moses and Aaron now use language which Pharaoh is more likely to understand. Instead of speaking of *Adonay*, they tell him that the God who had manifested Himself to Moses is the God of the Hebrews.

three days' journey. See III, 18.

with the sword. Even Pharaoh could understand that for a people to neglect the worship of its god, rendered it liable to divine punishment by sword or pestilence.

4. *loose the people from their works.* Why do you unsettle the people in their work with all this talk of a pilgrimage, which is only an excuse for a holiday? Back, to your labours!

ה וַיֹּ֣אמֶר פַּרְעֹ֔ה הֵן־רַבִּ֥ים עַתָּ֖ה עַ֣ם הָאָ֑רֶץ וְהִשְׁבַּתֶּ֥ם אֹתָ֖ם
6 מִסִּבְלֹתָֽם׃ וַיְצַ֥ו פַּרְעֹ֖ה בַּיּ֣וֹם הַה֑וּא אֶת־הַנֹּֽגְשִׂים֙ בָּעָ֔ם
7 וְאֶת־שֹׁטְרָ֖יו לֵאמֹֽר׃ לֹ֣א תֹאסִפ֞וּן לָתֵ֨ת תֶּ֧בֶן לָעָ֛ם לִלְבֹּ֥ן
הַלְּבֵנִ֖ים כִּתְמ֣וֹל שִׁלְשֹׁ֑ם הֵ֣ם יֵֽלְכ֔וּ וְקֹשְׁשׁ֥וּ לָהֶ֖ם תֶּֽבֶן׃
8 וְאֶת־מַתְכֹּ֨נֶת הַלְּבֵנִ֜ים אֲשֶׁ֨ר הֵ֨ם עֹשִׂ֜ים תְּמ֤וֹל שִׁלְשֹׁם֙
תָּשִׂ֣ימוּ עֲלֵיהֶ֔ם לֹ֥א תִגְרְע֖וּ מִמֶּ֑נּוּ כִּֽי־נִרְפִּ֣ים הֵ֗ם עַל־כֵּ֜ן
9 הֵ֤ם צֹֽעֲקִים֙ לֵאמֹ֔ר נֵלְכָ֖ה נִזְבְּחָ֥ה לֵאלֹהֵֽינוּ׃ תִּכְבַּ֧ד הָעֲבֹדָ֛ה
י עַל־הָאֲנָשִׁ֖ים וְיַֽעֲשׂוּ־בָ֑הּ וְאַל־יִשְׁע֖וּ בְּדִבְרֵי־שָֽׁקֶר׃ וַיֵּ֨צְא֜וּ
נֹגְשֵׂ֤י הָעָם֙ וְשֹׁ֣טְרָ֔יו וַיֹּאמְר֥וּ אֶל־הָעָ֖ם לֵאמֹ֑ר כֹּ֚ה אָמַ֣ר
11 פַּרְעֹ֔ה אֵינֶ֛נִּי נֹתֵ֥ן לָכֶ֖ם תֶּֽבֶן׃ אַתֶּ֗ם לְכ֤וּ קְחוּ֙ לָכֶ֣ם תֶּ֔בֶן
12 מֵאֲשֶׁ֖ר תִּמְצָ֑אוּ כִּ֣י אֵ֥ין נִגְרָ֛ע מֵעֲבֹדַתְכֶ֖ם דָּבָֽר׃ וַיָּ֥פֶץ הָעָ֖ם
13 בְּכָל־אֶ֣רֶץ מִצְרָ֑יִם לְקֹשֵׁ֥שׁ קַ֖שׁ לַתֶּֽבֶן׃ וְהַנֹּגְשִׂ֖ים אָצִ֣ים

5. *people of the land.* Better, *Council of Elders* (see *Genesis*, p. 192, note on Gen. XXIII, 7) Heb. *am ha-aretz,* refers to the elders who, as representatives of the people, accompanied Moses (III, 18). "Why, asked Pharaoh, should *all these elders*—and there are so many of them—rest from their labours, in order to listen to the talk of Moses and Aaron ?"

6. *the same day.* Pharaoh lost no time in devising a plan by which to crush the aspirations of the Hebrew leaders.

taskmasters. Heb. *nogesim,* not the same word as in I, 11, (*sare missim*). The *nogesim* were probably subordinate to them.

their officers. Who were Hebrews ; see *v.* 14.

7. *straw.* Necessary for holding the clay together and to prevent it from cracking.

let them go and gather straw. They would have to seek it in the fields of the Egyptians.

8. *tale.* Number; the same quantity was to be required of them under the new regulations as before. The demand was as Pharaoh well knew, impossible, and increased the task of his Hebrew subjects beyond the point of human performance.

burdens. 5. And Pharaoh said, Behold, the people
of the land are now many, and ye make them rest
from their burdens. 6. And the same day Pharaoh
commanded the taskmasters of the people, and
their officers, saying, 7. Ye shall no more give the
people straw to make brick, as heretofore: let
them go and gather straw for themselves. 8. And
the tale of the bricks, which they did make here-
tofore, ye shall lay upon them; ye shall not
diminish aught thereof: for they be idle; there-
fore they cry, saying, Let us go and sacrifice
to our God. 9. Let heavier work be laid upon
the men, that they may labour therein; and let
them not regard lying words. 10. And the task-
masters of the people went out, and their officers,
and they spake to the people, saying, Thus saith
Pharaoh, I will not give you straw. 11. Go your-
selves, get you straw where ye can find it: for
nought of your work shall be diminished. 12. So
the people were scattered abroad throughout all

they be idle. In two papyrus documents found in Egyptian tombs of the time of the Exodus, one passage says: "I have no one to help me in making bricks, no straw, etc."; and another tells of twelve labourers punished for failing to make up their daily tale of bricks.

9. *let heavier work be laid.* He is determined to leave his slaves no time to think of freedom or worship.

let them not regard lying words. The "lying words" refer to the promised redemption, which in his eyes is merely a pretext for seeking a holiday.

10–12. The taskmasters communicate Pharaoh's orders to the people.

10. *went out.* From Pharaoh's palace.

12. *throughout all the land.* *i.e.* far and wide.

לֵאמֹר כַּלּוּ מַעֲשֵׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ כַּאֲשֶׁר בִּהְיוֹת
14 הַתֶּבֶן׃ וַיֻּכּוּ שֹׁטְרֵי בְּנֵי יִשְׂרָאֵל אֲשֶׁר־שָׂמוּ עֲלֵהֶם נֹגְשֵׂי
פַרְעֹה לֵאמֹר מַדּוּעַ לֹא כִלִּיתֶם חָקְכֶם לִלְבֹּן כִּתְמוֹל
טו שִׁלְשֹׁם גַּם־תְּמוֹל גַּם־הַיּוֹם׃ וַיָּבֹאוּ שֹׁטְרֵי בְּנֵי יִשְׂרָאֵל
16 וַיִּצְעֲקוּ אֶל־פַּרְעֹה לֵאמֹר לָמָּה תַעֲשֶׂה כֹה לַעֲבָדֶיךָ׃ תֶּבֶן
אֵין נִתָּן לַעֲבָדֶיךָ וּלְבֵנִים אֹמְרִים לָנוּ עֲשׂוּ וְהִנֵּה עֲבָדֶיךָ
17 מֻכִּים וְחָטָאת עַמֶּךָ׃ וַיֹּאמֶר נִרְפִּים אַתֶּם נִרְפִּים עַל־כֵּן
18 אַתֶּם אֹמְרִים נֵלְכָה נִזְבְּחָה לַיהוָֹה׃ וְעַתָּה לְכוּ עִבְדוּ
19 וְתֶבֶן לֹא־יִנָּתֵן לָכֶם וְתֹכֶן לְבֵנִים תִּתֵּנוּ׃ וַיִּרְאוּ שֹׁטְרֵי בְנֵי־
יִשְׂרָאֵל אֹתָם בְּרָע לֵאמֹר לֹא־תִגְרְעוּ מִלִּבְנֵיכֶם דְּבַר־יוֹם
כ בְּיוֹמוֹ׃ וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נִצָּבִים לִקְרָאתָם

for straw. *i.e.* to make into straw. "The word rendered "straw" means straw cut into short pieces and mixed with chaff. This required little labour, to make it fit for use in brick-making. What is called "stubble" is not what we know by that name, but includes all kinds of field rubbish, all kinds of small twigs, stems, roots of withered plants, etc., which were used for fuel. This had to be chopped and sorted, thus entailing double labour on the part of the Israelites" (Dummelow).

14. *yesterday and to-day.* Heb. idiom for *recently.*

15–19. The officers of the Israelites cry in vain to the king.

15. *cried.* The Hebrew officers had treated their unfortunate brethren with sympathy and consideration. The result was that they were beaten; and they appealed to the king, believing that he could not have intended such manifest unfairness and cruelty.

unto Pharaoh. "Direct access to the ruler on the part of petitioners of humble rank is comparatively easy in the East" (Bennett); cf. I Kings III, 16 (*Genesis*, p. 505.)

16. *they say.* *i.e.* the Egyptian taskmasters.

the fault is in thine own people. lit. "but thy people sins." A hint that the tyrannical conduct of the overseers—here

the land of Egypt to gather stubble for straw.
13. And the taskmasters were urgent, saying,
Fulfil your works, your daily tasks, as when
there was straw. 14. And the officers of the
children of Israel, which Pharaoh's taskmasters
had set over them, were beaten, saying, Wherefore
have ye not fulfilled your task both yesterday
and to-day, in making brick as heretofore? 15.
Then the officers of the children of Israel came
and cried unto Pharaoh, saying, Wherefore dealest
thou thus with thy servants? 16. There is no
straw given unto thy servants, and they say to
us, Make brick: and, behold, thy servants are
beaten; but the fault is in thine own people.
17. But he said, Ye are idle, ye are idle: therefore
ye say, Let us go and sacrifice to the LORD. 18.
Go therefore now, and work; for there shall
no straw be given you, yet shall ye deliver the
tale of bricks. 19. And the officers of the children
of Israel did see that they were set on mischief,
when they said, Ye shall not minish aught from
your bricks, your daily tasks. 20. And they

identified with the Egyptian nation, and therefore also its ruler—constitutes a sin, and will call down the punishment of Heaven (Kalisch).

18. *shall ye deliver the tale of bricks.* Pharaoh remains unmoved.

19. *that they were set on mischief when they said.* The word *they* refers to the Egyptian taskmasters.

minish. Diminish.

20–21. The Hebrew officers blame Moses and Aaron for the plight of the Hebrews.

21 בְּצֵאתָם מֵאֵת פַּרְעֹה׃ וַיֹּאמְרוּ אֲלֵהֶם יֵרֶא יְהוָה עֲלֵיכֶם
וְיִשְׁפֹּט אֲשֶׁר הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ בְּעֵינֵי פַרְעֹה וּבְעֵינֵי
טיר 22 עֲבָדָיו לָתֶת־חֶרֶב בְּיָדָם לְהָרְגֵנוּ׃ וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה
וַיֹּאמַר אֲדֹנָי לָמָה הֲרֵעֹתָה לָעָם הַזֶּה לָמָּה זֶּה שְׁלַחְתָּנִי׃
23 וּמֵאָז בָּאתִי אֶל־פַּרְעֹה לְדַבֵּר בִּשְׁמֶךָ הֵרַע לָעָם הַזֶּה וְהַצֵּל
לֹא־הִצַּלְתָּ אֶת־עַמֶּךָ׃

CAP. VI. ו

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַתָּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה
כִּי בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ׃

20. *who stood in the way.* lit. "standing to meet them." Moses and Aaron stationed themselves to meet the officers on coming out from their audience with Pharaoh. They were waiting to learn the reply of the king (Luzzatto).

21. *the* LORD *look upon you, and judge.* May God requite you for the evil you have brought upon the Israelites!

a sword . . to slay us. *i.e.* to give them a pretext to ruin us.

22–23. Moses complains to God that, instead of the promised deliverance, the bondage had become more cruel than ever.

22. *returned.* "The expression is beautiful in its simplicity, implying his constant communion with God" (McNeile).

wherefore hast thou evil entreated. Or, "wherefore hast Thou dealt ill" (AJ). His mission, he feels, had completely failed: nay more, the night of inhuman oppression had become darker for his People.

why is it that thou hast sent me? To bring evil upon Israel (Ibn Ezra).

23. *neither hast thou.* Fulfilled Thy promise of deliverance, III, 8. "He could not understand this long-suffering delay of the Eternal Judge to afford time for the hardened tyrant to repent. The desponding complaint of Moses was not the result of disbelief or doubt, but the effort of a pious

met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21. and they said unto them, the LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.*m 22. And Moses returned unto the LORD, and said, Lord, wherefore hast thou evil entreated this people? why is it that thou hast sent me? 23. For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all.

CHAPTER VI

6 1. And the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

soul struggling after a deeper penetration into the mysteries of the Almighty" (Kalisch).

CHAPTER VI

1. *now shalt thou see.* God understands the sorrow in the heart of Moses, and calms him by renewing the promise of redemption.

by a strong hand. *i.e.* forced by God's strong hand, compelled by the power of God, Pharaoh will yet drive the people out of Egypt; see XII, 39.

For the Lesson from the Prophets, Isaiah XXVII, 6–XXVIII, 13 and XXIX, 22, 23 (*Sephardim:* Jeremiah I–II, 3), *see* The Haftorahs, p. 458 (468).

For the Blessings before and after the Haftorah, see p. 454.

Note A

ISRAEL IN EGYPT: THE HISTORICAL PROBLEMS

I

What Light does Egyptian History throw on Israel in Egypt?

The history of ancient Egypt is usually divided into three periods. The earliest period is that of the Old Kingdom, which comprises the first ten dynasties of pyramid builders, ending 2500 B.C.E. The second period, the Middle Kingdom, from the eleventh to the seventeenth dynasty of rulers (2500–1587 B.C.E.) is one of great obscurity, and covers the age during which the Hyksos, Bedouin invaders from the Arabian desert, ruled Egypt. They were expelled by the founder of the eighteenth dynasty in 1587. He opens the third period, the New Kingdom, which continues to the end of the twentieth dynasty in 1100 B.C.E. After that date, the country successively came under Lybian, Persian, Macedonian and Roman rule.

Biblical interest in Egypt begins during the Middle Kingdom. Joseph served one of the Hyksos kings. These invaders, "princes of the desert," as they called themselves, soon accommodated themselves to the system of Government they had found in Egypt; and their contribution to Egyptian culture was not inferior to that of the native kings. Their dominion was later described as one of desolation and ruin—which is quite untrue. The Hyksos kings restored and enlarged the temples, encouraged learning, and could not have destroyed any of the previous Egyptian monuments, seeing that these have come down to our own day. On the contrary, it is the native rulers who followed them that eradicated every trace of the Hyksos kings. This is responsible for the obscurity that overhangs the story of the whole Hyksos period, and the consequent uncertainty of so much of Egyptian chronology. Not long after the death of Joseph, the Hyksos were driven back into Asia; and a native ruler, the founder of the Eighteenth Dynasty, regained the throne.

The advent of this nationalist dynasty marked the turn of the tide in the fortunes of the descendants of Jacob. As friends of the overthrown Hyksos kings, they lost their

favoured position, and their past services to the State were "ignored." From prosperous and honoured settlers in the Eastern Delta of the Nile, with freedom of movement and right of domicile throughout Egypt and her dominions, they were under the successive rulers of the Eighteenth Dynasty (1587–1350 B.C.E.) gradually reduced to a condition of serfdom. These rulers, as well as the kings of the Nineteenth Dynasty (1350–1200), were great architects and are famous for the number and magnificence of their monuments. That veritable frenzy for building which characterised all these rulers, naturally called for vast levies of forced labour. The feared and hated Israelites seemed to these Pharaohs to be at hand for just such a purpose. The Israelites were now condemned to cruel slave labour as brick-layers and navvies, both the kind and conditions of their labour being utterly alien to the nature and the traditions of free and independent shepherd folk.

It is difficult to determine the name of the "new king" who initiated the Oppression. Scripture does not give us the name of the ruler in question, *Pharaoh* being merely the royal title of the reigning monarch. The one aim of the Scripture story is to describe God's Providential guidance of His people. The narrative is "theocentric"; and events are viewed under the aspect of eternity. Details, such as the exact names of the impious heathen oppressors are passed over, and all the emphasis is placed on the religious truths with which the narrative throbs (Boehl). And as to the hieroglyphic monuments, their information on this whole subject is most meagre. Possibly this is due to the fact that as yet little excavation has taken place in Goshen, *i.e.* the Eastern Delta, which was the main domicile of the Israelites. But even when ancient Goshen will have been revealed to us, it is well to remember that the true-born Egyptian chronicler took little notice of the fortunes of an alien serf-class like the Israelites, whose original occupation—keeping sheep—was, in his eyes, that of outcasts (Gen. XLVI, 34).

There are, therefore, but few casual references on the monuments to the *Aperu* or *Apuriu*, which is the Egyptian form of the name "Hebrews." Thus, in a report addressed to an official of the reign of Rameses II, there occur the words: "I have obeyed the message of my lord, in which he said, 'Give corn to the native soldiers, and also to the Apuriu, who are bringing up stones for the great tower of Pa-Ramessu' . . . I have given them their corn every

month, according to the instructions of my lord." In another report of the same age we read : " I have hearkened to my lord's message, 'Give provisions to the soldiers and to the *Aperu*, who bring up stones for Ra (the sun-god), *viz.* for Ra of Rameses, the beloved of Amon, in the southern quarter of Memphis.'" So much for the nature of the few Egyptian references to the Hebrew serfs doing forced labour to the Pharaohs.

As to the exodus from Egypt, the Egyptian records pass it over in total silence—as was their invariable custom in connection with any defeat suffered by the ruler or nation. For instance, although the Hyksôs conquest of Egypt is the most important political event in Egyptian history, yet almost no mention is made in the monuments of this catastrophe which shook the whole social structure to its foundations. The Egyptian records confine themselves to the boastful recounting of victories. The Biblical writers, alone, among all Oriental chroniclers, describe defeats of their kings and armies; nay more, they arraign ruler and people alike whensoever these are unfaithful to the aims and ideals of the nation. This is one of the reasons why of all Oriental chronicles, it is only the Biblical annals that deserve the name of history.

II

Who was the Pharaoh of the Oppression?

In view of the above, there are several candidates for the infamy of having been the " Pharaoh of the Oppression," under whom the bondage of the Israelites ended in a systematic attempt at their extermination. The majority of scholars identify him with the splendour-loving and tyrannical Rameses II, whose dates are variously given as 1300–1234 B.C.E. (Petrie) and 1347–1280 (Mahler). " He was a vain and boastful character who wished to dazzle

posterity by covering the land with constructions whereon his name was engraved thousands of times, and who prided himself in his inscriptions upon great conquests which he never made" (Naville). The Exodus itself is held to have taken place under his son, Menremptah, with whom the decline of Egypt began. Menremptah (or Menephtah) was an obstinate and vain despot. He too had the habit of claiming as his own the achievements of others. "He was one of the most unconscionable usurpers (and defacers) of the monuments of his predecessors, including those of his own father, who had set him the example . . . all due to a somewhat insane desire to perpetuate his own memory" (Prof. Griffith, *Encyclopaedia Britannica*, 1929).

Some scholars, however, date the Oppression and the Exodus in the century preceding Rameses II, and connect it with the religious revolution of Amenophis IV, or Ikhnaton (1383–1365). This extraordinary personality abolished the multitudinous deities of the Egyptian Pantheon, and devoted himself exclusively to the worship of the Sun. These scholars hold that there was some relation between the faith of the Israelites and the solar monotheism of Ikhnaton, and that Israelite influence was partly responsible for this assault on the gross idolatry of Egypt. Ikhnaton was hated by the people as the "heretic king," and his innovations were abandoned by his son-in-law Tut-an-khamen who succeeded him, eventually to be altogether uprooted by Haremrab, the last Pharaoh of the Eighteenth Dynasty. When the native religion was restored—these scholars maintain—the Israelites suffered persecution and degradation; and the Oppression formed part of the extirpation of Ikhnaton's heresy.

Other Egyptologists go back still another century to Thotmes III (1503–1449), and declare him to have been the Pharaoh of the Oppression. They connect the Oppression and the departure of the Israelites from Egypt with the movements of the Habiri people in the Amarna age (see *Genesis*, p. 129), and believe that the recently discovered inscriptions on the Sinai Peninsula likewise favour this theory.

One of the main reasons which induce both these groups of scholars to dissent from the general view that Rameses II was the Pharaoh of the Oppression, is the fact that the name "Israel" is alleged to occur on an inscription of Menremptah. That Inscription (discovered in 1896) is a song of triumph of Menremptah, describing in

grandiloquent language his victories in Canaan; and, among other conquests, he boasts that "Canaan is seized with every evil; Ashkelon is carried away; Gezer is taken; Yenoam is annihilated; *Ysiraal is desolated, its seed is not.*" From the phrase, "Ysiraal is desolated," these scholars deduce that the Israelites must in those days have been in possession of Canaan; and that, therefore, the Exodus must have taken place long before the time of Menremptah. However, it is not at all certain that the words, "Ysiraal is desolated," refer to Israel at all. Thus, Prof. Kennett takes the phrase as analogous with that concerning Ashkelon and Gezer; and, therefore, as merely stating that Menremptah had devastated the district of "Jezreel." And if "Ysiraal" *does* mean Israel, then it refers to the settlements in Palestine by Israelites from Egypt before the Exodus (Jampel). From various notices in I Chronicles we see that during the generations preceding the Oppression, the Israelites did not remain confined to Goshen or even to Egypt proper, but spread into the southern Palestinian territory, then under Egyptian control, and that they even engaged in skirmishes with the Philistines. When the bulk of the nation had left Egypt and was wandering in the Wilderness, these Israelite settlers had thrown off their Egyptian allegiance. And it is these settlements which Menremptah boasts of having devastated during his Canaanite campaign. There is, therefore, no cogent reason for dissenting from the current view that the Pharaoh of the Oppression was Rameses II, with his son Menremptah as the Pharaoh of the Exodus.

III

The "Inconvenience" of Biblical Traditions

Little need be said in regard to the extreme and baseless scepticism, recently revived in Soviet anti-religious circles, that the Israelites never were in Egypt; and that, in consequence, there could not have been either an Oppression or an Exodus.

There is one conclusive answer to the doubts as to the historicity of the Exodus and other crucial events in Scriptural history; and that is, what has aptly been called, *the "inconvenience" of Biblical traditions.* One or two examples will both explain this argument and make clear its unanswerable force. The first example is taken from the story of Abraham. For centuries, the Hebrew tribes waged a life-and-death struggle with the native population for the possession of ancient Palestine. But instead of the Hebrews claiming that they too were natives of Canaan, or that they were the true aborigines of its soil, Bible Tradition concerning the beginnings of the Hebrew people is emphatic that its ancestors were *not* born in Canaan, but were nomads, immigrant shepherds, and had their origin in Ur of the Chaldees. Now, even the sceptical historian is forced to admit that such a tradition must be based on strict history, as no people would invent such an *inconvenient* tradition in regard to a matter of vital importance like its right and title to its national homeland. To take another example. The record in Genesis that Isaac and Jacob married Aramaean wives must be based on *fact*, and could not have arisen, as some Bible critics maintain, in the days of Monarchy. For throughout the days of the Monarchy, Aram was the hereditary enemy of Israel, and was guilty of the most hideous barbarities in its continued attempts to annihilate Israel. It is clear that here too the tradition that the "Mothers" of the Israelite people were Aramaean women, was an *inconvenient* one—and cannot therefore be an invention of later legend (Cornill, Jirku).

All this applies with immeasurably greater force in regard to the historicity of the Oppression in Egypt. Compared with the Egyptian bondage and the deliverance therefrom, everything else in Bible history is of secondary importance. The memory of that bondage and deliverance is woven into the message of legislator, historian, psalmist, prophet and priest; and a large portion of Jewish life both in the Biblical and the post-Biblical ages is but a זכר ליציאת מצרים, an echo and reminder of that Divine event which meant the birth of Israel as a nation. Now, it is unthinkable that any nation, unless forced to do so by the overwhelming compulsion of unforgettable fact, would of its own account have wantonly affixed to its forefathers the stain and dishonour of slavery in a foreign country. No people has ever yet invented a *disgraceful* past for itself. The invention by a later age of a story so humiliating to

national self-respect would be still more astounding in the case of Israel, when we consider that after the days of Menremptah the decline of Egypt began, and the invented national bondage would have been to a weak and waning Power. If, therefore, Israel's sojourn and bondage in Egypt were *merely* a fiction, such fiction would be quite inexplicable—in fact, a psychological miracle. Even a radical student of this question like Prof. Peet sums up his conclusions as follows: "That Israel was in Egypt under one form or another no historian could possibly doubt; a legend of such tenacity representing the early fortunes of a people under so unfavourable an aspect, could not have arisen save as a reflection of real occurrences."

Note B

ISRAEL AND EGYPT: THE SPIRITUAL CONTRAST

Israel and Egypt represent two world-conceptions, two ways of looking on God and Man that are not merely in conflict, but mutually exclusive.

For ages Egypt was the Land of Wonder, and men spoke in awe of the wisdom of the Egyptians. We now know that they were indeed a wonderful people; but that it is only in the arts and crafts, and especially in their colossal and titanic architecture, that they attained truly astonishing results.

The real tests of a nation's civilisation, however, are far other than these. The supreme test is its vision of God. Now what were the objects of Egyptian worship? Stocks and stones, and, above all else, the beast. While there are traces, albeit faint traces, that the men of the Nile Valley were capable of learning both in religion and in conduct, they seem to have been quite incapable of *forgetting*. Egypt never discarded the low animism and savage

fetishism of its pre-historic days, and remained always "zoomorphic" in its conception of God: bulls, crocodiles, beetles, apes, cats and goats—these were its gods. There were, it is true, stammerings of something nobler; glimpses of higher religious truth; but these remained only glimpses—like flashes of light for one brief moment in the night-time, leaving greater darkness, Egyptian darkness, behind them. Once only was an attempt made by that remarkable man, Amenophis IV, to reform the barbarism of Egyptian worship and to put a kind of monotheism in its place. The sun was to be worshipped as the single deity under the name of Aton; and he changed his own name to Ikhnaton, "Glory to the Sun." But the reformation was a failure. He died amid the curses of his subjects, and the old confused polytheism returned stronger than ever. "We have no grounds for holding the opinion," says Prof. R. H. Hall, "that the educated Egyptian priest, far less the man in the street, normally accepted any pious theories of a latent monotheism, underlying his blatant polytheism. Ikhnaton was branded as a criminal; and after his failure, we go back to the old spells and mumbo-jumbo again . . . till the death of the Egyptian religion in the days of Justinian. In religious matters, the Egyptians at all periods (except the educated at the end of the Eighteenth Dynasty) were in the mental condition of the blacks of the Gold Coast and Niger delta. They had 'mysteries,' of course, like the Ashantis or Ibos. It is a mistake, however, to think that these mysteries enshrined truth, and that there was an occult 'faith' behind them. There is no more proof of it than in the case of the Ashantis or Ibos" (*Encyclopaedia Britannica*, 1929).

Now where there is no vision of God there can be no vision of man. Hence the insignificance of man in the Egyptian world-conception. They bent the knee to the beast, but man throughout Egyptian history was in bondage. Human life had absolutely no value. The lives of vast multitudes of men were sacrificed in connection with the frenzied building schemes. Herodotus tells us that in the time of Pharaoh Necho II (609–588 B.C.E.), 120,000 labourers were worked to death in the construction of a canal connecting the Nile and the Red Sea. The pyramids, erected by the tyrant's unlimited command of human forces, remain everlasting monuments of human slavery—and of the national deification of reckless and irresponsible power.

In eternal contrast to Egypt, the whole story of Israel is one long protest against idolatry and inhumanity. A single incident in the life of a Jewish ruler will illustrate the world-wide difference between Israel and Egypt. King Jehoiakim, a contemporary of Pharaoh Necho II, tried to emulate his example, and he built himself palaces by means of forced labour. In Egypt, such a thing was taken as a matter of course, as the unquestioned prerogative of the king. In Israel, that enterprise was deemed an outrage against reason and human decency. Jeremiah the Prophet arose and came to the door of Jehoiakim's palace, crying: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire. . . . . Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the LORD concerning Jehoiakim, the son of Josiah, king of Judah: They shall not lament for him. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. XXII, 13, 17-19). These words of Jeremiah are but a Prophetic echo of the Israelite's cry for freedom that pierced the heavens in the days of Moses: they are but the translation of the trumpet sounds of the Exodus and the Sinaitic Covenant with their Divine and everlasting proclamation of the rights of man.

Another characteristic element in the religious life of Egypt was Worship of the dead. I give a brief summary of that worship, taken from W. Max Müller's article in the *Encyclopaedia Biblica.* The huge pyramids alone, says Prof. Müller, would be sufficient to testify that the Egyptians devoted greater zeal than any nation on earth to the abodes of their dead, and to the sustenance of their souls by sacrifices. The Bible of the Egyptians is the so-called "Book of the Dead." It contains magic formulae for the guidance of man after death, warning him of the dangers he might expect to meet, and providing him with powerful spells—previously placed on the coffins for this purpose—to guarantee his safety. When the dead man reached the great Judgment Hall of the god Osiris, his moral life was tested. In the course of that judgment, the deceased denied that he ever committed any of the 42 cardinal sins. (R. H. Hall rightly says: The Egyptian was never a humble person, either genuinely or hypocritically. When he confessed he did not say, "I am guilty"; he said, "I am not guilty";

his confession was negative, and the *onus probandi* lay on his judges). Simultaneously with the doctrine just stated, there existed the conflicting belief that the departed souls lived in darkness and misery in the nether world, persecuted by evil spirits, so that it was best for the dead person to become, by witchcraft, one of these evil monsters himself.

No wonder that the influence of the Egyptian religion on the lives of men was not very profound. In every respect the morality of the Egyptians seems to have been lax. One example will suffice. The tombs were almost invariably broken into soon after burial, and no military protection could prevent even the royal tombs from being plundered.

When we compare the Egyptian attitude towards death with that of the Pentateuch, we see in the latter what appears to be a deliberate aim to wean the Israelites from Egyptian superstition. In this way alone, can we explain the silence of Israel's Torah in regard to the Life after Death. On the one hand, there is not a word concerning immortality, or concerning reward and punishment in the Hereafter ; and, on the other hand, there is rigorous proscription of all magic and sorcery, of sacrificing to the dead, as well as every form of alleged intercourse with the world of spirits. Israel's Faith is a religion *of life*, not of death ; a religion that declares man's humanity to man as the most acceptable form of adoration of the One God, the Creator of heaven and earth, Who is from everlasting to everlasting.

Israel while in Egypt was yet but a child, and was not strong enough to withstand Egypt *in* Egypt. Only *out* of Egypt could it grow, uncontaminated by noxious influences of a decadent civilisation. Only when liberated from the contagion of a nation of mere childish stammerers in the things of the Spirit, could it flourish, and fill the earth with the glad tidings of a God of holiness and pity, and the message of Righteousness to men and nations.

לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ׃

ה וְגַם ׀ אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם

6 מַעֲבִדִים אֹתָם וָאֶזְכֹּר אֶת־בְּרִיתִי׃ לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי

אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים

7 גְּדֹלִים׃ וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים

וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת

8 סִבְלוֹת מִצְרָיִם׃ וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי

אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ

9 לָכֶם מוֹרָשָׁה אֲנִי יְהוָה׃ וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל

4. *of their sojournings.* The land of their temporary abode, in which they resided as strangers, but which was promised to their descendants as a permanent possession.

5. *I have heard.* The pronoun is emphatic; *i.e.* the same Being who established the Covenant. The context of the passage implying: "I am unchangeable and My plans are unalterable. I have promised to your ancestors the possession of Canaan after a certain time of trial and misery; this period of oppression is now drawing near its close; and I shall therefore fulfil My promise by rescuing you with great judgments from your oppressors" (Kalisch).

6. *I will redeem you.* Heb. *gaal* means, "to reclaim, redeem"; hence *goel*, the technical term for the kinsman whose duty it was to ransom or, if need be, avenge the person or property of his relative. God intervenes in order to ransom His helpless and suffering People from slavery; and in mercy and faithfulness, He becomes their Redeemer (*goel*).

with a stretched out arm. With manifestation of My power.

judgements. Wherewith to punish the oppressing tyrant.

7. *I will take you to me for a people.* After the redemption from Egypt, God will take Israel to Mount Sinai to receive His revealed Teaching. The covenant at Mount Sinai was the higher spiritual purpose of Israel's deliverance.

land of Canaan, the land of their sojournings, wherein they sojourned. 5. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgements: 7. and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8. And I will bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. 9. And Moses spake so

ye shall know. Here again it is not a question of learning a new Name of God, but of feeling His power in actual experiences of life.

8. *lifted up my hand. i.e.* sware. The expression is taken from the custom of lifting up the hand to heaven when taking an oath.

heritage. Heb. *morashah*, the same word used in Deut. XXXIII, 4 of the Torah. This is significant. Israel has been offered two heritages: the one spiritual—the Torah—is unconditional and eternal. Not so the other heritage, the Land of Promise. Its possession depends upon Israel's appreciation of, and obedience to, its God-given Law (Hirsch).

I am the LORD. Or, "I am ADONAY." The message to Moses closes with the same Divine assertion with which it opens—God is a God of faithfulness, and His promises are unfailingly realised.

וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה׃ פ
11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ בֹּא דַבֵּר אֶל־פַּרְעֹה מֶלֶךְ
12 מִצְרָיִם וִישַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃ וַיְדַבֵּר מֹשֶׁה
לִפְנֵי יְהוָה לֵאמֹר הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ
יִשְׁמָעֵנִי פַרְעֹה וַאֲנִי עֲרַל שְׂפָתָיִם׃ פ
13 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיְצַוֵּם אֶל־בְּנֵי יִשְׂרָאֵל
וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרָיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ
שני 14 מִצְרָיִם׃ ס אֵלֶּה רָאשֵׁי בֵית־אֲבֹתָם בְּנֵי רְאוּבֵן
בְּכֹר יִשְׂרָאֵל חֲנוֹךְ וּפַלּוּא חֶצְרֹן וְכַרְמִי אֵלֶּה מִשְׁפְּחֹת
טו רְאוּבֵן׃ וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר
16 וְשָׁאוּל בֶּן־הַכְּנַעֲנִית אֵלֶּה מִשְׁפְּחֹת שִׁמְעוֹן׃ וְאֵלֶּה שְׁמוֹת

9. *anguish of spirit.* Or, "impatience of spirit." The people were utterly crushed by their disappointment, and they paid no heed to fresh promises of redemption.

cruel bondage. lit. "hard labour."

12. *who am.* *i.e.* especially since I am.

of uncircumcised lips. *i.e.* with lips closed or impeded, not properly prepared to deliver an all-important message; see IV, 10. The same metaphor is used of the heart (Lev. XXVI, 41) and of the ear (Jer. VI, 10). He believes that his effort had failed owing to his stammering and hesitating speech.

13. *unto Moses and unto Aaron.* God replies by charging Aaron to take part with Moses in the emancipation of Israel (Rashi).

CHAPTER VI, 14–VII, 7. THE GENEALOGY OF MOSES AND AARON

14–27. At this point the narrative gives the genealogical tree of Moses and Aaron, who now assume leadership of the People. In giving the chiefs of the families of the tribe of Levi, the names of the families of the two elder tribes are included, possibly to show that even as Moses was not the

unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10. And the LORD spake unto Moses, saying,
11. Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.
12. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13. And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.* ii

14. These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben.
15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

eldest son of Amram, Kohath was not the eldest son of Levi. The firstborn according to nature is not always the "firstborn" in the sight of God. This thought is general in Scripture. Abel, Shem, Isaac, Jacob, Levi, Judah, Joseph, Ephraim, Moses, David, were none of them eldest sons in their families.

14. *fathers' houses.* A technical term for "clans" or "families"—the "heads" are the acknowledged chiefs and founders of families. For the names enumerated, see Gen. XLVI, 9 and I Chron. V, 8.

15. *the sons of Simeon.* The list corresponds with that given in Gen. XLVI, 10.

בְּנֵי־לֵוִי לְתֹלְדֹתָם גֵּרְשׁוֹן וּקְהָת וּמְרָרִי וּשְׁנֵי חַיֵּי לֵוִי שֶׁבַע
17 וּשְׁלֹשִׁים וּמְאַת שָׁנָה׃ בְּנֵי גֵרְשׁוֹן לִבְנִי וְשִׁמְעִי לְמִשְׁפְּחֹתָם׃
18 וּבְנֵי קְהָת עַמְרָם וְיִצְהָר וְחֶבְרוֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קְהָת
19 שָׁלֹשׁ וּשְׁלֹשִׁים וּמְאַת שָׁנָה׃ וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי אֵלֶּה
כ מִשְׁפְּחֹת הַלֵּוִי לְתֹלְדֹתָם׃ וַיִּקַּח עַמְרָם אֶת־יוֹכֶבֶד דֹּדָתוֹ
לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חַיֵּי עַמְרָם
21 שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה׃ וּבְנֵי יִצְהָר קֹרַח וָנֶפֶג וְזִכְרִי׃
22 23 וּבְנֵי עֻזִּיאֵל מִישָׁאֵל וְאֶלְצָפָן וְסִתְרִי׃ וַיִּקַּח אַהֲרֹן אֶת־
אֱלִישֶׁבַע בַּת־עַמִּינָדָב אֲחוֹת נַחְשׁוֹן לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ
24 אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר׃ וּבְנֵי קֹרַח
כה אַסִּיר וְאֶלְקָנָה וַאֲבִיאָסָף אֵלֶּה מִשְׁפְּחֹת הַקָּרְחִי׃ וְאֶלְעָזָר
בֶּן־אַהֲרֹן לָקַח־לוֹ מִבְּנוֹת פּוּטִיאֵל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ

16. *according to their generations.* This phrase is introduced here because in regard to Levi, the grandsons, great-grandsons, and other descendants are also given.

20. *Amram.* Referred to, but not mentioned, in II, 1.

Jochebed. As later in the case of royal persons, *e.g.* I Kings XV, 2, the name of the mothers of Moses and Aaron, Eleazar and Phineas, are given. The name means, "*Adonay* is my glory" (which shows that, contrary to the belief of Bible critics, even according to "P," the name *Adonay* was used *before* the days of Moses. Some scholars maintain that it was known in Abraham's home, long before Abraham. There is nothing contrary to Jewish tradition in such a belief.)

his father's sister. Marriage with an aunt is prohibited in Lev. XVIII, 12. Such marriages were not unlawful before the Giving of the Torah. That such a circumstance is not suppressed in regard to the family of the Lawgiver, is eloquent testimony to the unsparing veracity of Scripture.

Aaron and Moses. Miriam is not mentioned, as the descent in the male line only is traced.

21. *Korah.* See Num. XVI, 1 and I Chron. VI, 22.

16. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.
17. The sons of Gershon; Libni and Shimei, according to their families. 18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. 19. And the sons of Merari; Mahli and Mushi. These are the families of the Levites according to their generations. 20. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.
21. And the sons of Izhar; Korah, and Nepheg, and Zichri. 22. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. 23. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. 24. And the sons of Korah; Assir, and Elkanah, and Abiasaph; these are the families of the Korahites.
25. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him

23. *Aaron took.* Aaron's children are enumerated because of their later prominence in Israel's history.

Elisheba. This name is better known under the form given in the Septuagint, "Elizabeth."

Nadab and Abihu. They died before the altar for offering "strange fire"; see Lev. x, 1, 2.

25. *Eleazar.* Became high-priest upon the death of Aaron; see Num. xx, 23–28.

26 אֶת־פִּֽינְחָ֑ס אֵ֗לֶּה רָאשֵׁ֛י אֲב֥וֹת הַלְוִיִּ֖ם לְמִשְׁפְּחֹתָֽם׃ ה֥וּא
אַהֲרֹ֖ן וּמֹשֶׁ֑ה אֲשֶׁ֨ר אָמַ֤ר יְהוָה֙ לָהֶ֔ם הוֹצִ֜יאוּ אֶת־בְּנֵ֧י
27 יִשְׂרָאֵ֛ל מֵאֶ֥רֶץ מִצְרַ֖יִם עַל־צִבְאֹתָֽם׃ הֵ֗ם הַֽמְדַבְּרִים֙ אֶל־
פַּרְעֹ֣ה מֶֽלֶךְ־מִצְרַ֔יִם לְהוֹצִ֥יא אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מִמִּצְרָ֑יִם
28 ה֖וּא מֹשֶׁ֥ה וְאַהֲרֹֽן׃ וַיְהִ֗י בְּי֨וֹם דִּבֶּ֧ר יְהוָ֛ה אֶל־מֹשֶׁ֖ה בְּאֶ֥רֶץ
ששי 29 מִצְרָֽיִם׃ ס וַיְדַבֵּ֧ר יְהוָ֛ה אֶל־מֹשֶׁ֥ה לֵּאמֹ֖ר אֲנִ֣י יְהוָ֑ה
דַּבֵּ֗ר אֶל־פַּרְעֹה֙ מֶ֣לֶךְ מִצְרַ֔יִם אֵ֛ת כָּל־אֲשֶׁ֥ר אֲנִ֖י דֹּבֵ֥ר אֵלֶֽיךָ׃
ל וַיֹּ֥אמֶר מֹשֶׁ֖ה לִפְנֵ֣י יְהוָ֑ה הֵ֤ן אֲנִי֙ עֲרַ֣ל שְׂפָתַ֔יִם וְאֵ֕יךְ יִשְׁמַ֥ע
אֵלַ֖י פַּרְעֹֽה׃ פ

Cap. VII. ז

ז
א וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה רְאֵ֛ה נְתַתִּ֥יךָ אֱלֹהִ֖ים לְפַרְעֹ֑ה וְאַהֲרֹ֥ן
2 אָחִ֖יךָ יִהְיֶ֥ה נְבִיאֶֽךָ׃ אַתָּ֣ה תְדַבֵּ֔ר אֵ֖ת כָּל־אֲשֶׁ֣ר אֲצַוֶּ֑ךָּ
וְאַהֲרֹ֤ן אָחִ֙יךָ֙ יְדַבֵּ֣ר אֶל־פַּרְעֹ֔ה וְשִׁלַּ֥ח אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל

25. *Phineas.* Became high-priest on the death of Eleazar; see Judg. xx, 28. The name Phinehas is common in Egyptian and signifies, "the child of dark complexion."

26. *Aaron and Moses.* Mentioned here in the order of age.

according to their hosts. Or, "armies." The Israelites did not leave Egypt as a disorderly mob; they were divided into tribes, clans and families, with leaders and elders.

vi, 28–vii, 7, are a continuation of vi, 2–12 at the point where the narrative gives place to the genealogical list.

29 and **30.** These verses are, in effect, identical with *v.* 11 and 12, and the repetition serves merely to resume the story of the Redemption.

Chapter VII

1. *I have made thee a god to Pharaoh.* Better, "*I have set thee in God's stead to Pharaoh*" (AJ); because Moses would give the Divine message as the direct representative of God; see iv, 16.

Phinehas. These are the heads of the fathers'
houses of the Levites according to their families.
26. These are that Aaron and Moses, to whom the
LORD said, Bring out the children of Israel from
the land of Egypt according to their hosts. 27.
These are they which spake to Pharaoh king of
Egypt, to bring out the children of Israel from
Egypt: these are that Moses and Aaron. 28. And
it came to pass on the day when the LORD
spake unto Moses in the land of Egypt,*iii
29. that the LORD spake unto Moses, saying, I am
the LORD: speak thou unto Pharaoh king of
Egypt all that I speak unto thee. 30. And Moses
said before the LORD, Behold, I am of uncircum-
cised lips, and how shall Pharaoh hearken unto
me?

CHAPTER VII

7 1. And the LORD said unto Moses, See, I
have made thee a god to Pharaoh: and Aaron
thy brother shall be thy prophet. 2. Thou shalt
speak all that I command thee: and Aaron thy
brother shall speak unto Pharaoh, that he let

prophet. Spokesman; this is the *original* meaning of the Semitic root of the Heb. *nabi*, prophet. Aaron would give utterance to the words communicated by God to Moses, or to the thoughts which God put into the mind of Moses, with reference to Pharaoh. The Prophets are inspired spokesmen of God's will. They warn the people of the consequences of disobedience, and they often foretell events; but the latter is not their primary function.

3 מֵאַרְצוֹ׃ וַאֲנִי אַקְשֶׁה אֶת־לֵב פַּרְעֹה וְהִרְבֵּיתִי אֶת־אֹתֹתַי
4 וְאֶת־מוֹפְתַי בְּאֶרֶץ מִצְרָיִם׃ וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה
וְנָתַתִּי אֶת־יָדִי בְּמִצְרָיִם וְהוֹצֵאתִי אֶת־צִבְאֹתַי אֶת־עַמִּי
ה בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בִּשְׁפָטִים גְּדֹלִים׃ וְיָדְעוּ מִצְרַיִם
כִּי־אֲנִי יְהוָה בִּנְטֹתִי אֶת־יָדִי עַל־מִצְרָיִם וְהוֹצֵאתִי אֶת־
6 בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם׃ וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה
7 אֹתָם כֵּן עָשׂוּ׃ וּמֹשֶׁה בֶּן־שְׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן־שָׁלֹשׁ
וּשְׁמֹנִים שָׁנָה בְּדַבְּרָם אֶל־פַּרְעֹה׃ פ רביעי
8 9 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ כִּי יְדַבֵּר
אֲלֵכֶם פַּרְעֹה לֵאמֹר תְּנוּ לָכֶם מוֹפֵת וְאָמַרְתָּ אֶל־אַהֲרֹן
י קַח אֶת־מַטְּךָ וְהַשְׁלֵךְ לִפְנֵי־פַרְעֹה יְהִי לְתַנִּין׃ וַיָּבֹא מֹשֶׁה
וְאַהֲרֹן אֶל־פַּרְעֹה וַיַּעֲשׂוּ כֵן כַּאֲשֶׁר צִוָּה יְהוָה וַיַּשְׁלֵךְ

3. *I will make strong.* Or, "I will harden"; see on IV, 21. The phrase predicts what is likely to be Pharaoh's attitude.

signs, wonders, judgements. Terms describing the same acts from different points of view.

4. *lay my hand.* *i.e.* display My almighty power.

by great judgements. *i.e.* punishments; see VI, 6.

5. *I am the* LORD. Or; "I am ADONAY;" see VI, 3. When God led His people forth from the brickfields of Egypt into freedom, there would be such a display of His mercy and power, that Egypt, and all the surrounding nations, would know that only a Being of such attributes as are implied in His holy Name (ADONAY) could have wrought that redemption.

6. *Moses and Aaron did so.* Henceforth all diffidence ceased, and they applied themselves in confidence and zeal to their charge (Kalisch).

7. *fourscore years old.* The age of Joseph is similarly indicated (Gen. XLI, 46) on his appointment as Viceroy by the king. That appointment is made with the formula, "I am Pharaoh," and is followed by the statement, "and Joseph was thirty years old." Then his official activity

the children of Israel go out of his land. 3. And
I will make Pharaoh's heart strong, and multiply
my signs and my wonders in the land of Egypt.
4. But Pharaoh will not hearken unto you, and
I will lay my hand upon Egypt, and bring forth
my hosts, my people the children of Israel, out
of the land of Egypt by great judgements. 5.
And the Egyptians shall know that I am the
LORD, when I stretch forth mine hand upon
Egypt, and bring out the children of Israel
from among them. 6. And Moses and Aaron did
so; as the LORD commanded them, so did they.
7. And Moses was fourscore years old, and Aaron
fourscore and three years old, when they spake
unto Pharaoh.* iv

8. And the LORD spake unto Moses and unto
Aaron, saying, 9. When Pharaoh shall speak unto
you, saying, Shew a wonder for you: then thou
shalt say unto Aaron, Take thy rod, and cast it
down before Pharaoh, that it become a serpent.
10. And Moses and Aaron went in unto Pharaoh,
and they did so, as the LORD had commanded:

begins. The appointment of Moses to be "in God's stead to Pharaoh" is announced with a similar formula, "I am Adonay"; and his official activity, like that of Joseph, is prefaced by the statement of his age. This disposes of the belief that *I am Adonay* in VI, 2 is any revelation of a new Name of God.

8-13. Moses, Aaron and the Magicians.

9. *shew a wonder.* Display some portent as the credential of being God's messengers; see IV, 21.

serpent. Heb. *tannin*, denotes any large reptile, sea or river monster, and more especially the crocodile, as the symbol of Egypt.

אַהֲרֹן֙ אֶת־מַטֵּ֔הוּ לִפְנֵ֥י פַרְעֹ֖ה וְלִפְנֵ֣י עֲבָדָ֑יו וַיְהִ֖י לְתַנִּֽין׃
11 וַיִּקְרָא֙ גַּם־פַּרְעֹ֔ה לַחֲכָמִ֖ים וְלַֽמְכַשְּׁפִ֑ים וַיַּעֲשׂ֨וּ גַם־הֵ֜ם
12 חַרְטֻמֵּ֥י מִצְרַ֛יִם בְּלַהֲטֵיהֶ֖ם כֵּֽן׃ וַיַּשְׁלִ֙יכוּ֙ אִ֣ישׁ מַטֵּ֔הוּ
13 וַיִּהְי֖וּ לְתַנִּינִ֑ם וַיִּבְלַ֥ע מַטֵּֽה־אַהֲרֹ֖ן אֶת־מַטֹּתָֽם׃ וַיֶּחֱזַק֙ לֵ֣ב
פַּרְעֹ֔ה וְלֹ֥א שָׁמַ֖ע אֲלֵהֶ֑ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהוָֽה׃

10. *Aaron cast down his rod.* *i.e.* the rod of Moses used by Aaron at the bidding of Moses.

before his servants. Pharaoh's ministers of state were present.

11. *wise men.* Wizards, who possessed a knowledge of many secrets of nature which were unknown to the people. The English word "wizard" comes from *wise* and *ard,* the suffix of censure (*e.g.* drunk*ard*).

sorcerers. "Men who are adept in altering the external appearance of things by their arts" (Ibn Ezra).

magicians. "Sacred scribes," versed in magic lore and practice; jugglers of marvellous skill; see Gen. XLI, 8.

secret arts. Their spells and sleight-of-hand. Snake-charming is wide-spread in the East, ancient and modern; and is to-day a professional secret with many families in Egypt. Dr. A. Macalister says that he has "seen both a snake and a crocodile thrown by hypnotism into the condition of rigidity in which they could be held up as rods by the tip of the tail."

12. *they became serpents.* Through their "secret arts" they produced the illusion of converting them into serpents (Ibn Ezra, Maimonides and Abarbanel).

13. *Pharaoh's heart was strong.* *i.e.* the sign failed to make any impression on him. The fact that Moses and Aaron had done so more easily than his own magicians, only served to increase his stubbornness; see note on IV, 21.

Chapters VII, 14–XII, 36

THE TEN PLAGUES

"Bible story is nowhere more vivid than in its picture of the Plagues of Egypt. Pharaoh is the incarnation of sullen force, yielding by inches, or for a single moment, only to

and Aaron cast down his rod before Pharaoh and
before his servants, and it became a serpent.
11. Then Pharaoh also called for the wise men and
the sorcerers: and they also, the magicians of
Egypt, did in like manner with their secret arts.
12. For they cast down every man his rod, and
they became serpents: but Aaron's rod swallowed
up their rods. 13. And Pharaoh's heart was
strong, and he hearkened not unto them; as the
LORD had spoken.

harden his heart when the crisis is past. But it is human strength matching itself against the inexhaustible resources of nature, which Moses is permitted to wield. The river which is Egypt's pride runs with blood; from out its reed-grass, frogs invade the secret recesses of luxury; the dust of the ground takes life, to become loathsome vermin; indoors and outside, there is no escape from swarming flies and corruption. While all over the land of Egypt beasts are dying of murrain, in Israel's land of Goshen the cattle are intact. The royal magicians, seeking to compete with the wonders of Moses, become themselves victims to the plague of boils. Now the heavens begin to play their part, and rain down wasting hail; while, to enhance the wonder, fire winds about the hailstones and melts them not. The land of Egypt is one mass of desolation; but from outside, the east wind blows steadily until the swarming locusts hide the ground; at a sign from the champion of Israel, the western hurricane succeeds, and the locust hosts are swept into the Red Sea. Then the whole scene dissolves into darkness that might be felt; every man a solitary prisoner where he stands. At last, midnight reveals the slain firstborn, and Pharaoh and his people thrust Israel forth" (R. G. Moulton).

Who is the LORD *that I should hearken unto his voice to let Israel go? I know not the* LORD, *and moreover I will not let Israel go*, was the reply of Pharaoh to the message of the God of Righteousness who demanded justice for Israel, His firstborn son. Pharaoh, too, is a child of God, but "a rebellious son" (Deut. XXI, 18) who must be chastised,

14 ס וַיֹּאמֶר
טו יְהוָה אֶל־מֹשֶׁה כָּבֵד לֵב פַּרְעֹה מֵאֵן לְשַׁלַּח הָעָם׃ לֵךְ
אֶל־פַּרְעֹה בַּבֹּקֶר הִנֵּה יֹצֵא הַמַּיְמָה וְנִצַּבְתָּ לִקְרָאתוֹ עַל־

before he will let his bondmen go free. The Plagues are disciplinary chastisements of God. Instead of annihilating the tyrant by one mighty stroke, God, in His Divine forbearance, inflicted ten successive plagues to break his pride. "See how different are the ways of God from the ways of men," say the Rabbis; "when a mortal warrior would destroy his enemy, he attacks him by surprise; he spaces not out his blows; and when he has him beneath his feet, he makes an end of him. But God warned Pharaoh ten times, and ten times gave him respite to repent; and before punishing him, He ten times showed him His mercy." For there is grace and merciful forgiveness for those who repent; but there is unsparing punishment for those who, hardening their hearts to the voice of God, continue to oppress their fellowmen.

The Ten Plagues form a symmetrical and regularly unfolding scheme. The first nine plagues consist of three series of three each; (a) blood, frogs, gnats; (b) fleas, murrain, boils; (c) hail, locusts, darkness. In each series the first plague is announced to Pharaoh beforehand at the brink of the Nile, the second is proclaimed by Moses at the Palace, and the third is sent without warning. Each series of plagues rises to a climax, the final series is the climax of all that preceded; and these are but the prelude to the tenth plague—the death of the firstborn, which seals the completeness of the whole. The first nine plagues, though often spoken of as wonders, are not fantastic miracles without any *basis* in natural phenomena. As everywhere else in Scripture, the supernatural is here interwoven with the natural; and the Plagues are but miraculously intensified forms of the diseases and other natural occurrences to which Egypt is more or less liable. Between June and August, the Nile usually turns to a dull red, owing to the presence of vegetable matter. Generally after this time, the slime of the river breeds a vast number of frogs; and the air is filled with swarms of tormenting insects. We can, therefore, understand that an *exceptional* defilement of the Nile would vastly increase the frogs which swarm in its waters; that

14. And the LORD said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go.
15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt

the huge heaps of decaying frogs would inevitably breed great swarms of flies, which, in turn, would spread the disease-germs that attacked the animals and flocks in the pest-ridden region of the Nile. But, whether we place the greater emphasis on the natural or on the supernatural in the account of the Plagues, we must never forget the purpose for which they were recorded. As is true of every Scripture narrative, the purpose is not so much to give an exhaustive archaeological or even historical chronicle, as it is moral and religious instruction. "The story of the plagues is drawn with unfading colours, and its typical and didactic significance cannot be overrated. It depicts the impotence of man's strongest determination when it essays to contend with God, and the fruitlessness of all human efforts to frustrate His purposes" (Driver).

Moreover, the contest was far more than a dramatic humiliation of the unrepentant and infatuated tyrant. It was nothing less than a judgment on the gods of Egypt. The plagues fell on the principal divinities that were worshipped since times immemorial in the Nile valley. The River was a god; it became loathsome to its worshippers. The frog was venerated as the sign of fruitfulness, and it was turned into a horror. The cattle—the sacred ram, the sacred goat, the sacred bull—were all smitten. The sacred beetle became a torment to those who put their trust in its divinity. When we add to these, the plague of darkness, which showed the eclipse of Ra, the Sun-god, we see that we have here a contrast between the God of Israel, the Lord of the Universe, and the senseless idols of a senile civilisation; as it is written (XII, 12) "against all the gods of Egypt I will execute judgements; I am the LORD."

14–25. THE FIRST PLAGUE: THE WATER TURNED INTO BLOOD

15. *unto the water.* To learn how many degrees it had risen (Ibn Ezra); or, to offer worship to the god of the River. The Nile, as the source of Egypt's "fertility" was

שְׂפַת הַיְאֹר וְהַמַּטֶּה אֲשֶׁר־נֶהְפַּךְ לְנָחָשׁ תִּקַּח בְּיָדֶךָ׃
16 וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלָחַנִי אֵלֶיךָ לֵאמֹר
שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי בַּמִּדְבָּר וְהִנֵּה לֹא־שָׁמַעְתָּ עַד־כֹּה׃
17 כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי יְהוָה הִנֵּה אָנֹכִי מַכֶּה ׀
בַּמַּטֶּה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בַּיְאֹר וְנֶהֶפְכוּ לְדָם׃
18 וְהַדָּגָה אֲשֶׁר־בַּיְאֹר תָּמוּת וּבָאַשׁ הַיְאֹר וְנִלְאוּ מִצְרַיִם
19 לִשְׁתּוֹת מַיִם מִן־הַיְאֹר׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
אֱמֹר אֶל־אַהֲרֹן קַח מַטְּךָ וּנְטֵה־יָדְךָ עַל־מֵימֵי מִצְרַיִם
עַל־נַהֲרֹתָם ׀ עַל־יְאֹרֵיהֶם וְעַל־אַגְמֵיהֶם וְעַל כָּל־מִקְוֵה
מֵימֵיהֶם וְיִהְיוּ־דָם וְהָיָה דָם בְּכָל־אֶרֶץ מִצְרַיִם וּבָעֵצִים
כ וּבָאֲבָנִים׃ וַיַּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר ׀ צִוָּה יְהוָה

venerated under various names and symbols. In honour of the Nile-god, religious festivals were held, at which Pharaoh himself sometimes officiated. Hymns addressed to the Nile are extant.

17. *thou shalt know that I am the* LORD. Pharaoh had boldly and wantonly said at his first interview with Moses, "I know not the LORD" (V, 2). He is now told that he shall soon *know* the Lord.

I will smite. The speaker is Moses; and, although Aaron performed the act, he did so at the bidding of Moses.

they shall be turned to blood. They shall have the appearance of blood (cf. Joel III, 4. "The sun shall be turned into darkness, and the moon into blood"). The plague spoke its own message: "At the sight of the bloody Nile, the Egyptians were with horror reminded of Pharaoh's murderous command against the Hebrew children" (Wisdom of Solomon XI, 6, 7).

18. *the fish that is in the river.* The Nile possesses abundant fish, whose death would be a national calamity, as fish was one of the principal articles of food in ancient Egypt.

loathe to drink water. The word here translated, "loathe" may be rendered "weary themselves"; see Gen. XIX, 22.

stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thine hand. 16. And thou shalt say unto him, The LORD, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. 17. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. 18. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink water from the river.

19. And the LORD said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their canals, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. 20. And Moses and Aaron did

"They will exert themselves in vain to find a remedy to make the water of the Nile palatable" (Rashi).

19. *rivers.* The arms of the Nile flowing into the Mediterranean. The Nile has no tributary rivers.

canals. Dug by human hands from the Nile to fertilise the fields (Rashi).

pools. Caused by the inundation of the Nile (see Isa. XLII, 15). Perhaps the word also includes the lakes. Rashi renders, "stagnant waters."

ponds. Wells, cisterns and reservoirs.

וַיָּרֶם בַּמַּטֶּה וַיַּךְ אֶת־הַמַּיִם אֲשֶׁר בַּיְאֹר לְעֵינֵי פַרְעֹה וּלְעֵינֵי
21 עֲבָדָיו וַיֵּהָפְכוּ כָּל־הַמַּיִם אֲשֶׁר־בַּיְאֹר לְדָם׃ וְהַדָּגָה אֲשֶׁר־
בַּיְאֹר מֵתָה וַיִּבְאַשׁ הַיְאֹר וְלֹא־יָכְלוּ מִצְרַיִם לִשְׁתּוֹת מַיִם
22 מִן־הַיְאֹר וַיְהִי הַדָּם בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיַּעֲשׂוּ־כֵן חַרְטֻמֵּי
מִצְרַיִם בְּלָטֵיהֶם וַיֶּחֱזַק לֵב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר
23 דִּבֶּר יְהוָה׃ וַיִּפֶן פַּרְעֹה וַיָּבֹא אֶל־בֵּיתוֹ וְלֹא־שָׁת לִבּוֹ
24 גַּם־לָזֹאת׃ וַיַּחְפְּרוּ כָל־מִצְרַיִם סְבִיבֹת הַיְאֹר מַיִם לִשְׁתּוֹת
כה כִּי לֹא יָכְלוּ לִשְׁתֹּת מִמֵּימֵי הַיְאֹר׃ וַיִּמָּלֵא שִׁבְעַת יָמִים
אַחֲרֵי הַכּוֹת־יְהוָה אֶת־הַיְאֹר׃ פ
26 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה
27 אָמַר יְהוָה שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי׃ וְאִם־מָאֵן אַתָּה לְשַׁלֵּחַ
28 הִנֵּה אָנֹכִי נֹגֵף אֶת־כָּל־גְּבוּלְךָ בַּצְפַרְדְּעִים׃ וְשָׁרַץ הַיְאֹר

20. *he lifted up.* *i.e.* Aaron.

21. *the blood was throughout all the land.* As stated above, the waters of the Nile frequently turn a dull red colour at the annual rising. The supernatural character of the visitation was attested by the suddenness and intensity of the change, and by its effect in killing the fish and making the water unfit for use.

22. *did in like manner.* From where did the magicians obtain water for their experiment, as *all* the water had been turned into blood? asks Ibn Ezra. They took rain (Midrash), or they obtained the water from Goshen, or they dug for it (*v.* 24).

23. *neither did he lay even this to heart.* Referring to the first miracle of Aaron's serpent to which he paid no attention. To make an apparent change of small quantities of water into blood, was one of the common tricks of Egyptian magic. Pharaoh, therefore, disregarding the universality and completeness of Moses' miracle, thought it nothing more than what he had often seen done by his magicians.

25. *seven days were fulfilled.* Evidently referring to the duration of the plague. Nothing is said about the restora-

so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. 21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. 22. And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken. 23. And Pharaoh turned and went into his house, neither did he lay even this to heart. 24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 25. And seven days were fulfilled, after that the LORD had smitten the river.

°26. And the LORD spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 27. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: 28. and

° *In English Bibles, Chap. VIII begins here.*

tion of the Nile to its natural state. The flow of fresh water from the Upper Nile would cleanse the Nile in Egypt.

CHAPTERS VII, 26–VIII, 11. THE SECOND PLAGUE: FROGS

27. *thy borders.* But not the land of Goshen.

frogs. This plague, like the preceding, was in general

צְפַרְדְּעִים וְעָלוּ וּבָאוּ בְּבֵיתֶךָ וּבַחֲדַר מִשְׁכָּבְךָ וְעַל־מִטָּתֶךָ
29 וּבְבֵית עֲבָדֶיךָ וּבְעַמֶּךָ וּבְתַנּוּרֶיךָ וּבְמִשְׁאֲרוֹתֶיךָ׃ וּבְכָה
וּבְעַמְּךָ וּבְכָל־עֲבָדֶיךָ יַעֲלוּ הַצְפַרְדְּעִים׃

ח CAP. VIII. ח

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־אַהֲרֹן נְטֵה אֶת־יָדְךָ
בְּמַטֶּךָ עַל־הַנְּהָרֹת עַל־הַיְאֹרִים וְעַל־הָאֲגַמִּים וְהַעַל אֶת־
2 הַצְפַרְדְּעִים עַל־אֶרֶץ מִצְרָיִם׃ וַיֵּט אַהֲרֹן אֶת־יָדוֹ עַל
מֵימֵי מִצְרָיִם וַתַּעַל הַצְּפַרְדֵּעַ וַתְּכַס אֶת־אֶרֶץ מִצְרָיִם׃
3 וַיַּעֲשׂוּ־כֵן הַחַרְטֻמִּים בְּלָטֵיהֶם וַיַּעֲלוּ אֶת־הַצְפַרְדְּעִים
4 עַל־אֶרֶץ מִצְרָיִם׃ וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר
הַעְתִּירוּ אֶל־יְהוָה וְיָסֵר הַצְפַרְדְּעִים מִמֶּנִּי וּמֵעַמִּי וַאֲשַׁלְּחָה
ה אֶת־הָעָם וְיִזְבְּחוּ לַיהוָה׃ וַיֹּאמֶר מֹשֶׁה לְפַרְעֹה הִתְפָּאֵר
עָלַי לְמָתַי ׀ אַעְתִּיר לְךָ וְלַעֲבָדֶיךָ וּלְעַמְּךָ לְהַכְרִית
6 הַצְפַרְדְּעִים מִמְּךָ וּמִבָּתֶּיךָ רַק בַּיְאֹר תִּשָּׁאַרְנָה׃ וַיֹּאמֶר

v. 29. ה׳ יתיר

accordance with natural phenomena, but marvellous both for its extent and intensity, and for its direct connection with the words and acts of God's messengers.

28. *upon thy bed.* The extreme cleanliness of the Egyptians rendered this plague peculiarly disagreeable to them.

CHAPTER VIII.

4–10. At Pharaoh's request the plague ceases. He promises to let the Israelites go.

4. *intreat the* LORD. "Entreat the LORD for me" (AJ). Pharaoh hereby acknowledges that this plague had been sent by the God of the Hebrews.

5. *have thou this glory over me.* *i.e.* "assume the honour of deciding when the plague shall cease"; or, "have this

the river shall swarm with frogs, which shall go up
and come into thine house, and into thy bed-
chamber, and upon thy bed, and into the house
of thy servants, and upon thy people, and into
thine ovens, and into thy kneadingtroughs: 29.
and the frogs shall come up both upon thee, and
upon thy people, and upon all thy servants.

CHAPTER VIII

8 1. And the LORD said unto Moses, Say unto Aaron,
Stretch forth thine hand with thy rod over the
rivers, over the canals, and over the pools, and
cause frogs to come up upon the land of Egypt.
2. And Aaron stretched out his hand over the
waters of Egypt; and the frogs came up, and
covered the land of Egypt. 3. And the magicians
did in like manner with their enchantments, and
brought up frogs upon the land of Egypt. 4.
Then Pharaoh called for Moses and Aaron, and
said, Intreat the LORD, that he take away the
frogs from me, and from my people; and I will let
the people go, that they may sacrifice unto the
LORD. 5. And Moses said unto Pharaoh, Have
thou this glory over me: against what time
shall I intreat for thee, and for thy servants, and
for thy people, that the frogs be destroyed from
thee and thy houses, and remain in the river

glory over me, in fixing the time when the plague shall cease at my entreaty" (Luzzatto). The words are a polite address to the king.

חמישי לְמָחָ֑ר וַיֹּ֙אמֶר֙ כִּדְבָ֣רְךָ֔ לְמַ֣עַן תֵּדַ֔ע כִּי־אֵ֖ין כַּיהוָ֥ה אֱלֹהֵֽינוּ׃
7 וְסָר֣וּ הַֽצְפַרְדְּעִ֗ים מִמְּךָ֙ וּמִבָּ֣תֶּ֔יךָ וּמֵעֲבָדֶ֖יךָ וּמֵעַמֶּ֑ךָ רַ֥ק
8 בַּיְאֹ֖ר תִּשָּׁאַֽרְנָה׃ וַיֵּצֵ֥א מֹשֶׁ֛ה וְאַהֲרֹ֖ן מֵעִ֣ם פַּרְעֹ֑ה וַיִּצְעַ֤ק
מֹשֶׁה֙ אֶל־יְהוָ֔ה עַל־דְּבַ֥ר הַֽצְפַרְדְּעִ֖ים אֲשֶׁר־שָׂ֥ם לְפַרְעֹֽה׃
9 וַיַּ֥עַשׂ יְהוָ֖ה כִּדְבַ֣ר מֹשֶׁ֑ה וַיָּמֻ֙תוּ֙ הַֽצְפַרְדְּעִ֔ים מִן־הַבָּתִּ֥ים
י מִן־הַחֲצֵרֹ֖ת וּמִן־הַשָּׂדֹֽת׃ וַיִּצְבְּר֥וּ אֹתָ֖ם חֳמָרִ֣ם חֳמָרִ֑ם
11 וַתִּבְאַ֖שׁ הָאָֽרֶץ׃ וַיַּ֣רְא פַּרְעֹ֗ה כִּ֤י הָֽיְתָה֙ הָרְוָחָ֔ה וְהַכְבֵּד֙
12 אֶת־לִבּ֔וֹ וְלֹ֥א שָׁמַ֖ע אֲלֵהֶ֑ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהוָֽה׃ ס וַיֹּ֣אמֶר
יְהוָ֗ה אֶל־מֹשֶׁה֮ אֱמֹר֮ אֶֽל־אַהֲרֹן֒ נְטֵ֣ה אֶת־מַטְּךָ֔ וְהַ֖ךְ
13 אֶת־עֲפַ֣ר הָאָ֑רֶץ וְהָיָ֥ה לְכִנִּ֖ם בְּכָל־אֶ֥רֶץ מִצְרָֽיִם׃ וַיַּֽעֲשׂוּ־
כֵ֗ן וַיֵּט֩ אַהֲרֹ֨ן אֶת־יָד֤וֹ בְמַטֵּ֙הוּ֙ וַיַּךְ֙ אֶת־עֲפַ֣ר הָאָ֔רֶץ וַתְּהִי֙
הַכִּנָּ֔ם בָּאָדָ֖ם וּבַבְּהֵמָ֑ה כָּל־עֲפַ֥ר הָאָ֛רֶץ הָיָ֥ה כִנִּ֖ים בְּכָל־
14 אֶ֥רֶץ מִצְרָֽיִם׃ וַיַּעֲשׂוּ־כֵ֨ן הַחַרְטֻמִּ֤ים בְּלָטֵיהֶם֙ לְהוֹצִ֥יא אֶת־

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v. 7. מלרע

6. *against to-morrow.* "To-morrow" (AV).

that there is none like the Lord. The removal of the plague at a time fixed by Pharaoh himself, should be conclusive evidence to him that it was sent by God (Driver).

7. *in the river only.* Where they would naturally be at any time.

8. *Moses cried.* The expression is a strong one. Moses had ventured to allow Pharaoh to fix a time for the removal of the plague, without the Divine approval. Hence earnest prayer was necessary (Ibn Ezra).

9. *courts.* Belonging to the private houses.

10. *they gathered them.* Better, *they piled them.*

11. *respite.* Relief.

he hardened his heart. He again breaks his promise.

hearkened not unto them. When they demanded the promised freedom.

only? 6. And he said, Against to-morrow. And
he said, Be it according to thy word: that thou
mayest know that there is none like unto the
LORD our God.*v 7. And the frogs shall depart
from thee, and from thy houses, and from thy
servants, and from thy people; they shall remain
in the river only. 8. And Moses and Aaron
went out from Pharaoh: and Moses cried unto
the LORD concerning the frogs which he had
brought upon Pharaoh. 9. And the LORD did
according to the word of Moses; and the frogs
died out of the houses, out of the courts, and
out of the fields. 10. And they gathered them
together in heaps: and the land stank. 11. But
when Pharaoh saw that there was respite, he
hardened his heart, and hearkened not unto them;
as the LORD had spoken.

12. And the LORD said unto Moses, Say unto
Aaron, Stretch out thy rod, and smite the dust
of the earth, that it may become lice through-
out all the land of Egypt. 13. And they did so;
and Aaron stretched out his hand with his rod,
and smote the dust of the earth, and there were
lice upon man, and upon beast; all the dust of
the earth became lice throughout all the land of
Egypt. 14. And the magicians did so with their

12–15. THE THIRD PLAGUE: GNATS

12. *lice.* Better, *gnats.* Heb. *kinnim.* RV Margin has "sand flies," or, "fleas."

13. *dust of the earth became lice.* Thus it appeared to the people, owing to the multitude of the insects (Luzzatto).

טו הַכִּנִּים וְלֹא יָכֹלוּ וַתְּהִי הַכִּנָּם בָּאָדָם וּבַבְּהֵמָה׃ וַיֹּאמְרוּ
הַחַרְטֻמִּם אֶל־פַּרְעֹה אֶצְבַּע אֱלֹהִים הִוא וַיֶּחֱזַק לֵב־פַּרְעֹה
16 וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ס וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה הַשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה הִנֵּה יוֹצֵא
הַמָּיְמָה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שַׁלַּח עַמִּי וְיַעַבְדֻנִי׃
17 כִּי אִם־אֵינְךָ מְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי מַשְׁלִיחַ בְּךָ וּבַעֲבָדֶיךָ
וּבְעַמְּךָ וּבְבָתֶּיךָ אֶת־הֶעָרֹב וּמָלְאוּ בָּתֵּי מִצְרַיִם אֶת־
18 הֶעָרֹב וְגַם הָאֲדָמָה אֲשֶׁר־הֵם עָלֶיהָ׃ וְהִפְלֵיתִי בַיּוֹם
הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עַמִּי עֹמֵד עָלֶיהָ לְבִלְתִּי הֱיוֹת־
ששי 19 שָׁם עָרֹב לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ׃ וְשַׂמְתִּי
כ פְדֻת בֵּין עַמִּי וּבֵין עַמֶּךָ לְמָחָר יִהְיֶה הָאֹת הַזֶּה׃ וַיַּעַשׂ
יְהוָה כֵּן וַיָּבֹא עָרֹב כָּבֵד בֵּיתָה פַרְעֹה וּבֵית עֲבָדָיו וּבְכָל־

v. 20. סבירין ובבית

14. *to bring forth.* Or, "to remove," the gnats (Chizkuni, Hirsch).

15. *the finger of God.* The magicians had encouraged Pharaoh in his defiance of the Divine will; hence, their confessed failure now is the more complete. They discern the hand or work of God in the plague.

16–28. The Fourth Plague: Beetles

17. *swarms of flies.* Heb. *ha-arob*, a collective singular, from a root, meaning "to mix." The authorities again differ as to the exact interpretation; some render, "a mixture of noxious animals" (Rashi); others, "beetles" (Kalisch). "The beetle or scarab, was sacred and was regarded as the emblem of the Sun-god. It was sculptured on monuments, painted on tombs, engraved on gems, worn round the neck as an amulet and honoured in ten thousand images" (Geikie).

18. *sever.* Or, "set apart" (AJ), dividing and miraculously distinguishing Goshen from the rest of Egypt. "Such

enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. 15. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

16. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 17. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 18. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.* vi 19. And I will put a division between my people and thy people: by to-morrow shall this sign be. 20. And the LORD did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in

swarms may advance along particular lines, and so spare a given district" (Dillmann).

I am the LORD *in the midst of the earth.* Although My glory is in Heaven, My will is omnipotent on earth (Rashi).

19. *I will put a division.* Or, "set a sign of deliverance."

to-morrow. Allowing time for repentance.

20. *grievous.* Burdensome, severe, numerous.

the land was destroyed. "Was ruined" (AJ). Not only

21 אֶרֶץ מִצְרַיִם תִּשָּׁחֵת הָאָרֶץ מִפְּנֵי הֶעָרֹב׃ וַיִּקְרָא פַרְעֹה
אֶל־מֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר לְכוּ זִבְחוּ לֵאלֹהֵיכֶם בָּאָרֶץ׃
22 וַיֹּאמֶר מֹשֶׁה לֹא נָכוֹן לַעֲשׂוֹת כֵּן כִּי תּוֹעֲבַת מִצְרַיִם
נִזְבַּח לַיהוָה אֱלֹהֵינוּ הֵן נִזְבַּח אֶת־תּוֹעֲבַת מִצְרַיִם לְעֵינֵיהֶם
23 וְלֹא יִסְקְלֻנוּ׃ דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֵךְ בַּמִּדְבָּר וְזָבַחְנוּ
24 לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמַר אֵלֵינוּ׃ וַיֹּאמֶר פַּרְעֹה אָנֹכִי
אֲשַׁלַּח אֶתְכֶם וּזְבַחְתֶּם לַיהוָה אֱלֹהֵיכֶם בַּמִּדְבָּר רַק
כה הַרְחֵק לֹא־תַרְחִיקוּ לָלֶכֶת הַעְתִּירוּ בַּעֲדִי׃ וַיֹּאמֶר מֹשֶׁה
הִנֵּה אָנֹכִי יוֹצֵא מֵעִמָּךְ וְהַעְתַּרְתִּי אֶל־יְהוָה וְסָר הֶעָרֹב
מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ מָחָר רַק אַל־יֹסֵף פַּרְעֹה הָתֵל
26 לְבִלְתִּי שַׁלַּח אֶת־הָעָם לִזְבֹּחַ לַיהוָה׃ וַיֵּצֵא מֹשֶׁה מֵעִם
27 פַּרְעֹה וַיֶּעְתַּר אֶל־יְהוָה׃ וַיַּעַשׂ יְהוָה כִּדְבַר מֹשֶׁה וַיָּסַר
28 הֶעָרֹב מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד׃ וַיַּכְבֵּד
פַּרְעֹה אֶת־לִבּוֹ גַּם בַּפַּעַם הַזֹּאת וְלֹא שִׁלַּח אֶת־הָעָם׃ פ

did the Egyptians and their cattle suffer, but the daily occupations of the people were interrupted.

21. *in the land.* But not in the wilderness, as demanded by Moses. At last the king begins to yield.

22. *abomination of the Egyptians.* The animals which the Hebrews would sacrifice were sacred to the Egyptians. The sacrifice of these animals would, consequently, shock them; it would be an abominable crime in their eyes. Moses had good ground for his fear. The ancient historian Diodorus tells of a Roman ambassador who was put to death in Egypt for killing a cat. We need only think of Hindu riots at the slaughtering of cows by Moslems in our own days.

23. *three days' journey.* Idiomatic expression for a long distance; see III, 18.

as he shall command us. See X, 26. The manner of sacrificial worship had not yet been laid down to the Israelites.

all the land of Egypt the land was destroyed by reason of the swarms of flies. 21. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. 22. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 23. We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. 24. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. 25. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. 26. And Moses went out from Pharaoh, and intreated the LORD. 27. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. 28. And Pharaoh hardened his heart this time also, and he did not let the people go.

25. *deal deceitfully.* Or, "mock." Moses fears Pharaoh will once more prove faithless, as in *v.* 11 after the promise to let the people go.

28. *this time also.* As he had done before. On this occasion he had given a more definite promise (*v.* 24).

Cap. IX. ט

ט

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדִבַּרְתָּ אֵלָיו כֹּה־
2 אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי׃ כִּי
3 אִם־מָאֵן אַתָּה לְשַׁלֵּחַ וְעוֹדְךָ מַחֲזִיק בָּם׃ הִנֵּה יַד־יְהוָה
הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמַלִּים
4 בַּבָּקָר וּבַצֹּאן דֶּבֶר כָּבֵד מְאֹד׃ וְהִפְלָה יְהוָה בֵּין מִקְנֵה
יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרָיִם וְלֹא יָמוּת מִכָּל־לִבְנֵי יִשְׂרָאֵל
ה דָּבָר׃ וַיָּשֶׂם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר
6 הַזֶּה בָּאָרֶץ׃ וַיַּעַשׂ יְהוָה אֶת־הַדָּבָר הַזֶּה מִמָּחֳרָת וַיָּמָת
כֹּל מִקְנֵה מִצְרָיִם וּמִמִּקְנֵה בְנֵי־יִשְׂרָאֵל לֹא־מֵת אֶחָד׃
7 וַיִּשְׁלַח פַּרְעֹה וְהִנֵּה לֹא־מֵת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד
וַיִּכְבַּד לֵב פַּרְעֹה וְלֹא שִׁלַּח אֶת־הָעָם׃ פ
8 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן קְחוּ לָכֶם מְלֹא חָפְנֵיכֶם

Chapter IX, 1–7. The Fifth Plague: The Murrain on Cattle

1. *then the* Lord *said.* lit. "and the Lord said"; the announcement to Pharaoh is worded in the same way as those of the second and fourth plagues in the previous chapter.

3. *a very grievous murrain.* A "rinderpest"; see *v.* 15. *camels.* Traders who brought merchandise across the Arabian desert early introduced the camel into Egypt; see Gen. xxxvii, 25. Horses, which are said to have been unknown there prior to the Hyksos invasion, became common under the Eighteenth Dynasty, when they were used in war.

4. *shall sever.* See viii, 18; the land of Goshen is again to be immune from the plague.

6. *all the cattle.* In the field. The word "all" need not

Chapter IX

9 1. Then the Lord said unto Moses, Go in unto
Pharaoh, and tell him, Thus saith the Lord,
the God of the Hebrews, Let my people go, that
they may serve me. 2. For if thou refuse to
let them go, and wilt hold them still, 3. behold,
the hand of the Lord is upon thy cattle which
is in the field, upon the horses, upon the asses,
upon the camels, upon the herds, and upon the
flocks: there shall be a very grievous murrain.
4. And the Lord shall sever between the cattle of
Israel and the cattle of Egypt: and there shall
nothing die of all that belongeth to the children
of Israel. 5. And the Lord appointed a set time,
saying, To-morrow the Lord shall do this thing
in the land. 6. And the Lord did that thing on
the morrow, and all the cattle of Egypt died:
but of the cattle of the children of Israel died
not one. 7. And Pharaoh sent, and, behold,
there was not so much as one of the cattle of the
Israelites dead. But the heart of Pharaoh was
stubborn, and he did not let the people go.
8. And the Lord said unto Moses and unto
Aaron, Take to you handfuls of ashes of the

be pressed, but understood (as often in Hebrew and other languages) merely to denote such a large number that those which remained may be disregarded (Keil); cf. the English phrase, "*all* the word knows."

7. *Pharaoh sent.* To see if it was even so; but the very knowledge embittered his heart the more.

9 פִּיחַ כִּבְשָׁן וּזְרָקוֹ מֹשֶׁה הַשָּׁמַיְמָה לְעֵינֵי פַרְעֹה׃ וְהָיָה
לְאָבָק עַל כָּל־אֶרֶץ מִצְרָיִם וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה
י לִשְׁחִין פֹּרֵחַ אֲבַעְבֻּעֹת בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיִּקְחוּ אֶת־
פִּיחַ הַכִּבְשָׁן וַיַּעַמְדוּ לִפְנֵי פַרְעֹה וַיִּזְרֹק אֹתוֹ מֹשֶׁה
הַשָּׁמָיְמָה וַיְהִי שְׁחִין אֲבַעְבֻּעֹת פֹּרֵחַ בָּאָדָם וּבַבְּהֵמָה׃
11 וְלֹא־יָכְלוּ הַחַרְטֻמִּים לַעֲמֹד לִפְנֵי מֹשֶׁה מִפְּנֵי הַשְּׁחִין כִּי־
12 הָיָה הַשְּׁחִין בַּחַרְטֻמִּם וּבְכָל־מִצְרָיִם׃ וַיְחַזֵּק יְהוָה אֶת־
לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־
13 מֹשֶׁה׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הַשְׁכֵּם בַּבֹּקֶר
וְהִתְיַצֵּב לִפְנֵי פַרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי
14 הָעִבְרִים שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי׃ כִּי ׀ בַּפַּעַם הַזֹּאת אֲנִי
שֹׁלֵחַ אֶת־כָּל־מַגֵּפֹתַי אֶל־לִבְּךָ וּבַעֲבָדֶיךָ וּבְעַמֶּךָ בַּעֲבוּר
טו תֵּדַע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ׃ כִּי עַתָּה שָׁלַחְתִּי אֶת־
יָדִי וָאַךְ אוֹתְךָ וְאֶת־עַמְּךָ בַּדָּבֶר וַתִּכָּחֵד מִן־הָאָרֶץ׃

8–12. Sixth Plague: Boils

8. *ashes.* Or, "soot."
sprinkle. Better, *toss.*

9. *small dust.* The disease would be carried through Egypt by the air.

11. *the magicians could not stand.* Not only were they unable to imitate it, but they were themselves included in the affliction.

12. *made the heart...strong.* "Pharaoh's sin preceded and provoked God's punishments, which, however, far from moving his stubborn heart, tended to harden it still more, and to bring him into a self-conscious opposition to the God of Israel" (Kalisch). See note on IV, 21.

14 and 15. These two verses are interdependent, and RV does not make this clear. Moffatt translates *v.* 15; "Otherwise, I would have exerted my force and struck you

furnace, and let Moses sprinkle it toward the
heaven in the sight of Pharaoh. 9. And it shall
become small dust over all the land of Egypt,
and shall be a boil breaking forth with blains
upon man and upon beast, throughout all the
land of Egypt. 10. And they took ashes of the
furnace, and stood before Pharaoh; and Moses
sprinkled it up toward heaven; and it became a
boil breaking forth with blains upon man and
upon beast. 11. And the magicians could not
stand before Moses because of the boils; for the
boils were upon the magicians, and upon all the
Egyptians. 12. And the LORD made the heart
of Pharaoh strong, and he hearkened not unto
them; as the LORD had spoken unto Moses.

13. And the LORD said unto Moses, Rise up early
in the morning, and stand before Pharaoh, and
say unto him, Thus saith the LORD, the God of
the Hebrews, Let my people go, that they may
serve me. 14. For I will this time send all my
plagues upon thine heart, and upon thy servants,
and upon thy people; that thou mayest know
that there is none like me in all the earth. 15.
For now I had put forth my hand, and smitten
thee and thy people with pestilence, and thou
hadst been cut off from the earth: 16. but in

and your people with pestilence, till you were swept off the earth."

14. *this time.* *i.e.* at one time, and without delay.

plagues. Heb. *maggephah;* is not the word for the ten plagues, but means a fatal chastisement; cf. Num. XIV, 37.

upon thine heart. *i.e.* to touch thee and thine in person.

16 וְאוּלָם בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ בַּעֲבוּר הַרְאֹתְךָ אֶת־כֹּחִי
שביעי 17 וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ׃ עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי
18 לְבִלְתִּי שַׁלְּחָם׃ הִנְנִי מַמְטִיר כָּעֵת מָחָר בָּרָד כָּבֵד מְאֹד
אֲשֶׁר לֹא־הָיָה כָמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם הִוָּסְדָה וְעַד־
19 עָתָּה׃ וְעַתָּה שְׁלַח הָעֵז אֶת־מִקְנְךָ וְאֵת כָּל־אֲשֶׁר לְךָ
בַּשָּׂדֶה כָּל־הָאָדָם וְהַבְּהֵמָה אֲשֶׁר־יִמָּצֵא בַשָּׂדֶה וְלֹא יֵאָסֵף
כ הַבַּיְתָה וְיָרַד עֲלֵהֶם הַבָּרָד וָמֵתוּ׃ הַיָּרֵא אֶת־דְּבַר יְהוָה
מֵעַבְדֵי פַּרְעֹה הֵנִיס אֶת־עֲבָדָיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּים׃
21 וַאֲשֶׁר לֹא־שָׂם לִבּוֹ אֶל־דְּבַר יְהוָה וַיַּעֲזֹב אֶת־עֲבָדָיו וְאֶת־
מִקְנֵהוּ בַּשָּׂדֶה׃ פ
22 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַשָּׁמַיִם וִיהִי
בָרָד בְּכָל־אֶרֶץ מִצְרָיִם עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־
23 עֵשֶׂב הַשָּׂדֶה בְּאֶרֶץ מִצְרָיִם׃ וַיֵּט מֹשֶׁה אֶת־מַטֵּהוּ עַל־
הַשָּׁמַיִם וַיהוָה נָתַן קֹלֹת וּבָרָד וַתִּהֲלַךְ־אֵשׁ אָרְצָה וַיַּמְטֵר

16. *for to shew thee.* *i.e.* to make thee experience My power, which *might* have had the effect of softening Pharaoh's heart, and did in fact lead him more than once to give God the glory, *v.* 27 ; x, 16 (Driver).

17–35. The Seventh Plague : Hail

17. *exaltest thou thyself.* lit. " thou raisest thyself as an obstacle," against My people, and opposest their emancipation. Targum and Rashi translate : " thou treadest down (*i.e.* oppressest) My people."

18. *since the day it was founded.* *i.e.* since it was inhabited.

19. *hasten in.* Or, " bring in safety " (Kalisch) ; " gather in " (Onkelos) the cattle left from the murrain ; see note on *v.* 6.

they shall die. God's intention was that the produce only should be destroyed by the hail. He had compassion on man and beast, in order to save the sinners and deliver them from death (Nachmanides).

very deed for this cause have I made thee to
stand, for to shew thee my power, and that my
name may be declared throughout all the earth.* vii
17. As yet exaltest thou thyself against my people,
that thou wilt not let them go? 18. Behold,
to-morrow about this time I will cause it to rain
a very grievous hail, such as hath not been in
Egypt since the day it was founded even until
now. 19. Now therefore send, hasten in thy
cattle, and all that thou hast in the field; for
every man and beast which shall be found in the
field, and shall not be brought home, the hail
shall come down upon them, and they shall die.
20. He that feared the word of the LORD among
the servants of Pharaoh made his servants and
his cattle flee into the houses: 21. and he that
regarded not the word of the LORD left his servants
and his cattle in the field.

22 And the LORD said unto Moses, Stretch forth
thine hand toward heaven, that there may be
hail in all the land of Egypt, upon man, and
upon beast, and upon every herb of the field,
throughout the land of Egypt. 23. And Moses
stretched forth his rod toward heaven: and the
LORD sent thunder and hail, and fire ran down
unto the earth; and the LORD rained hail upon

20. *feared the word of the* LORD. This is the first indication that the warnings had a salutary effect upon the Egyptians.

22. *upon man, and upon beast.* Of those who disregarded the Divine warning; see the preceding verses.

23. *fire ran down unto the earth.* Probably lightning is implied. Luzzatto suggests thunderbolts.

24 יְהוָה בָּרָד עַל־אֶרֶץ מִצְרָיִם׃ וַיְהִי בָרָד וְאֵשׁ מִתְלַקַּחַת
בְּתוֹךְ הַבָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כָמֹהוּ בְּכָל־אֶרֶץ
כה מִצְרַיִם מֵאָז הָיְתָה לְגוֹי׃ וַיַּךְ הַבָּרָד בְּכָל־אֶרֶץ מִצְרַיִם
אֵת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב
26 הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שִׁבֵּר׃ רַק בְּאֶרֶץ
27 גֹּשֶׁן אֲשֶׁר־שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָּרָד׃ וַיִּשְׁלַח פַּרְעֹה
וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם חָטָאתִי הַפָּעַם יְהוָה
28 הַצַּדִּיק וַאֲנִי וְעַמִּי הָרְשָׁעִים׃ הַעְתִּירוּ אֶל־יְהוָה וְרַב מִהְיֹת
קֹלֹת אֱלֹהִים וּבָרָד וַאֲשַׁלְּחָה אֶתְכֶם וְלֹא תֹסִפוּן לַעֲמֹד׃
29 וַיֹּאמֶר אֵלָיו מֹשֶׁה כְּצֵאתִי אֶת־הָעִיר אֶפְרֹשׂ אֶת־כַּפַּי אֶל־
יְהוָה הַקֹּלוֹת יֶחְדָּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תֵּדַע
ל כִּי לַיהוָה הָאָרֶץ׃ וְאַתָּה וַעֲבָדֶיךָ יָדַעְתִּי כִּי טֶרֶם תִּירְאוּן
31 מִפְּנֵי יְהוָה אֱלֹהִים׃ וְהַפִּשְׁתָּה וְהַשְּׂעֹרָה נֻכָּתָה כִּי הַשְּׂעֹרָה

24. *fire mingled with the hail.* RV Margin gives, "And fire flashing continually amidst the hail." Perhaps forked or zigzag lightning is meant.

25. *every herb of the field.* lit. "all the grass of the field"; *all*, according to the Heb. usage meaning *a great part.*

26. *only in the land of Goshen.* See VIII, 22; IX, 4, 7.

27–33. Pharaoh craves a third time for the cessation of the Plague (see VIII, 8, 28)

27. *I have sinned this time.* Pharaoh this time confesses his fault as he had never done before. His penitence, however, as the sequel shows, is not very deep (Driver).

is righteous. *i.e.* is the one in the right.

I and my people are wicked. Are in the wrong. The king admits that the punishment was deserved.

29. *gone out of the city.* Which was full of idols (Midrash).

spread abroad my hands. *i.e.* in prayer; see Isa. I, 15.

that the earth is the LORD's. The imaginary sway of the idols was limited to a single land or part thereof. The God of the Hebrews is the living Ruler of the whole earth.

the land of Egypt. 24. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. 25. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 26. Only in the land of Goshen, where the children of Israel were, was there no hail. 27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. 28. Intreat the LORD; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the LORD'S. 30. But as for thee and thy servants, I know that ye will not yet fear the LORD God. 31. And the flax and the barley were smitten: for the barley was in the ear, and the flax was in bloom.

30. *ye will not yet fear.* *i.e.* you do not yet stand in awe of Him, so as to set Israel free.

31. *flax and the barley were smitten.* The time indicated by this verse and the one following is about the end of January or the beginning of February. Flax was much esteemed by the Egyptians, and Egypt was the great linen market of the ancient world. Barley took the place occupied by oats in Europe and America; it was used for making a coarse bread eaten by the poor.

32 אָבִיב וְהַפִּשְׁתָּה גִּבְעֹל׃ וְהַחִטָּה וְהַכֻּסֶּמֶת לֹא נֻכּוּ כִּי
מפטיר 33 אֲפִילֹת הֵנָּה׃ וַיֵּצֵא מֹשֶׁה מֵעִם פַּרְעֹה אֶת־הָעִיר וַיִּפְרֹשׂ
כַּפָּיו אֶל־יְהוָה וַיַּחְדְּלוּ הַקֹּלוֹת וְהַבָּרָד וּמָטָר לֹא־נִתַּךְ
34 אָרְצָה׃ וַיַּרְא פַּרְעֹה כִּי־חָדַל הַמָּטָר וְהַבָּרָד וְהַקֹּלֹת
לה וַיֹּסֶף לַחֲטֹא וַיַּכְבֵּד לִבּוֹ הוּא וַעֲבָדָיו׃ וַיֶּחֱזַק לֵב פַּרְעֹה
וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה׃

32. *wheat and the spelt.* Wheat was the most cultivated grain in Egypt. Spelt, see Isa. XXVIII, 25 and Ezek. IV, 9, is a kind of wild-wheat. Bread made from spelt has been found in Egyptian tombs.

for they were not grown up. "For they ripen late" (AJ); and, therefore, being then tender and flexible, they yielded to the stroke of the hail without any hurt.

33. *the rain was not poured upon the earth.* At the prayer of Moses, the lightning and the hail ceased.

34. *he sinned yet more.* Having acknowledged that God was righteous (*v.* 27), he continues to resist His commands. He now becomes a rebel. The ministers of state are associated with the king in the obstinate resistance to God.

35. *the heart of Pharaoh was strong.* Repeating his sin by again breaking his promise.

32. But the wheat and the spelt were not
smitten: for they were not grown up.* m 33. And
Moses went out of the city from Pharaoh, and
spread abroad his hands unto the LORD: and
the thunders and hail ceased, and the rain was
not poured upon the earth. 34. And when
Pharaoh saw that the rain and the hail and the
thunders were ceased, he sinned yet more, and
hardened his heart, he and his servants. 35. And
the heart of Pharaoh was strong, and he did
not let the children of Israel go; as the LORD
had spoken by Moses.

For the Lesson from the Prophets, Ezekiel XXVIII, 25–XXIX, 21, *see* The Haftorahs, p. 476.
For the Blessings before and after the Haftorah, see p. 454.

Note C

DOES EXODUS VI, 3 SUPPORT THE HIGHER CRITICAL THEORY?

This query, as well as the answer to it, may have little meaning and no interest to the general reader. In that case, he will be well advised to skip the next four pages. There is, however, a good number of laymen who are aware of the crucial significance that is attached to Exodus VI, 3 in modern Biblical study. For them it is of utmost importance that the question which forms the title of this Note be dealt with in a thoroughgoing way. Even the man who is not possessed of technical knowledge will then see how feeble, how insubstantial, is the Pillar on which so much of Bible Critical Theory rests.

I

Contrary to what we have seen to be the plain meaning of Exodus VI, 3, Bible Critics declare that, according to the author of this chapter, the Name Y H W H (Adonay) is here revealed for *the first time* to Moses. Therefore—they hold—all those chapters in Genesis and Exodus in which Adonay (or the LORD, in English) occurs, must have been written by another hand than Exodus VI, 3. They point to this verse as unanswerable proof of the alleged plurality of "sources" in the Pentateuch (see *Genesis*, p. 105–109); and Exodus VI, 3 is accordingly proclaimed in every learned and popular treatise on the Critical treatment of the Bible as *the* "clue" to the various sources of the Pentateuch.

The current Critical explanation of this verse, however, rests on a total misunderstanding of Hebrew idiom. When Scripture states that Israel, or the nations, or Pharaoh, "shall know that God is Adonay"—this does *not* mean that they shall be informed that His Name is Y H W H (Adonay), as the Critics would have it; but that they shall come to witness His power and comprehend those attributes of the Divine nature which that Name denotes. Thus, Jer. XVI, 21, "I will cause them to know my hand and my might, and they shall know that my name is Adonay." In Ezekiel the phrase, "They shall know that I am Adonay," occurs more than sixty times. Nowhere does it mean, They will know Him by the four letters of His Name. Every time it means, They will know Him by His acts and the fulfilment of His promises (see, e.g., the Haftorah of this Sedrah)

If a new Name indeed were here announced for the first time, Hebrew idiom would require the use of the verb הגיד, (cf. Gen. XXXII, 30; Judges XIII, 6); and the actual phrase would be ושמי ד׳ לא הגדתי להם. B. Jacob has shown that the revelation of a *new* name of God would have been announced somewhat in the following manner:

הנה לא ידעת עד כה את שמי וגם אל אברהם אל יצחק ואל יעקב לא נודעתי כי אם בשם אל שדי ושמי ד׳ לא הגדתי להם: ועתה הנני מודיעך כי לא אל שדי יקרא עוד שמי כי אם ד׳ יהיה שמי:

"Behold, thou hast not hitherto known my Name; and even unto Abraham, unto Isaac, and unto Jacob I was known only by my Name El Shaddai, but my Name Adonay I did not tell them. Now I make known unto thee that my Name shall no longer be called Shaddai, but Adonay shall my Name be."

As it is, the writer of VI, 3 could not possibly have meant what the Critics attempt to read into his words. Furthermore, the Critics themselves furnish a most awkward obstacle to their own theory. This is the "Redactor." Think of it. After supposedly combining the story of the Patriarchs from documents constantly using the name Adonay, he now introduces a statement that the Patriarchs had never heard of this Name! By such a statement, that Redactor would have stultified himself completely—if he had ever had any existence outside the imagination of modern Bible critics (W. H. Green).

One of these critics (Dr. J. Skinner) pleads that the Criticial analysis of Scripture is a chain which is a good deal stronger than its weakest link. Whatever this may mean, no one will pretend that a chain can be stronger than its *strongest* link. And its strongest link,—the alleged proof offered by Exodus VI, 3—consists not alone in disregarding the plain meaning of the text and attributing an absurdity to the Sacred Writer, but actually in sadly belittling the intelligence of the Critics' own creation, the "Redactor."

II

The so-called Analysis of Sources, with its series of non-existent authors and irresponsible "Redactors," is unsupported by any external evidence whatsoever. None of these imaginary sources has come down to us in its original form, or in any form for that matter. "The plurality of

sources," complains Naville, "is *assumed* by the Critics as an indisputable fact. Unity of authorship is ruled out by them from the very first. They must at all costs discover diverse authors, in explanation of a perfectly simple narrative which unfolds itself in the most natural manner. It matters little that the text itself is altogether out of harmony with the conception of the Critics. The text must adjust itself to these conceptions. If it does not, what does it matter: *it* is at fault. They correct the text; with the result that it agrees with their theory." Moreover, all this wanton tampering with the text leads nowhere. The varying use of the Divine Names does not indicate a difference of authorship, but is due to the different meanings of the Names, the choice of which is carefully considered in each case (see *Genesis*, p. 17, 107). Differences of style and treatment are called forth by differences in the nature of the subjects treated; *e.g.* in Exodus, the story of the Deliverance from Egypt demands a strong, energetic narrative; while the account of the building of the Tabernacle calls for technical details. All suggestions of reduplications and contradictions are merely due to an insufficient insight into the spirit and intention of Scripture on the part of the Higher Critics.

Instead of the misleading term "Higher Criticism," its followers now prefer to speak of their school as that of Historical Criticism. This, however, is even more misleading: for *nothing is more characteristic of the Higher Critic than the way he refuses to revise his views, in the face of historical discovery which disproves those views.* One example will suffice. The Critical theory starts from the assumption that, before the days of Solomon, the Hebrews lived in a state of savagery. Thus, it was one of the "finalities of scholarship" that the art of writing was unknown in ancient Israel. As recently as 1892, an eminent exponent of that theory asserted deliberately, "The time, of which the pre-Mosaic narratives treat, is a sufficient proof of their legendary character. It was a time prior to all knowledge of writing." Others said the same thing of the Mosaic age. Whereas to-day, Professor Sellin—a leading exegete, excavator and historian—says: "That the question should ever have been raised whether Moses could have known how to write, appears to us now absurd. Every petty Canaanitish 'king' of a city-state had his scribe, who conducted his correspondence and kept the necessary lists." But though the main assumption on which the Critical

speculations are based has been proved false, the Higher Critics remained as imperturbable as ever. An unimpeachable witness like Prof. Kittel, the eminent historian, recently wrote: "The facts themselves had rendered a large portion of Wellhausen's hypothesis untenable. One would have thought that Wellhausen would have taken note of this new knowledge. But he never retracted or modified any of his theories; and his followers continued writing and building on his hypothesis, as if nothing had happened." Wellhausen's devotees to-day still continue writing, as if nothing had happened; and his speculations are still proclaimed as truths which it is heresy to question, by the popularizers, hacks and journeymen of theological literature, especially in English-speaking countries.

The leaders, however, are not as confident as they used to be in regard to the criterion of the Divine Names for the supposed separateness of the "sources." Jewish and Christian scholars like Hoffmann and Wiener, Dahse and Eerdmans, W. H. Green and Naville have not laboured in vain; and the Critical structure begun in 1753, and completed with so much jubilation by Wellhausen, his forerunners and his disciples, is crumbling before our very eyes. Dr. B. Jacob recalls the fact that even as late as 1910, a Liberal-Jewish Critic had such an absolute faith in the Critical division of the Pentateuch according to the well known symbols J, E, P, D, R, etc., that he permitted himself to declare: "If one is to doubt the truth of the Critical analysis, one might just as well doubt the truth of Newton's law of gravitation!" In a statement of this nature, one sees mirrored the dogmatism of the entire school of Bible Criticism. Little did they dream of the Einsteins that were to arise, who, in the field of Physics would restate the law of gravitation according to new categories of thought; and, in the field of Bible study, shatter the foundations of the Wellhausen hypothesis, and definitely declare its assumptions to be both unscientific and obsolete.

Cap. X. י

15 טו פ פ פ

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הִכְבַּדְתִּי
אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו לְמַעַן שִׁתִי אֹתֹתַי אֵלֶּה בְּקִרְבּוֹ׃
2 וּלְמַעַן תְּסַפֵּר בְּאָזְנֵי בִנְךָ וּבֶן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלַּלְתִּי
בְּמִצְרַיִם וְאֶת־אֹתֹתַי אֲשֶׁר־שַׂמְתִּי בָם וִידַעְתֶּם כִּי־אֲנִי
3 יְהוָה׃ וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו כֹּה־
אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים עַד־מָתַי מֵאַנְתָּ לֵעָנֹת מִפָּנָי
4 שַׁלַּח עַמִּי וְיַעַבְדֻנִי׃ כִּי אִם־מָאֵן אַתָּה לְשַׁלֵּחַ אֶת־עַמִּי
ה הִנְנִי מֵבִיא מָחָר אַרְבֶּה בִּגְבֻלֶךָ׃ וְכִסָּה אֶת־עֵין הָאָרֶץ

III. BO

(Chapters X–XIII, 16)

Chapter X, 1–20. The Eighth Plague : Locusts

1. *go in unto Pharaoh.* And caution him (Rashi).
made his heart heavy. See note on iv, 21.

2. *that thou.* *i.e.* Moses, as the representative of the Israelites.

mayest tell. "This phrase is appropriate in regard to the plague of locusts, which constantly recurs in those lands ; and men on such occasions would compare their visitation with preceding ones, and thus be reminded of the unparalleled visitation in the days of Moses" (Bechor Shor).

I have wrought upon Egypt. This rendering (Onkelos, Rashbam, Luther, Mendelssohn, Strack), is borne out by the parallelism in the next clause, "my signs which I have done among them." The Heb. verb is uncommon. It implies an action which brings shame and disgrace upon its objects, making them, so to speak, playthings of Divine power.

III. BO

CHAPTER X

10 1. And the LORD said unto Moses, Go in unto Pharaoh: for I have made his heart heavy, and the heart of his servants, that I might shew these my signs in the midst of them: 2. and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am the LORD.
3. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith the LORD, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. 4. Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border: 5. and they

that ye may know that I am the LORD. See notes on VI, 3–7. The object of the plagues is the education of men in the knowledge of God. Ps. LXXVIII and CV are instances of the instruction of later generations in the meaning of the wonders wrought by God for the Israelites of old.

3. *refuse to humble thyself.* This was now the real cause of Pharaoh's sin after all these plagues—refusal to humble himself before God. And Pharaoh would not really humble himself, until he made God's will his own, and fulfilled his oft-given promise to permit the Israelites to leave Egypt. His heart was hardened, but his will was still free, and he could repent if he chose.

4. *to-morrow.* Again another opportunity is given to the king to submit himself to the Divine command.

וְלֹא יוּכַל לִרְאֹת אֶת־הָאָרֶץ וְאָכַל ׀ אֶת־יֶתֶר הַפְּלֵטָה
הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמֵחַ לָכֶם
6 מִן־הַשָּׂדֶה׃ וּמָלְאוּ בָתֶּיךָ וּבָתֵּי כָל־עֲבָדֶיךָ וּבָתֵּי כָל־
מִצְרַיִם אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ מִיּוֹם
הֱיוֹתָם עַל־הָאֲדָמָה עַד הַיּוֹם הַזֶּה וַיִּפֶן וַיֵּצֵא מֵעִם פַּרְעֹה׃
7 וַיֹּאמְרוּ עַבְדֵי פַרְעֹה אֵלָיו עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ
שַׁלַּח אֶת־הָאֲנָשִׁים וְיַעַבְדוּ אֶת־יְהוָה אֱלֹהֵיהֶם הֲטֶרֶם תֵּדַע
8 כִּי אָבְדָה מִצְרָיִם׃ וַיּוּשַׁב אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־
פַּרְעֹה וַיֹּאמֶר אֲלֵהֶם לְכוּ עִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִי וָמִי

5. *they shall cover the face of the earth.* This is literally true of locusts. Lord Bryce thus describes a swarm of locusts :

> " It is a strange sight, beautiful if you can forget the destruction it brings with it. The whole air, to twelve or even eighteen feet above the ground, is filled with the insects, reddish-brown in body, with bright, gauzy wings. When the sun's rays catch them, it is like the seas sparkling with light. When you see them against a cloud, they are like the dense flakes of a driving snowstorm. You feel as if you had never before realised immensity in number. Vast crowds of men gathered at a festival, countless tree-tops rising along the slope of a forest-ridge, the chimneys of London houses from the top of St. Paul's—all are as nothing to the myriads of insects that blot out the sun above, and cover the ground beneath, and fill the air whichever way one looks. The breeze carries them swiftly past, but they come on in fresh clouds, a host of which there is no end, each of them a harmless creature which you can catch and crush in your hand, but appalling in their power of collective devastation."

and they shall eat the residue. Their voracity is incredible. Not only the leaves, but the branches and even the wood are attacked and devoured. The residue here refers to the wheat and the spelt (IX, 32), which escaped the havoc wrought by the hail (Malbim).

shall cover the face of the earth, that one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:
6. and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from Pharaoh.
7. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?
8. And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go?

6. *thy houses shall be filled.* If part of a swarm alights on a house, the locusts enter its innermost recesses, and fill every corner.

since the day. Cf. IX, 24.

and he turned. *i.e.* Moses, and Aaron followed; see *v.* 3.

7–11. For the first time the servants intervene before the plague is inflicted, showing at once their belief in Moses' threat and their dread of the affliction. They suggest that Pharaoh should come to terms with Moses, who demands that the entire people must go to worship God.

7. *Pharaoh's servants.* Their hearts were not so hard as their master's; see VIII, 19, and IX, 20.

this man. *i.e.* Moses.

a snare. fig. for any cause of destruction.

destroyed. *i.e.* ruined through all the plagues.

8. *but who are they that shall go.* lit. "who and who are those who are going?" *i.e.* who exactly is to go?

9 הַהֹלְכִים׃ וַיֹּאמֶר מֹשֶׁה בִּנְעָרֵינוּ וּבִזְקֵנֵינוּ נֵלֵךְ בְּבָנֵינוּ
י וּבִבְנוֹתֵנוּ בְּצֹאנֵנוּ וּבִבְקָרֵנוּ נֵלֵךְ כִּי חַג־יְהוָה לָנוּ׃ וַיֹּאמֶר
אֲלֵהֶם יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם וְאֶת־
11 טַפְּכֶם רְאוּ כִּי רָעָה נֶגֶד פְּנֵיכֶם׃ לֹא כֵן לְכוּ נָא הַגְּבָרִים
וְעִבְדוּ אֶת־יְהוָה כִּי אֹתָהּ אַתֶּם מְבַקְשִׁים וַיְגָרֶשׁ אֹתָם מֵאֵת
שני 12 פְּנֵי פַרְעֹה׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־אֶרֶץ
מִצְרַיִם בָּאַרְבֶּה וְיַעַל עַל־אֶרֶץ מִצְרָיִם וְיֹאכַל אֶת־כָּל־
13 עֵשֶׂב הָאָרֶץ אֵת כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד׃ וַיֵּט מֹשֶׁה אֶת־
מַטֵּהוּ עַל־אֶרֶץ מִצְרַיִם וַיהוָה נִהַג רוּחַ־קָדִים בָּאָרֶץ כָּל־
הַיּוֹם הַהוּא וְכָל־הַלָּיְלָה הַבֹּקֶר הָיָה וְרוּחַ הַקָּדִים נָשָׂא
14 אֶת־הָאַרְבֶּה׃ וַיַּעַל הָאַרְבֶּה עַל כָּל־אֶרֶץ מִצְרַיִם וַיָּנַח בְּכֹל

9. *we will go with our young.* There was nothing extraordinary in Moses' demand, as great festivals in Egypt were kept by the whole population.

10. *so be the* LORD *with you.* Pharaoh replies ironically, "May God be with you as assuredly as I will let you go."

evil is before you. Or, "evil is what ye purpose"; lit. "evil is before your face." The evil intention which you harbour, to leave Egypt for good with all your belongings, is standing plainly before your face; it is evident to all (Bechor Shor).

11. *not so.* As ye have said, to take your little ones with you (Rashi).

go now ye that are men. This policy of Pharaoh has more than once been imitated by Israel's oppressors. After the expulsion from Spain, 80,000 Jews took refuge in Portugal, "relying on the promise of the king. Spanish priests lashed the Portuguese into fury, and the king was persuaded to issue an edict which threw even that of Isabella into the shade. All the adult Jews were banished from Portugal; but first of all their children below the age of fourteen were taken from them to be educated as Christians. Then, indeed, the serene fortitude with which

9. And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the
LORD. 10. And he said unto them, So be the LORD with you, as I will let you go, and your little ones: look to it; for evil is before you.
11. Not so: go now ye that are men, and serve the LORD; for that is what ye desire. And they were driven out from Pharaoh's presence.* ii

12. And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that
the hail hath left. 13. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts.
14. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt;

the exiled people had borne so many and such grievous calamities gave way, and was replaced by the wildest paroxysms of despair" (Lecky). And in our own day, the Soviet rulers extend considerable religious freedom *to adults*; religious instruction *to children*, however, is rigorously suppressed.

for that is what ye desire. This is what you asked for hitherto, to hold a sacrificial feast unto God; and for this men alone suffice. Moses, however, demanded from the first "Let my people go"—the entire people, and not the men only.

14. *the borders.* *i.e.* the territory.

גְּבוּל מִצְרָיִם כָּבֵד מְאֹד לְפָנָיו לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ
טו וְאַחֲרָיו לֹא יִהְיֶה־כֵּן׃ וַיְכַס אֶת־עֵין כָּל־הָאָרֶץ וַתֶּחְשַׁךְ
הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ וְאֵת כָּל־פְּרִי הָעֵץ אֲשֶׁר
הוֹתִיר הַבָּרָד וְלֹא־נוֹתַר כָּל־יֶרֶק בָּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה
16 בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיְמַהֵר פַּרְעֹה לִקְרֹא לְמֹשֶׁה וּלְאַהֲרֹן
17 וַיֹּאמֶר חָטָאתִי לַיהוָה אֱלֹהֵיכֶם וְלָכֶם׃ וְעַתָּה שָׂא נָא חַטָּאתִי
אַךְ הַפַּעַם וְהַעְתִּירוּ לַיהוָה אֱלֹהֵיכֶם וְיָסֵר מֵעָלַי רַק אֶת־
18 19 הַמָּוֶת הַזֶּה׃ וַיֵּצֵא מֵעִם פַּרְעֹה וַיֶּעְתַּר אֶל־יְהוָה׃ וַיַּהֲפֹךְ
יְהוָה רוּחַ־יָם חָזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקָעֵהוּ יָמָּה
כ סוּף לֹא נִשְׁאַר אַרְבֶּה אֶחָד בְּכֹל גְּבוּל מִצְרָיִם׃ וַיְחַזֵּק יְהוָה
אֶת־לֵב פַּרְעֹה וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל׃ פ

very grievous were they. See VIII, 20. The reference here is to the tremendous quantities of the locusts.

there were no such locusts as they. In Egypt.

neither after them shall be such. In Egypt. The last two phrases are to be taken as proverbial, hyperbolical expressions (Luzzatto); cf. II Kings XVIII, 5 and XXIII, 25. See also IX, 24.

15. *the land was darkened.* The expression is exact and graphic. Afar off the locusts appear like a heavy cloud hanging over the land. As they approach, they darken the atmosphere overhead and completely hide the sun.

not any green thing. Where such a swarm appears, they eat the land bare and everything green vanishes from the fields.

16. *and against you.* See IX, 27. Here the king confesses his double sin against God and against Israel.

17. *this death.* *i.e.* this pestilence, destructive of all food and sustenance.

19. *drove them into the Red Sea.* A swarm of locusts floats upon an easy breeze, but is beaten down by a storm; and if it touches water it perishes. Pliny also speaks of

very grievous were they; before them there were no such locusts as they, neither after them shall be such. 15. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt. 16. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. 17. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. 18. And he went out from Pharaoh, and intreated the LORD. 19. And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. 20. But the LORD made Pharaoh's heart strong, and he did not let the children of Israel go.

swarms of locusts carried away by the wind and cast into the sea. See Joel II, 20.

Red Sea. lit. "the sea of reeds." It may also originally have been the name of the fresh-water lake lying immediately to the North of the Red Sea. The name, Red Sea (Septuagint), has been variously derived from the corals within its waters, the colour of the mountains bordering its coasts, or the glow of the sky reflected on it.

20. After the removal of the plague, Pharaoh once again breaks faith.

21 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־הַשָּׁמַיִם וִיהִי חֹשֶׁךְ עַל־
22 אֶרֶץ מִצְרָיִם וְיָמֵשׁ חֹשֶׁךְ׃ וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמָיִם
23 וַיְהִי חֹשֶׁךְ־אֲפֵלָה בְּכָל־אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים׃ לֹא־רָאוּ
אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים וּלְכָל־
ש׳ 24 בְּנֵי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבֹתָם׃ וַיִּקְרָא פַרְעֹה אֶל־מֹשֶׁה
וַיֹּאמֶר לְכוּ עִבְדוּ אֶת־יְהוָה רַק צֹאנְכֶם וּבְקַרְכֶם יֻצָּג גַּם־

21–23, Ninth Plague: Darkness

21. *darkness over the land of Egypt.* "Like the third and sixth plagues, it is inflicted unannounced; and the parleying, the driving of a bargain and then breaking it, by which the eighth was attended, is quite enough to account for this" (Chadwick).

This plague would especially affect the spirits of the Egyptians, whose chief object of worship was Ra, the sun-God. Merenphtah is depicted in a sculptured effigy with the inscription, "He adores the sun."

darkness which may be felt. Explained as an aggravation of the *khamsin*, or "wind of the desert," which is not uncommon in Egypt, and is accompanied by weird darkness, beyond that of our worst fogs (Rawlinson). The following verses are from the wonderful description of the plague of Darkness in Wisdom of Solomon XVII.

"No force of fire prevailed to give them light, neither were the bright flames of the stars strong enough to illumine that gloomy night;

For wickedness, condemned by a witness within, is a coward thing; and being pressed hard by conscience, always forecasteth the worst lot;

Whether there were a whistling wind, or a melodious noise of birds among the spreading branches, or a measured fall of water running violently:

All these things paralysed them with terror; but for thy saints there was great light."

23. *they saw not one another.* lit. "man did not see his brother."

neither rose any from his place. Too terrified to move.

had light in their dwellings. *i.e.* in the land of Goshen.

21. And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. 22. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; 23. they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.* iii

24. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and

Prof. Mahler identifies the ninth plague with the solar eclipse of March 13, 1335 B.C.E. which darkened Egypt proper but did not extend *as a total eclipse* to Goshen; hence, "all the children of Israel had light in their habitations." (Thus, the eclipse of the sun on January 24, 1925, was not visible in the lower half of New York City—96th Street marking the southern limit of the path of totality.) Tradition states that the darkness took place of the first of Nisan, which then fell on a Thursday. If Mahler's identification is correct, we would know the exact date—Thursday, March 27, 1335 B.C.E.—of the Exodus. Prof. Mahler, furthermore, takes the words, "three days" at the end of *v.* 22, and joins them to *v.* 23; thus, "Three days they saw not one another, neither rose any from his place three days." Accordingly, the eclipse was on one day only, but its terrifying effects—the blank, utter paralysis of dread—lasted three days. Greek writers have left us graphic descriptions of the effects of eclipses, "when sore fear comes upon men." Herodotus tells us that a total eclipse of the sun in 585 B.C.E., during a battle between the Lydians and Medes, so terrified the combatants that they ceased fighting and concluded peace. When the spectators are "natives," a total eclipse of the sun is the occasion of remarkable scenes in which alarm and despair and anger are intermingled.

24. *called unto Moses.* After the darkness had passed away.

כה טַפְּכֶם יֵלֵךְ עִמָּכֶם׃ וַיֹּאמֶר מֹשֶׁה גַּם־אַתָּה תִּתֵּן בְּיָדֵנוּ זְבָחִים
26 וְעֹלֹת וְעָשִׂינוּ לַיהוָה אֱלֹהֵינוּ׃ וְגַם־מִקְנֵנוּ יֵלֵךְ עִמָּנוּ לֹא
תִשָּׁאֵר פַּרְסָה כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד אֶת־יְהוָה אֱלֹהֵינוּ
27 וַאֲנַחְנוּ לֹא־נֵדַע מַה־נַּעֲבֹד אֶת־יְהוָה עַד־בֹּאֵנוּ שָׁמָּה׃ וַיְחַזֵּק
28 יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא אָבָה לְשַׁלְּחָם׃ וַיֹּאמֶר־לוֹ פַרְעֹה
לֵךְ מֵעָלָי הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת פָּנַי כִּי בְּיוֹם
29 רְאֹתְךָ פָנַי תָּמוּת׃ וַיֹּאמֶר מֹשֶׁה כֵּן דִּבַּרְתָּ לֹא־אֹסִף עוֹד
רְאוֹת פָּנֶיךָ׃ פ

CAP. XI. יא

יא
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עוֹד נֶגַע אֶחָד אָבִיא עַל־פַּרְעֹה
וְעַל־מִצְרַיִם אַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם מִזֶּה כְּשַׁלְּחוֹ כָּלָה

v. 29. פתח באתנח

your little ones also. Pharaoh offers a greater concession than before, a step further on the way to complete capitulation. The entire people may now go. Their cattle, however, he desires them to leave behind as a security for their return. Moses refuses to listen to compromise.

25. *sacrifices.* Part of which was consumed on the altar, and part eaten by the worshippers.

burnt offerings. Were wholly burnt on the altar.

26. *not an hoof be left behind.* Moses emphasises his intention of not bringing Israel back to Egypt.

with what we must serve the LORD. We do not know what kind of animals are to be used for the sacrifice, neither do we know how many (Ibn Ezra).

28. *see my face no more.* Seek no more admittance to my presence; cf. II Sam. XIV, 24, 28; II Kings XXV, 19. When they once more met, it was the king that changed his purpose; and on *his* face, not on that of Moses, was the pallor of impending death. In his negotiations with Pharaoh, Moses was ever ready to intercede; he never "reviles the ruler," nor transgresses the limits of courtesy towards the king; yet he never falters nor compromises. Throughout, the dignified bearing is with Moses, the meanness and shame with Pharaoh who begins by insulting him,

your herds be stayed: let your little ones also go with you. 25. And Moses said, Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 27. But the LORD made Pharaoh's heart strong, and he would not let them go. 28. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. 29. And Moses said, Thou hast spoken well; I will see thy face again no more.

CHAPTER XI

11 1. And the LORD said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust

goes on to impose on him, and ends by an ignominious surrender, to be followed by treachery and abject defeat on the shores of the Red Sea (Chadwick).

29. *spoken well.* Further interviews would be useless.

I will see thy face again no more. But before Moses leaves the king's presence, he announces to him the tenth plague (XI, 4), and then leaves him for the last time (XI, 8).

CHAPTER XI. THE WARNING OF THE LAST PLAGUE

1. *the* LORD *said.* Or, "had said" (Ibn Ezra). The tense is pluperfect and *v.* 1–3 are parenthetical, having been communicated to Moses on a previous occasion,

2 גָּרֵשׁ יְגָרֵשׁ אֶתְכֶם מִזֶּה׃ דַּבֶּר־נָא בְּאָזְנֵי הָעָם וְיִשְׁאֲלוּ
אִישׁ ׀ מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רְעוּתָהּ כְּלֵי־כֶסֶף וּכְלֵי
3 זָהָב׃ וַיִּתֵּן יְהוָה אֶת־חֵן הָעָם בְּעֵינֵי מִצְרָיִם גַּם ׀ הָאִישׁ
מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם בְּעֵינֵי עַבְדֵי־פַרְעֹה וּבְעֵינֵי
ביעי 4 הָעָם׃ ס וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה כַּחֲצֹת הַלַּיְלָה אֲנִי
ה יוֹצֵא בְּתוֹךְ מִצְרָיִם׃ וּמֵת כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם
מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר
6 אַחַר הָרֵחָיִם וְכֹל בְּכוֹר בְּהֵמָה׃ וְהָיְתָה צְעָקָה גְדֹלָה
בְּכָל־אֶרֶץ מִצְרָיִם אֲשֶׁר כָּמֹהוּ לֹא נִהְיָתָה וְכָמֹהוּ לֹא
7 תֹסִף׃ וּלְכֹל ׀ בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ־כֶּלֶב לְשֹׁנוֹ לְמֵאִישׁ

v. 6. ב׳ סבירין כמהו בענין

thrust you out hence altogether. Moses thus learns that the last plague would be followed by an immediate departure; and this gave him time to devise measures of preparing the Israelites for the journey.

2. *let them ask.* They were, however, to leave Egypt where they had lived for so many centuries without any bitter memories of the Egyptian people. See note on III, 21.

3. *gave the people favour.* And, therefore, the Egyptians were most generous and friendly in the way they parted with the Israelites; see the explanation of Deut. XV, 14 in note on III, 21.

was very great. *i.e.* had gained a great reputation, because of the visitations; and, especially, by the care he had taken to warn them, and, so far as was possible, to save them from suffering. This conduct elicited their kindliest feelings towards the people of Moses.

4. *Moses said.* To Pharaoh, in answer to his ultimatum, x, 28.

will I go out. Onkelos renders, "I will reveal Myself."

5. *that sitteth upon his throne.* This phrase refers to Pharaoh, and not to the eldest son.

you out hence altogether. 2. Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.* iv

4. And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 5. and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle. 6. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. 7. But against any of the children of Israel shall not a dog move his tongue,

firstborn of the maidservant. The meanest person in the kingdom is contrasted with the noblest. Grinding the corn, the lowest drudgery, was the work of women, slaves and captives. The hand-mill is still in daily use in practically every Eastern or East European village.

firstborn of cattle. The plague of the cattle described in IX, 6 was limited to the "cattle which are in the field." The Heb. words for cattle in IX, 6 is *mikneh,* whereas here the word *behemah* is used. The Egyptians paid Divine honours to various animals; and the firstborn of all these beasts were to be doomed.

6. *a great cry.* The freedom with which Orientals give vent to their emotions is well known. Stuart Poole reports that during the great plague of cholera in 1848, he heard the cries of the women in Cairo two miles off.

7. *shall not a dog move his tongue.* Not so much as a

וְעַד־בְּהֵמָה לְמַעַן תֵּדְעוּן אֲשֶׁר יַפְלֶה יְהוָה בֵּין מִצְרַיִם
8 וּבֵין יִשְׂרָאֵל׃ וְיָרְדוּ כָל־עֲבָדֶיךָ אֵלֶּה אֵלַי וְהִשְׁתַּחֲווּ־לִי
לֵאמֹר צֵא אַתָּה וְכָל־הָעָם אֲשֶׁר־בְּרַגְלֶיךָ וְאַחֲרֵי־כֵן אֵצֵא
9 וַיֵּצֵא מֵעִם־פַּרְעֹה בָּחֳרִי־אָף׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
לֹא־יִשְׁמַע אֲלֵיכֶם פַּרְעֹה לְמַעַן רְבוֹת מוֹפְתַי בְּאֶרֶץ
י מִצְרָיִם׃ וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת־כָּל־הַמֹּפְתִים הָאֵלֶּה
לִפְנֵי פַרְעֹה וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא־שִׁלַּח אֶת־
בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃ ס

Cap. XII. יב

יב
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר׃
2 הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי

dog shall bark at them—a proverbial expression indicating safety and peace.

8. *shall come down.* From the Palace. Moses had been told not to see the king again (x, 28). He will not, therefore, be sent for; but the courtiers will be sent in haste to Moses to grant all that he had demanded.

in hot anger. Because of the words, "see my face no more" that the king had addressed to him (x, 28).

9. *and the* Lord *said.* All that had hitherto happened to Pharaoh, as well as the effect of the miracles upon him, is here briefly restated. This summary marks the close of one principal division of the Book of Exodus.

Chapter XII

THE INSTITUTION OF THE PASSOVER

The deliverance from Egypt is to be not only from physical but also from spiritual slavery. Israel is to be freed from all heathen influences and consecrated to the service of God. These commandments concerning the Passover open the religious legislation of the Torah. The occasion when they were given, and the manner in which they were enjoined, emphasise the basic importance of that Festival in the life

against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger.

9. And the LORD said unto Moses, Pharaoh will not hearken unto you: that my wonders may be multiplied in the land of Egypt. 10. And Moses and Aaron did all these wonders before Pharaoh: and the LORD made Pharaoh's heart strong, and he did not let the children of Israel go out of his land.

CHAPTER XII

12 1. And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2. This month shall be unto you the beginning of months: it shall

and history of Israel. "The Exodus from Egypt is not only one of the greatest events and epochs in the history of the Jews, but one of the greatest events and epochs in the history of the world. To that successful escape, Europe, America and Australia are as much indebted as the Jews themselves. And the men of Europe, the men of America, and the men of Australia might join with us Jews in celebrating that feast of the Passover" (C. G. Montefiore).

2. *this month.* The month of "Abib," or Nisan, in which the deliverance was about to take place.

the beginning of months. "The first month of your Freedom shall be made the first in reckoning the months, so that you reckon your time from the hour of Freedom. In this way will ye remember the hour of Freedom, and also My

3 הַשָּׁנָה׃ דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשֹׂר לַחֹדֶשׁ
4 הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָבֹת שֶׂה לַבָּיִת׃ וְאִם־
יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׂה וְלָקַח הוּא וּשְׁכֵנוֹ הַקָּרֹב אֶל־

beneficent dealings with you and you will be heedful to fear, love and serve Me" (Bechor Shor). The redemption from Egypt is to be both in deed and in word "epoch-making." The Exodus was to mark the beginning of a new era; and not only the years in the national history were to be counted from it (see XVI, 1; XIX, 1; Num. I, 1; I Kings VI, 1), but also the months of each year were to be counted from the first month of Israel's Freedom. Israel is now given a new Calendar, thus making the break with Egypt complete.

The ordinary Jewish year consists of twelve lunar months of a little more than $29\frac{1}{2}$ days each, with every new moon (Rosh Chodesh) a minor festival. As, on the one hand, twelve lunar months total only a little more than $354\frac{1}{3}$ days, eleven days less than the solar year which consists, roughly, of $365\frac{1}{4}$ days; and, on the other hand, the Festivals had to be celebrated in their seasons according to the solar year—Passover in spring, Pentecost in summer, and Tabernacles in autumn—it was essential to harmonise the lunar and solar years. This was done by the "intercalation," or introduction, of an extra month Adar, which made that year a leap year. There are seven such leap years, of thirteen months each, in every cycle of nineteen years. But years, whether ordinary years or leap years, have not a uniform duration in the Jewish reckoning. According as the months of Kislev and Cheshvan have 29 or 30 days, ordinary years vary between 353, 354 and 355 days, and leap years between 383, 384 and 385 days. By these means the mathematical exactness of the Jewish Calendar was secured. A renowned non-Jewish scholar declared, "There is nothing more perfect than the calculation of the Jewish year" (Scaliger).

unto you. Heb. לכם. The Rabbis emphasize this word, and deduce from it that the exact fixation of the Festivals is in the hands of Israel and his ancient religious guides. In

be the first month of the year to you. 3. Speak
ye unto all the congregation of Israel, saying,
In the tenth day of this month they shall take
to them every man a lamb, according to their
fathers' houses, a lamb for an household: 4. and
if the household be too little for a lamb, then
shall he and his neighbour next unto his house
take one according to the number of the souls;

Biblical and early Talmudic times, the Sanhedrin fixed the new moons by actual observation, and the dates were announced by messengers from Jerusalem to surrounding countries. Later, the dates were determined by astronomical calculation. Religious considerations decided which year was to be a leap year, and when the months of Kislev and Chesvan were to be "long" (having 30 days) or "short" (29 days). Furthermore, Rosh Hashanah could never be a Sunday, Wednesday or Friday (לא אד״ו ראש השנה), which rule secured, among other things, that the Day of Atonement did not either immediately precede or immediately follow the Sabbath.

3. *unto all the congregation of Israel.* Hitherto Moses and Aaron had been God's ambassadors to Pharaoh; they now become God's ambassadors to Israel. The "congregation of Israel," *adath Yisrael*, is the term for the community as a religious entity.

in the tenth day of this month. Only on this occasion was the paschal lamb to be chosen on the tenth of the month.

according to their fathers' houses. A "father's house" is here synonymous with *mishpachah*, a family. The Passover is to be the specific *family* festival of Israel. And it is noteworthy that the first ordinance of the Jewish religion was a domestic service. A nation is strong so far as it cherishes the domestic sanctities.

4. *if the household be too little for a lamb. i.e.* too few to consume it at a sitting. "If, however, the men of the house are less than ten" (Jerusalem Targum). Had a family of two or three been compelled to take a lamb, a considerable quantity would have been wasted; see *v.* 10.

souls. Persons.

בֵּיתוֹ בְּמִכְסַת נְפָשֹׁת אִישׁ לְפִי אָכְלוֹ תָּכֹסּוּ עַל־הַשֶּׂה׃
ה שֶׂה תָמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים וּמִן
6 הָעִזִּים תִּקָּחוּ׃ וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר
יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כֹּל קְהַל עֲדַת־יִשְׂרָאֵל בֵּין
7 הָעַרְבָּיִם׃ וְלָקְחוּ מִן־הַדָּם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזֹת וְעַל־
8 הַמַּשְׁקוֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם׃ וְאָכְלוּ
אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים
9 יֹאכְלֻהוּ׃ אַל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבֻשָּׁל בַּמָּיִם כִּי
י אִם־צְלִי־אֵשׁ רֹאשׁוֹ עַל־כְּרָעָיו וְעַל־קִרְבּוֹ׃ וְלֹא־תוֹתִירוּ

v. 7. ב׳ טעמים

according to every man's eating. Small children and the very aged who cannot eat even the small obligatory quantity (כזית) were not to be reckoned among the number.

5. *without blemish.* Faultless, like all animals for sacrifice; Lev. XXII, 19, 21.

male. As in the case of a burnt-offering; Lev. I, 3, 10.

of the first year. lit. "the son of a year." The Rabbis take this to mean, within the first year of its birth; Lev. IX, 3. "This tender age, the type of innocence, made it peculiarly adapted for a sacrifice of the Covenant to be concluded between God and Israel as a nation" (Kalisch).

6. *at even.* Better, *towards even* (M. Friedlander); lit. "between the two evenings." According to the Talmud the "first evening" is the time in the afternoon when the heat of the sun begins to decrease, about 3 o'clock; and the "second evening" commences with sunset. Josephus relates that the Passover sacrifice "was offered from the ninth to the eleventh hour," *i.e.* between 3 and 5 p.m.

7. *lintel.* The beam across the top of the doorway; or, possibly the latticed window which was commonly placed over a doorway in an Egyptian house (Rawlinson).

8. *the flesh.* Of the paschal lamb.

in that night. Following the fourteenth day of Nisan.

roast with fire. Because of the haste when they would leave Egypt.

according to every man's eating ye shall make
your count for the lamb. 5. Your lamb shall be
without blemish, a male of the first year: ye
shall take it from the sheep, or from the goats:
6. and ye shall keep it up until the fourteenth day
of the same month: and the whole assembly of
the congregation of Israel shall kill it at even.
7. And they shall take of the blood, and put it
on the two side posts and on the lintel, upon
the houses wherein they shall eat it. 8. And they
shall eat the flesh in that night, roast with fire,
and unleavened bread; with bitter herbs they
shall eat it. 9. Eat not of it raw, nor sodden at
all with water, but roast with fire; its head with
its legs and with the inwards thereof. 10. And ye

unleavened bread. "Because they could prepare it hastily" (Maimonides); symbolic of the haste with which the Israelites left Egypt when there was no time for their dough to leaven. In Deut. XVI, 3, the "unleavened bread" (Heb. *matzoth*, plural of *matzah*) is called the "bread of affliction."

bitter herbs. Heb. *merorim*, plural of *maror*. To symbolise the bitterness of the Egyptian bondage; I, 14.

9. *eat not of it raw.* As was the custom of many heathen peoples at their sacrifices.

nor sodden at all with water. The lamb was not to be boiled, because this would make the dismemberment of the animal indispensable.

with water. This addition is necessary, as without it the verb בשל means "to roast." The expression ובשלת in Deut. XVI, 7, in regard to the paschal-lamb, receives its proper explanation by II Chron. XXXV, 13, where it is said that they *roasted* (ויבשלו) the paschal-lamb in fire (Kalisch). It is not to be divided, but to be roasted whole. This rite was probably intended to represent the perfect unity of Israel as a nation. One meal, at one table, eaten whole and eaten entirely (nothing left till the morning).

11 מִמֶּנּוּ עַד־בֹּקֶר וְהַנֹּתָר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ׃ וְכָכָה
תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקֶּלְכֶם
12 בְּיֶדְכֶם וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַיהוָה׃ וְעָבַרְתִּי
בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
13 שְׁפָטִים אֲנִי יְהוָה׃ וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים
אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹא־
14 יִהְיֶה בָכֶם נֶגֶף לְמַשְׁחִית בְּהַכֹּתִי בְּאֶרֶץ מִצְרָיִם׃ וְהָיָה

* מלעיל v. 11.

10. *that which remaineth of it.* Was not to be used for an ordinary meal, and was not to be thrown away disrespectfully; it was to be burned instead.

11. *loins girded.* The long and loose robes worn by the people of the East were fastened up round the waist with a girdle when proceeding on a journey. These and the following instructions apply only to the Passover in Egypt, not to any succeeding Passover celebration.

shoes on your feet. Ready for travel. The shoe or sandal was not generally worn in the house.

staff in your hand. Essential for the traveller in the desert.

eat it in haste. As they might have to commence their journey at any moment.

the LORD'S *passover.* Better, *a passover unto the* LORD (M. Friedlander); *i.e.* a paschal sacrifice in honour of the Lord (Mendelssohn). The word *pesach*, "passover," here means the paschal lamb; and is derived from the verb *pasach*, "to pass over," to protect and deliver; see *v.* 13.

12. *for I will go through the land of Egypt.* cf. XI, 4. "The power of God will fearfully manifest itself in the land; His majesty will create terror; His justice will produce awe and veneration—and *thus* He will pass through the land" (Kalisch).

against all the gods of Egypt. In smiting the firstborn of all living beings, man and beast, God smote objects

shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.
11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the LORD's passover.
12. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements: I am the LORD.
13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.
14. And this

of Egyptian worship. Not a single deity of Egypt was unrepresented by some beast.

I am the LORD. Further evidence that this phrase in VI, 2 means an assertion of power, and not the revelation of a new Name.

13. *to you.* For you, in your interest.

a token. A pledge of mercy. The sight of the blood will strengthen your hearts, when ye hear the cry of the Egyptians as their firstborn die by the hand of the angel of destruction (Ibn Ezra and Reggio).

when I see the blood. "Everything is revealed before Him, but the Holy One, blessed be He, said: I will direct My eye to see whether you are occupied in obeying My precepts, and then I will spare you" (Rashi).

I will pass over you. Or, "I will spare you" (Targum); "I will protect you" (Septuagint). The Heb. verb פסח combines the idea of passing over and sparing.

there shall no plague be upon you. The angel of destruction will not have permission to bring the plague upon you (Reggio).

הַיּוֹם הַזֶּה לָכֶם לְזִכָּרוֹן וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה לְדֹרֹתֵיכֶם
טו חֻקַּת עוֹלָם תְּחָגֻּהוּ׃ שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ אַךְ בַּיּוֹם
הָרִאשׁוֹן תַּשְׁבִּיתוּ שְּׂאֹר מִבָּתֵּיכֶם כִּי ׀ כָּל־אֹכֵל חָמֵץ
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשֹׁן עַד־יוֹם
16 הַשְּׁבִעִי׃ וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־יֵעָשֶׂה בָהֶם
אַךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם׃
17 וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־
צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה
18 לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם׃ בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ
בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ

14–20. Regulations for the Passover Festival

14. *for a memorial.* In the future. The regulations so far concerned the Passover in Egypt (*v.* 1–13); now (*v.* 14–20) the precepts for its future celebration are given.

ye shall keep it. i.e. the anniversary of the paschal sacrifice as an annual festival of seven days marked by eating unleavened bread.

forever. Israel still keeps it.

15. *even the first day . . . leaven out of your houses.* Better, *Of a surety on the first day ye shall have removed the leaven from your houses* " (Mendelssohn). The leaven is therefore removed and symbolically destroyed by fire (ביעור חמץ) on the forenoon of the day before Passover. The Rabbis have also instituted a search for leaven (בדיקת חמץ) on the preceding evening. Leaven is the symbol of corruption, passion and sin.

soul. Person.

shall be cut off from Israel. See Gen. xvii, 14. Not put

day shall be unto you for a memorial, and ye shall keep it a feast to the LORD: throughout your generations ye shall keep it a feast by an ordinance for ever. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16. And in the first day there shall be to you an holy convocation, and in the seventh day an holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. 18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven

to death, but cast out from the congregation of Israel, becoming like one of the heathens.

16. *holy convocation.* A holy festival. The term is no doubt derived from the fact that originally the worshippers were called together for the celebration of a festival.

save that which every man must eat. The preparation of food for man or beast is permitted on the Festival when it occurs on a week day. This constitutes the main difference between Sabbath and Festival.

17. *have I brought.* Better, *I shall have brought out* (Mendelssohn).

18. *at even.* The Jewish day begins with the preceding evening, and terminates at evening.

19 בָּעָֽרֶב׃ שִׁבְעַ֣ת יָמִ֔ים שְׂאֹ֕ר לֹ֥א יִמָּצֵ֖א בְּבָתֵּיכֶ֑ם כִּ֣י ׀ כָּל־
אֹכֵ֣ל מַחְמֶ֗צֶת וְנִכְרְתָ֞ה הַנֶּ֤פֶשׁ הַהִוא֙ מֵעֲדַ֣ת יִשְׂרָאֵ֔ל בַּגֵּ֖ר
כ וּבְאֶזְרַ֥ח הָאָֽרֶץ׃ כָּל־מַחְמֶ֖צֶת לֹ֣א תֹאכֵ֑לוּ בְּכֹל֙ מוֹשְׁבֹ֣תֵיכֶ֔ם
תֹּאכְל֖וּ מַצּֽוֹת׃ פ חמישי
21 וַיִּקְרָ֥א מֹשֶׁ֛ה לְכָל־זִקְנֵ֥י יִשְׂרָאֵ֖ל וַיֹּ֣אמֶר אֲלֵהֶ֑ם מִֽשְׁכ֗וּ וּקְח֨וּ
22 לָכֶ֥ם צֹ֛אן לְמִשְׁפְּחֹתֵיכֶ֖ם וְשַׁחֲט֥וּ הַפָּֽסַח׃ וּלְקַחְתֶּ֞ם אֲגֻדַּ֣ת
אֵז֗וֹב וּטְבַלְתֶּם֮ בַּדָּ֣ם אֲשֶׁר־בַּסַּף֒ וְהִגַּעְתֶּ֤ם אֶל־הַמַּשְׁקוֹף֙
וְאֶל־שְׁתֵּ֣י הַמְּזוּזֹ֔ת מִן־הַדָּ֖ם אֲשֶׁ֣ר בַּסָּ֑ף וְאַתֶּ֗ם לֹ֥א תֵצְא֛וּ
23 אִ֥ישׁ מִפֶּֽתַח־בֵּית֖וֹ עַד־בֹּֽקֶר׃ וְעָבַ֣ר יְהוָה֮ לִנְגֹּ֣ף אֶת־מִצְרַיִם֒
וְרָאָ֤ה אֶת־הַדָּם֙ עַל־הַמַּשְׁק֔וֹף וְעַ֖ל שְׁתֵּ֣י הַמְּזוּזֹ֑ת וּפָסַ֤ח
יְהוָה֙ עַל־הַפֶּ֔תַח וְלֹ֤א יִתֵּן֙ הַמַּשְׁחִ֔ית לָבֹ֥א אֶל־בָּתֵּיכֶ֖ם לִנְגֹּֽף׃

v. 22. קמץ בסגולתא

19. *that which is leavened.* Heb. *machmetzeth ; i.e.* anything which leavens ; not merely *chametz*, leavened food.

sojourner. Heb. *ger.* The resident alien. "He was not directed or compelled to assume a religious duty of Israel, but he was prevented from interfering with the religious practices of Israel" (Sulzberger). In later Hebrew law, the resident alien is either a *ger tzedek*, a righteous proselyte, who has been received into the covenant of Abraham, and thereby enjoys the same privileges and obligations as the born Israelite ; or *ger toshab* or *sha'ar*, "the stranger of the gate," the alien squatter who remains outside the religious life of Israel, but who has undertaken to adhere to the seven Noachic laws that are binding upon all men who desire to live in human society ; see *Genesis*, p. 81.

20. *in all your habitations.* Even out of Palestine, where there was no paschal lamb offered up, the observance of the Passover festival is obligatory.

21–28. Moses communicates the laws of Passover to the elders.

21. *draw out.* The elders should tell the people to draw the lamb out of the fold.

days shall there be no leaven found in your
houses: for whosoever eateth that which is
leavened, that soul shall be cut off from the con-
gregation of Israel, whether he be a sojourner,
or one that is born in the land. 20. Ye shall eat
nothing leavened; in all your habitations shall
ye eat unleavened bread.* v

21. Then Moses called for all the elders of
Israel, and said unto them, Draw out, and take
you lambs according to your families, and kill
the passover. 22. And ye shall take a bunch of
hyssop, and dip it in the blood that is in the
bason, and strike the lintel and the two side
posts with the blood that is in the bason; and
none of you shall go out of the door of his house
until the morning. 23. For the LORD will pass
through to smite the Egyptians; and when he
seeth the blood upon the lintel, and on the two
side posts, the LORD will pass over the door,
and will not suffer the destroyer to come in unto
your houses to smite you. 24. And ye shall

take you. If you have none, buy your lamb (Rashi).

according to your families. *i.e.* a lamb for a household; see *v.* 3 and 4.

22. *hyssop.* Heb. *ezob.* A few bunches of this plant could be used as a sponge to take up a liquid. It became a symbol for spiritual purification from sin (Ps. LI, 7).

strike. lit. "make it touch."

none of you shall go out. But ye shall all be ready to answer the call to Freedom.

23. *smite the Egyptians.* Their firstborn.

will pass over the door. Sparing those within; see *v.* 13.

the destroyer. The destroying angel; as in II Sam. XXIV, 16.

24 וּשְׁמַרְתֶּם אֶת־הַדָּבָר הַזֶּה לְחָק־לְךָ וּלְבָנֶיךָ עַד־עוֹלָם׃
כה וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר
26 דִּבֵּר וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת׃ וְהָיָה כִּי־יֹאמְרוּ
27 אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם׃ וַאֲמַרְתֶּם זֶבַח־
פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם
בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃
28 וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
ששי 29 וְאַהֲרֹן כֵּן עָשׂוּ׃ ס וַיְהִי ׀ בַּחֲצִי הַלַּיְלָה וַיהוָה הִכָּה כָל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר
ל הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה׃ וַיָּקָם פַּרְעֹה

v. 27. הפי דגושה

24. *ye shall observe this thing.* Cf. *v.* 17. The reference here is to the Passover celebration, and not to the sprinkling of the blood, which was restricted to the Passover in Egypt at the time of the Exodus.

25. *when ye be come to the land.* *i.e.* of Canaan. The sacrifice of the paschal lamb was to be a regular institution in the land of Canaan, after its conquest by Israel.

as he hath promised. To Abraham ; Gen. XII, 1, 7.

keep this service. In connection with the paschal lamb.

26. *your children shall say.* The children of successive generations are to be instructed at Passover as to the origin and significance of the Festival. In the Seder service on the first two nights of Passover, this command has found its solemn realisation. In it we have history raised to religion. The youngest child present asks the Questions, which are answered by a recitation of the events that culminated in the original institution of Passover. Education in the home is thus as old as the Hebrew people; see Gen. XVIII, 19.

what mean ye by this service? By the religious rites and ceremonies in connection with the Passover, intended to keep the memory of the wonderful deliverance alive in the hearts of the Israelites. Since the destruction of the Temple, the Questions of the child are concerned with the distinctive features of the Seder meal.

observe this thing for an ordinance to thee and
to thy sons for ever. 25. And it shall come to
pass, when ye be come to the land which the
LORD will give you, according as he hath promised,
that ye shall keep this service. 26. And it shall
come to pass, when your children shall say unto
you, What mean ye by this service? 27. that ye
shall say, It is the sacrifice of the LORD'S pass-
over, for that he passed over the houses of the
children of Israel in Egypt, when he smote the
Egyptians, and delivered our houses. And the
people bowed the head and worshipped. 28. And
the children of Israel went and did so; as the
LORD had commanded Moses and Aaron, so
did they.* vi

29. And it came to pass at midnight, that the
LORD smote all the firstborn in the land of Egypt,
from the firstborn of Pharaoh that sat on his
throne unto the firstborn of the captive that was
in the dungeon; and all the firstborn of cattle.
30. And Pharaoh rose up in the night, he, and
all his servants, and all the Egyptians; and there

27. *delivered our houses.* The children of future generations are to consider that their freedom is associated with that of their ancestors in Egypt.

the people bowed . . . worshipped. When they heard the promise of Redemption and of the future inheritance of Canaan (Rashi).

28. *went and did so.* They prepared for the Passover celebration.

29–36. THE LAST PLAGUE, AND ISRAEL'S DEPARTURE

29. *the captive that was in the dungeon.* In XI, 5, "the maidservant that is behind the mill."

לַיְלָה הוּא וְכָל־עֲבָדָיו וְכָל־מִצְרַיִם וַתְּהִי צְעָקָה גְדֹלָה
31 בְּמִצְרָיִם כִּי־אֵין בַּיִת אֲשֶׁר אֵין־שָׁם מֵת׃ וַיִּקְרָא לְמֹשֶׁה
וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צְּאוּ מִתּוֹךְ עַמִּי גַּם־אַתֶּם גַּם־
32 בְּנֵי יִשְׂרָאֵל וּלְכוּ עִבְדוּ אֶת־יְהוָה כְּדַבֶּרְכֶם׃ גַּם־צֹאנְכֶם
גַּם־בְּקַרְכֶם קְחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וָלֵכוּ וּבֵרַכְתֶּם גַּם־אֹתִי׃
33 וַתֶּחֱזַק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ כִּי
34 אָמְרוּ כֻּלָּנוּ מֵתִים׃ וַיִּשָּׂא הָעָם אֶת־בְּצֵקוֹ טֶרֶם יֶחְמָץ
לה מִשְׁאֲרֹתָם צְרֻרֹת בְּשִׂמְלֹתָם עַל־שִׁכְמָם׃ וּבְנֵי־יִשְׂרָאֵל
עָשׂוּ כִּדְבַר מֹשֶׁה וַיִּשְׁאֲלוּ מִמִּצְרַיִם כְּלֵי־כֶסֶף וּכְלֵי זָהָב
36 וּשְׂמָלֹת׃ וַיהוָה נָתַן אֶת־חֵן הָעָם בְּעֵינֵי מִצְרַיִם וַיַּשְׁאִלוּם
וַיְנַצְּלוּ אֶת־מִצְרָיִם׃ פ
37 וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמְסֵס סֻכֹּתָה כְּשֵׁשׁ־מֵאוֹת אֶלֶף

v. 31. צ׳ דגושה

30. *a great cry.* A frantic wail of agony, the wild cry of Eastern bereavement, through the whole land.

not a house. Of the Egyptians.

31. *and he called.* *i.e.* Pharaoh ; cf. x, 28.

from among my people. Even in Goshen the Israelites were in Pharaoh's land and among his people. Many Israelites, however, were doing slave-labour in various parts of Egypt.

32. *and bless me also.* Pray on my behalf when you worship your God ; intercede for me that no further plague come upon me because of you.

33. *were urgent upon the people.* Fearing that new plagues might follow, unless the Israelites were sent away without further delay.

34. *kneadingtroughs.* These would be a necessity in the wilderness, and would be light and portable.

clothes. Or, "mantles."

35. *asked of the Egyptians.* See III, 22. The command to ask gifts from the Egyptians had been given to the people some time before their departure.

was a great cry in Egypt; for there was not a house where there was not one dead. 31. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 32. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. 33. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We be all dead men. 34. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. 35. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: 36. and the LORD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

37. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand

36. *and they spoiled the Egyptians.* Render, "and they *saved* the Egyptians," from hatred and revengeful feelings. See, and read carefully, note on III, 22.

37–51. OUT OF EGYPT

37. *Rameses.* See I, 11.

Succoth. The place has been identified with Thuku, either another name for Pithom, or in its immediate neighbourhood.

six hundred thousand. A round number, representing the 603,550 of Num. I, 46. There are no doubt difficulties in

רַגְלֵי הַגְּבָרִים לְבַד מִטָּף׃ 38 וְגַם־עֵרֶב רַב עָלָה אִתָּם וְצֹאן
39 וּבָקָר מִקְנֶה כָּבֵד מְאֹד׃ וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא
מ יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם׃ וּמוֹשַׁב בְּנֵי
יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרָיִם שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת
41 שָׁנָה׃ וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי
בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל־צִבְאוֹת יְהוָה מֵאֶרֶץ מִצְרָיִם׃
42 לֵיל שִׁמֻּרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם הוּא־
הַלַּיְלָה הַזֶּה לַיהוָה שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃ פ

v. 39. דגי׳ רפה

conceiving the departure at one time and in one place, of such a large body of men; but the event has its parallels in history. At the close of the 18th century, 400,000 Tartars started in a single night from the confines of Russia towards the Chinese borders.

on foot that were men. All the males who could march.

38. *a mixed multitude.* The mass of non-Israelite strangers, including slaves and prisoners of war, who took advantage of the panic to escape from Egypt. They were not a desirable class of associates, as appears from Num. XI, 4, 5.

flocks, and herds. The Israelites were not all slave-labourers, but also nomad tribes possessing cattle.

39. *any victual.* Other than the dough.

40. *four hundred and thirty years.* In Gen. XV, 13, the period of affliction is foretold, and was to be four hundred years, beginning—according to Rabbinic tradition—with the birth of Isaac. The thirty years not accounted for, are supposed to refer to the years that elapsed between the vision when the affliction was foretold and the birth of Isaac (Luzzatto). Others refer these 30 years to the exploit of the Ephraimites who, according to the Book of Chronicles, made a raid out of Egypt a generation before the Exodus.

on foot that were men, beside children. 38. And
a mixed multitude went up also with them; and
flocks, and herds, even very much cattle. 39.
And they baked unleavened cakes of the dough
which they brought forth out of Egypt, for it
was not leavened; because they were thrust out
of Egypt, and could not tarry neither had they
prepared for themselves any victual. 40. Now
the sojourning of the children of Israel, which
they sojourned in Egypt, was four hundred and
thirty years. 41. And it came to pass at the
end of four hundred and thirty years, even the
selfsame day it came to pass, that all the hosts
of the LORD went out from the land of Egypt.
42. It is a night of watching unto the LORD for
bringing them out from the land of Egypt: this
is that night of the LORD to be much observed
of all the children of Israel throughout their
generations.

Of these four hundred and thirty years, the Rabbis state, the Israelites were in Egypt for a period of 210 years. This accords with the narrative of Exodus, and with the genealogies given in chap. VI.

41. *the selfsame day*. The fifteenth of Nisan.

42. *of watching*. *i.e.* of keeping in mind. Heb. *shimmurim*; "of celebration," and, "of vigilance"—are alternative translations. "Because God shielded them, and did not suffer destruction to approach their houses, He ordered that the night be observed by all Israelites as a night of watching, a memorial of the night of redemption" (Ibn Ezra). It was the birthnight of the Israelite nation, and the whole history of Israel is stamped with its memory.

this is that night . . . of all. Or, "this same night is a night of watching unto the Lord for all" (RV Margin).

43 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפָּסַח כָּל־בֶּן
44 נֵכָר לֹא־יֹאכַל בּוֹ׃ וְכָל־עֶבֶד אִישׁ מִקְנַת־כָּסֶף וּמַלְתָּה
מה 46 אֹתוֹ אָז יֹאכַל בּוֹ׃ תּוֹשָׁב וְשָׂכִיר לֹא־יֹאכַל בּוֹ׃ בְּבַיִת אֶחָד
יֵאָכֵל לֹא־תוֹצִיא מִן־הַבַּיִת מִן־הַבָּשָׂר חוּצָה וְעֶצֶם לֹא־
47 48 תִשְׁבְּרוּ־בוֹ׃ כָּל־עֲדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ׃ וְכִי־יָגוּר אִתְּךָ
גֵּר וְעָשָׂה פֶסַח לַיהוָה הִמּוֹל לוֹ כָל־זָכָר וְאָז יִקְרַב
49 לַעֲשֹׂתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עָרֵל לֹא־יֹאכַל בּוֹ׃ תּוֹרָה
נ אַחַת יִהְיֶה לָאֶזְרָח וְלַגֵּר הַגָּר בְּתוֹכְכֶם׃ וַיַּעֲשׂוּ כָּל־בְּנֵי
יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן כֵּן עָשׂוּ׃

43–51. Further Regulations regarding the Passover

43. *the ordinance of the passover.* Introduced here in consequence of what is said concerning the mixed multitude in *v.* 38 (Abarbanel).

no alien eat thereof. The non-Israelite, who has not chosen to enter the Covenant of Abraham, as well as the man whose deeds have alienated him from his Father in Heaven (Rashi), were not to partake of the paschal meal. It is to be a distinctly Israelite observance.

44. *servant.* However, a foreigner who as a bought servant permanently enters the family circle of an Israelite, may become a full member of Israel, and, therefore, partake of the Passover.

when thou hast circumcised him. "With his consent" (Ibn Ezra). He cannot be forced to embrace the faith of Israel. Circumcision and Passover belong together; the former is the sign of Israel's election, and of God's covenant with His people; the latter is a sign of the fulfilment of the covenant on God's part (Talmud).

45. *a sojourner.* *i.e.* an alien who is his own master; as distinguished from "an hired servant" who, as a rule, is also merely a temporary resident in Israel. The bought slave, however, who has consented to circumcision shares the religious privileges of the born Israelite.

43. And the LORD said unto Moses and Aaron,
This is the ordinance of the passover: there
shall no alien eat thereof. 44. but every man's
servant that is bought for money, when thou
hast circumcised him, then shall he eat thereof.
45. A sojourner and an hired servant shall not eat
thereof. 46. In one house shall it be eaten; thou
shalt not carry forth aught of the flesh abroad
out of the house; neither shall ye break a bone
thereof. 47. All the congregation of Israel shall
keep it. 48. And when a stranger shall sojourn
with thee, and will keep the passover to the LORD,
let all his males be circumcised, and then let
him come near and keep it; and he shall be as
one that is born in the land: but no uncircumcised
person shall eat thereof. 49. One law shall be to
him that is homeborn, and unto the stranger
that sojourneth among you. 50. Thus did all
the children of Israel; as the LORD commanded
Moses and Aaron, so did they.

46. *in one house.* *i.e.* in one company (Rashi).

49. *the stranger that sojourneth among you.* See *v.* 19. According to Ibn Ezra, the stranger referred to here is the *ger tzedek*, the "righteous proselyte." The principle of this injunction—*one law shall be to him that is homeborn, and unto the stranger that sojourneth among you*—has an application in Jewry beyond the sphere of ritual practice. (See especially Lev. XXIV, 22). It is dominant not only in Jewish moral conduct, but also in the civil legislation of Israel; and, in consequence, Jewish law recognises no distinction in civil rights between native and alien. Only recently this verse was recommended for selection as the motto of the Congress for the Protection of Minority Populations in European Countries.

50. *thus did all the children of Israel.* A repetition of

51 ס וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל
מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם׃ פ שביעי

יג CAP. XIII. יג

2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר
3 כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃ וַיֹּאמֶר
מֹשֶׁה אֶל־הָעָם זָכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יְצָאתֶם מִמִּצְרַיִם
מִבֵּית עֲבָדִים כִּי בְּחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא
4 ה יֵאָכֵל חָמֵץ׃ הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב׃ וְהָיָה
כִי־יְבִיאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי
וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ אֶרֶץ זָבַת חָלָב
6 וּדְבָשׁ וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה׃ שִׁבְעַת
7 יָמִים תֹּאכַל מַצֹּת וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה׃ מַצּוֹת
יֵאָכֵל אֵת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה

v. 28, because new precepts regarding the Passover have been introduced.

51. *the selfsame day.* The fifteenth of Nisan, after the night of the Passover.

CHAP. XIII. CONSECRATION OF THE FIRSTBORN

2. *sanctify unto me.* Dedicate, devote unto Me; see Num. III, 13 and XVIII, 17, 18.

all the firstborn. Just as the annual celebration of the Passover served to remind the Israelites of the great Redemption, so the sanctification of every male firstborn would keep the memory fresh in every home blessed with a firstborn son. The rite is still remembered in Israel in the ceremony of "Redeeming the son" (*pidyon habben*) which is solemnised on the thirty-first day of the child's birth; see Authorised Prayer Book, p. 308. Firstborn Israelites keep the fourteenth day of Nisan as a fast, in commemoration of the miracle wrought for their ancestors.

51. And it came to pass the selfsame day, that
the LORD did bring the children of Israel out of
the land of Egypt by their hosts.* vii

CHAPTER XIII

13 1. And the LORD spake unto Moses, saying,
2. Sanctify unto me all the firstborn, whatsoever
openeth the womb among the children of Israel,
both of man and of beast: it is mine.
3. And Moses said unto the people, Remember
this day, in which ye came out from Egypt, out
of the house of bondage; for by strength of
hand the LORD brought you out from this place:
there shall no leavened bread be eaten. 4. This
day ye go forth in the month Abib. 5. And it
shall be when the Lord shall bring thee into
the land of the Canaanite, and the Hittite, and
the Amorite, and the Hivite, and the Jebusite,
which he sware unto thy fathers to give thee, a
land flowing with milk and honey, that thou
shalt keep this service in this month. 6. Seven
days thou shalt eat unleavened bread, and in
the seventh day shall be a feast to the LORD.
7. Unleavened bread shall be eaten throughout the
seven days; and there shall no leavened bread
be seen with thee, neither shall there be leaven

3–9. Repeated exhortation concerning the Passover Festival.

3. *remember this day.* Every year.

the house of bondage. lit. "the house of bondmen," *i.e.* the land where they were treated like slaves.

from this place. This phrase could only have been used at the exact stage when they were emancipated and as yet upon Egyptian soil.

8 לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃ וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר
9 בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם׃ וְהָיָה לְךָ
לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה
י בְּפִיךָ כִּי בְּיָד חֲזָקָה הוֹצִאֲךָ יְהוָה מִמִּצְרָיִם׃ וְשָׁמַרְתָּ
אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יָמִימָה׃ פ
11 וְהָיָה כִּי־יְבִאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לְךָ
12 וְלַאֲבֹתֶיךָ וּנְתָנָהּ לָךְ׃ וְהַעֲבַרְתָּ כָל־פֶּטֶר־רֶחֶם לַיהוָה

8. *tell thy son.* The Rabbis derive from this verse the law that every father should relate on the evening of Passover the story of the Deliverance to his children. The story itself, as formulated for recitation during the domestic service on the eve of Passover, is called *Haggadah shel Pesach.*

9. *and it shall be for a sign unto thee.* The Exodus is to be more than a mere annual celebration. Its eternal lessons are to be ever before the mind of the Israelite, by means of a " sign " upon the hand, and of a " memento " between the eyes. The reminders on arm and forehead are called *tephillin,* a late Heb. plural of תפלה, prayer. Four sections from the Torah (Ex. XIII, 1–10 ; 11–16 ; Deut. VI, 4–9 ; and XI, 13–21) are in the tephillin ; and " these four sections have been chosen in preference to all the other passages of the Torah, because they embrace the acceptance of the Kingdom of Heaven, the unity of the Creator, and the exodus from Egypt—fundamental doctrines of Judaism." (Sefer ha-Chinuch). The purpose of the tephillin is given in the Meditation recited before putting on the tephillin (Authorised Prayer Book, p. 15) :—

" Within these Tephillin are placed four sections of the Law, that declare the absolute unity of God, and that remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and lowest to deal with them according to his will. He hath commanded us to lay the Tephillin on the hand as a memorial of his outstretched arm ; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he ; and upon the head over against the brain, thereby

seen with thee, in all thy borders. 8. And thou
shalt tell thy son in that day, saying, It is because
of that which the LORD did for me when I came
forth out of Egypt. 9. And it shall be for a sign
unto thee upon thine hand, and for a memorial
between thine eyes, that the law of the LORD may
be in thy mouth: for with a strong hand hath the
LORD brought thee out of Egypt. 10. Thou shalt
therefore keep this ordinance in its season from
year to year.

11. And it shall be when the LORD shall bring
thee into the land of the Canaanite, as he sware
unto thee and to thy fathers, and shall give it
thee, 12. that thou shalt set apart unto the LORD

teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he."

The tephillin are not worn at night, nor on Sabbaths or Festivals, as these are themselves called "a sign" of the great truths symbolised by the tephillin. The commandment of tephillin applies to all male persons from their thirteenth birthday, when they attain their religious majority (*Barmitzvah*). On the Sabbath following that birthday, the Barmitzvah is called to the Law, publicly to acknowledge God as the Giver of the Torah.

10. *this ordinance.* Of the Passover.

in its season. Or, "appointed time," *i.e.* at the full moon of the month of Nisan.

from year to year. lit. "from days to days." The same Heb. idiom is found in Judges XI, 40.

11. *land of the Canaanite.* The term is general, and includes all the tribes of the land. The law of the redemption of the firstborn was to be obligatory after the conquest of the Holy Land.

12. *thou shalt set apart.* Heb. "cause to pass over," to the Lord; *i.e.* thou shalt put it aside for the Lord, lest it be mixed with other beasts (Ibn Ezra).

וְכָל־פֶּטֶר ׀ שֶׁגֶר בְּהֵמָה אֲשֶׁר יִהְיֶה לְךָ הַזְּכָרִים לַיהוָה׃
13 וְכָל־פֶּטֶר חֲמֹר תִּפְדֶּה בְשֶׂה וְאִם־לֹא תִפְדֶּה וַעֲרַפְתּוֹ וְכֹל
14 בְּכוֹר אָדָם בְּבָנֶיךָ תִּפְדֶּה׃ וְהָיָה כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר
לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה
טו מִמִּצְרַיִם מִבֵּית עֲבָדִים׃ וַיְהִי כִּי־הִקְשָׁה פַרְעֹה לְשַׁלְּחֵנוּ
וַיַּהֲרֹג יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר אָדָם וְעַד־
בְּכוֹר בְּהֵמָה עַל־כֵּן אֲנִי זֹבֵחַ לַיהוָה כָּל־פֶּטֶר רֶחֶם
16 הַזְּכָרִים וְכָל־בְּכוֹר בָּנַי אֶפְדֶּה׃ וְהָיָה לְאוֹת עַל־יָדְכָה
וּלְטוֹטָפֹת בֵּין עֵינֶיךָ כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם׃

13. *every firstling of an ass.* The ass is an unclean animal and could not be sacrificed.

thou shalt redeem with a lamb. The priest received the lamb, and then the Israelite could retain the firstborn ass for his own use.

thou shalt break its neck. This requirement ensured the scrupulous execution of the law of redemption in regard to unclean animals, as every one would prefer parting with a lamb to losing an ass.

thy sons shalt thou redeem. With " five shekels apiece "; Num. III, 45–47. This law is in direct opposition to the practice of the heathen Semitic peoples of sacrificing their firstborn. Even Wellhausen admits that of this abomination there is no trace in the religion of Israel. Driver writes: " The instances of child-sacrifice which occur are either altogether abnormal, or, as in the reigns of Ahaz and Manasseh, due to the importation of Phoenician customs into Judah."

14. *what is this?* *i.e.* what is the meaning of the precept concerning the firstborn.

15. *hardened himself against letting us go.* *i.e.* hardened himself *not* to let us go.

slew all the firstborn. And spared our firstborn.

therefore I sacrifice. In gratitude for sparing the firstborn of our cattle.

the firstborn of my sons I redeem. In memory of the preservation of those of the Israelites.

all that openeth the womb, and every firstling
which thou hast that cometh of a beast; the males
shall be the LORD'S. 13. And every firstling of an
ass thou shalt redeem with a lamb; and if thou
wilt not redeem it, then thou shalt break its
neck: and all the firstborn of man among thy
sons shalt thou redeem.*m 14. And it shall be
when thy son asketh thee in time to come, saying,
What is this? that thou shalt say unto him,
By strength of hand the LORD brought us out from
Egypt, from the house of bondage: 15. and it
came to pass, when Pharaoh hardened himself
against letting us go, that the LORD slew all the
firstborn in the land of Egypt, both the firstborn
of man, and the firstborn of beast: therefore I
sacrifice to the LORD all that openeth the womb,
being males; but all the firstborn of my sons I
redeem. 16. And it shall be for a sign upon
thine hand, and for frontlets between thine eyes:
for by strength of hand the LORD brought us
forth out of Egypt.

16. *frontlets.* Heb. "*totafoth*," phylacteries; see Deut. VI, 8.

This verse, with the preceding two verses, is to form the answer of the father to the question put by his son. The religious education of the children is a Divine command, and the future of religion depends upon this precept being loyally obeyed. In addition to these signs and observances, both the Sabbath and even those Festivals that have other historic associations, are all spoken of in the Liturgy as זכר ליציאת מצרים "memorials of the Going forth out of Egypt."

For the Lesson from the Prophets, Jeremiah XLVI, 13–28, *see* The Haftorahs, p. 484.

For the Blessing before and after the Haftorah, see p. 454.

16 י ס ס ס

17 וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹהִים דֶּרֶךְ אֶרֶץ
פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי ׀ אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם
18 בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃ וַיַּסֵּב אֱלֹהִים ׀ אֶת־הָעָם
דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמֻשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ
19 מִצְרָיִם׃ וַיִּקַּח מֹשֶׁה אֶת־עַצְמוֹת יוֹסֵף עִמּוֹ כִּי הַשְׁבֵּעַ

v. 18. השי רפה

IV. BESHALLACH

(Chapters XIII, 17–XVII)

The Redemption from Egypt

XIII, 17–XIV, 31. The Passage of the Red Sea

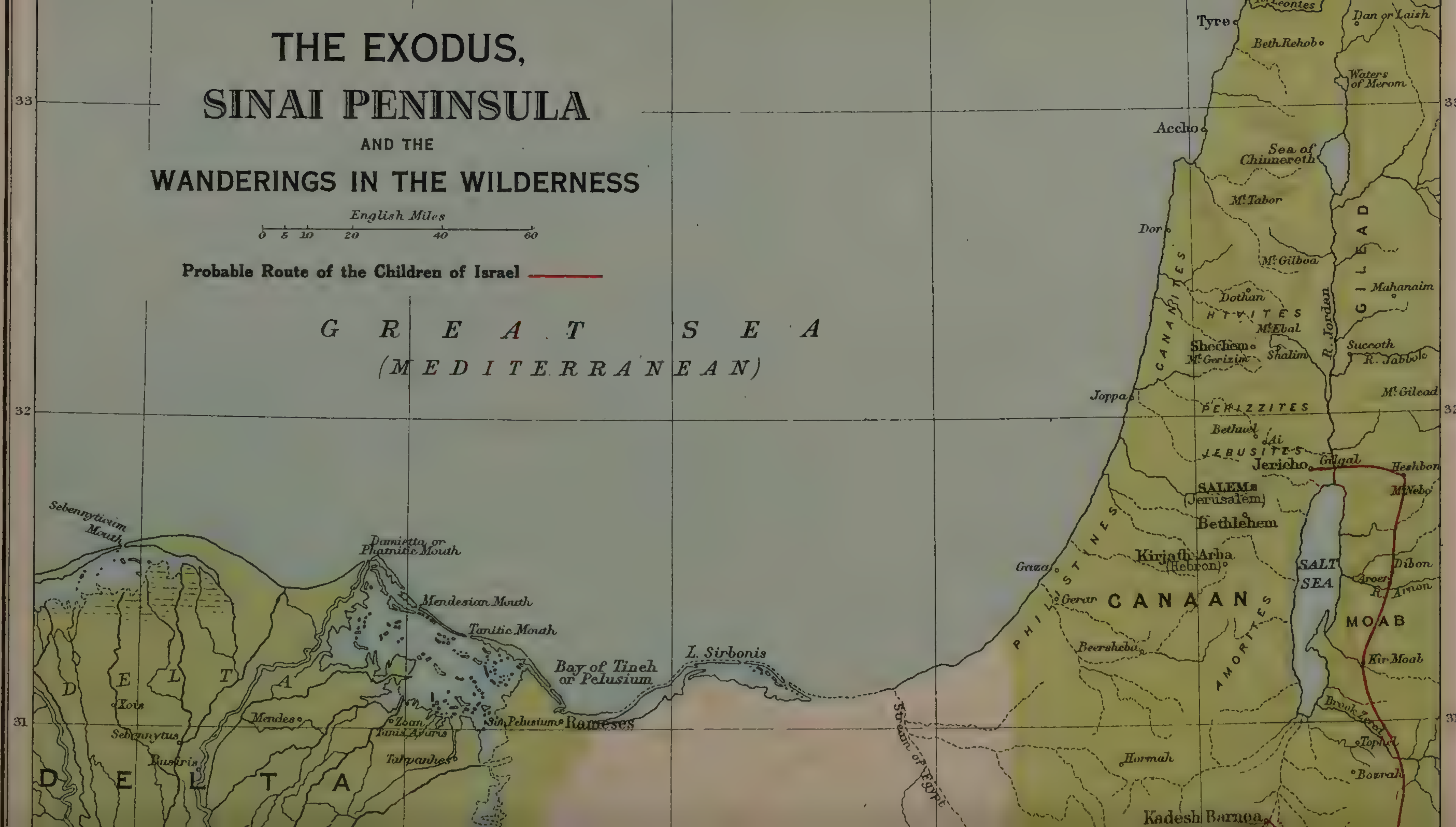
17. *when Pharaoh had let the people go.* God did not lead His people toward Canaan by the shorter way through the land of the Philistines, the direct caravan route to Canaan along the coast to Gaza, but by the opposite route towards the Red Sea.

the Philistines. A strongly intrenched and warlike people, who gave their name Philistia, *i.e.* Palestine, to all the land of Canaan; see *Genesis*, p. 92. They are probably to be identified with the Purasati or Pulsata, one of a group of piratical tribes from the coast of Asia Minor or the Aegean Islands, who are known to have raided Egypt in the times of Rameses III, after the Exodus. There is no reason to assume that that was their first emergence from the place of their origin.

although that was near. It would have enabled them to reach the Land of Promise in about eleven days.

repent. "Have regrets" (Moffatt), and change their mind and go back to Egypt. They required training and teaching and disciplining. "It is like that king who wished to give his son his inheritance. He thought to himself, My son is young; he hardly knows how to read

MIZRAIM
(EGYPT)
Leontopolis
On, Heliopolis
CAIRO
Pyramids
Memphis, Noph
L. Moeris
Heracleopolis
The River of Egypt
Musae
Akoris
Menat-Khufu
Akhut-Aten
Tel-el Amarna
Lake
Wilderness of Etham
Wells of Moses
Marah
Elim
Encampment by the Red Sea
Dophkah
Alush
Rephidim
Hazeroth
GULF OF SUEZ
(RED SEA)
Wilderness of Sin
Tor
J. Serbal
HOREB
Mt. Sinai
Wilderness of Sinai
J. Um Shomer
MIDIANITES
GULF OF AKABAH
MIDIAN
AMALEKITES
Ezion Geber
Elath
WILDERNESS OF PARAN
Wilderness of
Mount
LAND OF
30
29
28


THE EXODUS,
SINAI PENINSULA
AND THE
WANDERINGS IN THE WILDERNESS
English Miles
0 5 10 20 40 60
Probable Route of the Children of Israel
GREAT SEA
(MEDITERRANEAN)
Tyre
Beth Rehob
Dan or Laish
Waters of Merom
Accho
Sea of Chinnereth
Mt. Tabor
Dor
Mt. Gilboa
GILEAD
Mahanaim
Dothan
HIVITES
Mt. Ebal
R. Jordan
CANAANITES
Shechem
Mt. Gerizim
Shalim
Succoth
R. Jabbok
Joppa
Mt. Gilead
PERIZZITES
Bethuel
Ai
JEBUSITES
Jericho
Gilgal
Heshbon
SALEM (Jerusalem)
Mt. Nebo
Bethlehem
Kirjath Arba (Hebron)
Gaza
SALT SEA
Dibon
Aroer
R. Arnon
Gerar
CANAAN
PHILISTINES
MOAB
AMORITES
Beersheba
Kir Moab
Brook Zered
Tophel
Bozrah
Hormah
Kadesh Barnea
Stream of Egypt
L. Sirbonis
Bay of Tineh or Pelusium
Rameses
Pelusium
Tanitic Mouth
Mendesian Mouth
Damietta or Phatnitic Mouth
Sebennytic Mouth
Zoan, Tanis, Avaris
Tahpanhes
Mendes
Xois
Sebennytus
Busiris
DELTA
33
32
31

IV. BESHALLACH

17. And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 18. but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. 19. And Moses took the bones of Joseph with him: for he had straitly

and write. If I give him all my possessions now, will he be able to keep them? I will wait until he has grown in strength and wisdom. In the same way God thought, The children of Israel are verily still children; first let Me teach them to understand and practise My precepts and commandments, then will I give them the Promised Land" (Talmud).

18. *by the way of the wilderness.* *i.e.* in the direction of the Egyptian wilderness, S. of the Wady Tumilat, and W. of the N. end of the Gulf of Suez; see Map.

Red Sea. lit. "the sea of reeds," see II, 3, 5. Denotes the northern part of our Red Sea; see on X, 19. Reeds have been found on spots N. of Suez, and they abound in Lake Timsah, exactly at the entrance of Goshen. In those days, there was a shallow extension of the Gulf of Suez, reaching to Lake Timsah; see note on *v.* 2 in next chapter.

armed. Better, *armed with lances.* Heb. *chamushim*, which probably comes from the Egyptian word *chams*, "lance" (Yahuda).

19. *Moses took the bones of Joseph with him.* Joseph had caused his brethren to swear that they should carry his bones with them from Egypt. Moses, in performing this solemn duty, set an example of noble piety towards the dead; see on Gen. L, 26.

straitly. Strictly.

הִשְׁבִּיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם
כ וְהַעֲלִיתֶם אֶת־עַצְמֹתַי מִזֶּה אִתְּכֶם׃ וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ
21 בְאֵתָם בִּקְצֵה הַמִּדְבָּר׃ וַיהוָה הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד
עָנָן לַנְחֹתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם
22 לָלֶכֶת יוֹמָם וָלָיְלָה׃ לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד
הָאֵשׁ לָיְלָה לִפְנֵי הָעָם׃ פ

יד CAP. XIV. יד

א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשֻׁבוּ
וְיַחֲנוּ לִפְנֵי פִּי הַחִירֹת בֵּין מִגְדֹּל וּבֵין הַיָּם לִפְנֵי בַּעַל

20. *Succoth.* See note on XII, 37.

Etham, in the edge of the wilderness. If, on leaving Egypt, the Israelites went along Wady Tumilat, they would make for the broad tract of dry ground to the N. of Lake Timsah, and the position of Etham would be where their route crossed the Egyptian frontier, *i.e.* in the neighbourhood of the modern Ismailia (Naville). At the frontier, the green land of Egypt would be cut off as with a knife from the hard desert tract on which they entered.

21. *by day in a pillar of cloud.* The pillar of cloud by day and the pillar of fire by night were symbols and witnesses to God's watching providence (Abarbanel). Sir Walter Scott has based on this verse one of the most beautiful religious songs in English literature, *Rebecca's Hymn.*

Luzzatto and Kalisch refer to the Oriental custom of fire-signals in front of armies, or of a brazier filled with burning wood borne along at the head of a caravan, as the natural basis of the miracle. In that case, we should have in this narrative of the guiding Cloud and Pillar another instance of the interweaving of the supernatural and the natural in Scripture.

sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. 20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21. And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: 22. the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

CHAPTER XIV

14 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, that they

CHAPTER XIV

2. *that they turn back.* The march was no sooner begun than it was checked. The people were ordered to return. They were now in great danger, in case the king of Egypt wished to pursue them. His chariots would soon have overtaken this multitude, and his host would have made a slaughter of the fugitives. This seemed to be the reason why they received a command which they must have considered as very extraordinary, and of a nature to shake their confidence in their leader (Naville). Instead of continuing to march to the north of the northern end of the Gulf of Suez, they were bidden to turn south or south-west, keeping the Sea, *i.e.* the Gulf of Suez, on their left. It is probable that the Gulf of Suez then extended much further north than it does now, and that the modern Lake Timsah and the Bitter Lakes were connected with each other and the Gulf of Suez by necks of shallow water, which would in a tornado be swept almost dry.

The landmarks mentioned in this verse have long ago disappeared, and cannot be identified with certainty.

3 צְפֹן נִכְחוֹ תַחֲנוּ עַל־הַיָּם׃ וְאָמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל
4 נְבֻכִים הֵם בָּאָרֶץ סָגַר עֲלֵיהֶם הַמִּדְבָּר׃ וְחִזַּקְתִּי אֶת־לֵב־
פַּרְעֹה וְרָדַף אַחֲרֵיהֶם וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־חֵילוֹ וְיָדְעוּ
ה מִצְרַיִם כִּי־אֲנִי יְהוָה וַיַּעֲשׂוּ־כֵן׃ וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי
בָרַח הָעָם וַיֵּהָפֵךְ לְבַב פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם וַיֹּאמְרוּ
6 מַה־זֹּאת עָשִׂינוּ כִּי־שִׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעָבְדֵנוּ׃ וַיֶּאְסֹר

The precision, however, with which they are designated, guarantees that the spots were once well known. No portion of the world outside of Palestine, was more familiar to the Israelites than the western border of Egypt; and no event in Bible history more perennially popular than the story of the Deliverance from Egypt.

Pi-hahiroth. Has been identified by Naville with Pi-kerehet, which he argues was on the S.W. edge of Lake Timsah. It was a sanctuary of Osiris. cf. Num. xxxiii, 7.

Baal-zephon. The place of worship of a Semitic deity, on the opposite, Asiatic side, of the Sea which was in front of them.

3. *entangled* Or, "perplexed," not knowing which way to turn in order to escape.

in the land. They are now back on Egyptian territory.

the wilderness. *i.e.* the Egyptian wilderness, a tract of desert land between the Nile and the Red Sea. The southern boundary of that wilderness was a high mountain range. With mountains to the south and the Sea to the west, they are "shut in."

4. *I will make Pharaoh's heart strong.* After an interval of several days, during which the king gradually recovered from his panic, and reflected on his loss through the dismissal of so many scores of thousands of labourers, his innate obstinacy returned. His blindness to the right of the Israelites to their freedom became a malady of the mind with him, that was to drive him to destruction. His obdurate impiety was encouraged by the report that the Hebrew army was now between Migdol and the Sea, patently ignorant of the trap in which they now found themselves.

turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea.
3. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.
4. And I will make Pharaoh's heart strong, and he shall follow after them; and I will get me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the LORD. And they did so.
5. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us?
6. And he made

follow after. Pursue.

I will get me honour upon Pharaoh. Better, *through Pharaoh.* By shielding the righteous and overthrowing the wicked, God manifests His justice and might. Thus, the Egyptians and all humanity come to know that there is a God of righteousness in the world.

they did so. The Israelites turned back and encamped before Pi-hahiroth.

5–14. The epic story of Israel's Redemption is now swiftly approaching its climax. The last chapters described Israel's final night in Egypt, with its panic for the Egyptians and rejoicing for the Israelites, when monarch and people alike hurried the children of Israel out of the land of bondage. But no sooner had Israel gone, than Pharaoh and his court regretted the act of emancipation. "What have we done!" they exclaimed. There followed a swift marshalling of the cavalry and chariots of Egypt; and only a few days after being thrust out into freedom, the children of Israel beheld the hosts of Egypt in hot pursuit after them.

5. *changed toward the people.* They saw Goshen empty, the brick-fields deserted, great works of Egypt stopped

7 אֶת־רִכְבּוֹ וְאֶת־עַמּוֹ לָקַח עִמּוֹ׃ וַיִּקַּח שֵׁשׁ־מֵאוֹת רֶכֶב
8 בָּחוּר וְכֹל רֶכֶב מִצְרָיִם וְשָׁלִשִׁם עַל־כֻּלּוֹ׃ וַיְחַזֵּק יְהוָה
אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי
9 יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה׃ וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיַּשִּׂיגוּ שני
אוֹתָם חֹנִים עַל־הַיָּם כָּל־סוּס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וְחֵילוֹ
י עַל־פִּי הַחִירֹת לִפְנֵי בַּעַל צְפֹן׃ וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ
בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם ׀ נֹסֵעַ אַחֲרֵיהֶם
11 וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה׃ וַיֹּאמְרוּ אֶל־
מֹשֶׁה הֲמִבְּלִי אֵין־קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוּת בַּמִּדְבָּר
12 מַה־זֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרָיִם׃ הֲלֹא־זֶה הַדָּבָר
אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעַבְדָה
אֶת־מִצְרָיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֻּתֵנוּ בַּמִּדְבָּר׃

for want of slaves, and they regretted that the Israelites had been allowed to depart; see XII, 31f.

6. *made ready.* lit. "bound," *i.e.* attached the chariots to the horses; cf. Gen. XLVI, 29.

his people with him. *i.e.* his warriors; cf. Num. XXI, 23.

7. *captains over all of them.* Or, "knights upon all of them" (Driver).

8. *with an high hand.* *i.e.* confidently and fearlessly.

9. *horsemen.* Probably charioteers. Rameses II is said to have had a force of 2,400 cavalry, independent of his chariots. Isaiah (XXX, 1) makes the same distinction between the chariots and horsemen of Egypt.

10. *they were sore afraid.* "It is very surprising that such a large host should be so terrified by an approaching enemy. But our astonishment ceases if we consider that the Egyptians had been the lords of the Hebrews, and that that generation had learned from their youth patiently to endure all insults which the Egyptians inflicted upon them. Thus had their minds become depressed and servile" (Ibn Ezra).

11. *because there were no graves in Egypt.* Is the bitter

ready his chariot, and took his people with him:
7. and he took six hundred chosen chariots, and
all the chariots of Egypt, and captains over
all of them. 8. And the LORD made the heart
of Pharaoh king of Egypt strong, and he pursued
after the children of Israel: for the children of
Israel went out with an high hand.* ii 9. And
the Egyptians pursued after them, all the horses
and chariots of Pharaoh, and his horsemen, and
his army, and overtook them encamping by
the sea, beside Pi-hahiroth, before Baal-zephon.
10. And when Pharaoh drew nigh, the children
of Israel lifted up their eyes, and, behold, the
Egyptians marched after them; and they were
sore afraid: and the children of Israel cried
out unto the LORD. 11. And they said unto
Moses, Because there were no graves in Egypt,
hast thou taken us away to die in the wilder-
ness? wherefore hast thou dealt thus with us,
to bring us forth out of Egypt? 12. Is not this
the word that we spake unto thee in Egypt,
saying, Let us alone, that we may serve the
Egyptians? For it were better for us to serve
the Egyptians, than that we should die in the

taunt of the Israelites. "These words show the hand of the eye-witness of the events he relates" (Naville). Similar taunts were flung at their leader every time anything went wrong in regard to food, water or comfort.

12. *let us alone.* The Midrash indicates that not only were the people distracted by fear, but they were further demoralised by divided counsels. One group, frantic with despair, cried, Let us cast ourselves into the sea. Another group said, Let us go back to Egypt and submit to slavery. Other groups were for giving battle to the enemy.

13 ויאמר משה אל־העם אל־תיראו התיצבו וראו את־
ישועת יהוה אשר־יעשה לכם היום כי אשר ראיתם את־
14 מצרים היום לא תספו לראתם עוד עד־עולם׃ יהוה
ילחם לכם ואתם תחרשון׃ פ שלישי
טו ויאמר יהוה אל־משה מה־תצעק אלי דבר אל־בני־
16 ישראל ויסעו׃ ואתה הרם את־מטך ונטה את־ידך על־
הים ובקעהו ויבאו בני־ישראל בתוך הים ביבשה׃
17 ואני הנני מחזק את־לב מצרים ויבאו אחריהם ואכבדה
18 בפרעה ובכל־חילו ברכבו ובפרשיו׃ וידעו מצרים
19 כי־אני יהוה בהכבדי בפרעה ברכבו ובפרשיו׃ ויסע
מלאך האלהים ההלך לפני מחנה ישראל וילך מאחריהם
כ ויסע עמוד הענן מפניהם ויעמד מאחריהם׃ ויבא בין ׀
מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר

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v. 13. סבירין כאשר

13. *the salvation of the* LORD. A great expression, implying help, deliverance, welfare and blessings Divine.

14. *ye shall hold your peace.* This was no time for giving wild expression to fear, but to await God's deliverance in quiet confidence.

15. *wherefore criest thou.* That moment of anguish called not for prayer but for action.

go forward. To the shore of the sea.

16. *and divide it.* "We know that the rod did not divide the sea, but as soon as Moses stretched out his hand over the sea, God caused the sea to go back by a strong east wind" (Ibn Ezra).

17. *get me honour.* See *v.* 4.

18. *Egyptians shall know.* The Egyptians who remain in Egypt will acknowledge Me as God, for I do not delight in the death of the sinner, but that he turn from his evil ways and live (Sforno).

wilderness. 13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day: for whereas ye have seen the Egyptians to-day, ye shall see them again no more for ever. 14. The LORD shall fight for you, and ye shall hold your peace.* iii a

15. And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. 16. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. 17. And I, behold, I will make the hearts of the Egyptians strong, and they shall go in after them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. 19. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: 20. and it came between the camp of

19. *angel of God.* See note on XIII, 21.

which went before the camp of Israel. That is, the angel of God and the pillar of cloud, instead of being in front of the Israelites, as hitherto, now stand behind them. The pillar is the instrument of the angel. The second half of the verse, "the pillar of cloud removed from before them and stood behind them," is synonymous with the first half of the verse.

21 אֶת־הַלָּ֑יְלָה וְלֹא־קָרַ֥ב זֶ֛ה אֶל־זֶ֖ה כָּל־הַלָּֽיְלָה׃ וַיֵּ֨ט מֹשֶׁ֣ה
אֶת־יָדוֹ֮ עַל־הַיָּם֒ וַיּ֣וֹלֶךְ יְהוָ֣ה ׀ אֶת־הַ֠יָּם בְּר֨וּחַ קָדִ֤ים עַזָּה֙
22 כָּל־הַלַּ֔יְלָה וַיָּ֥שֶׂם אֶת־הַיָּ֖ם לֶחָרָבָ֑ה וַיִּבָּקְע֖וּ הַמָּֽיִם׃ וַיָּבֹ֧אוּ
בְנֵֽי־יִשְׂרָאֵ֛ל בְּת֥וֹךְ הַיָּ֖ם בַּיַּבָּשָׁ֑ה וְהַמַּ֤יִם לָהֶם֙ חוֹמָ֔ה מִימִינָ֖ם
23 וּמִשְּׂמֹאלָֽם׃ וַיִּרְדְּפ֤וּ מִצְרַ֙יִם֙ וַיָּבֹ֣אוּ אַחֲרֵיהֶ֔ם כֹּ֚ל ס֣וּס
24 פַּרְעֹ֔ה רִכְבּ֖וֹ וּפָרָשָׁ֑יו אֶל־תּ֖וֹךְ הַיָּֽם׃ וַיְהִי֙ בְּאַשְׁמֹ֣רֶת הַבֹּ֔קֶר
וַיַּשְׁקֵ֤ף יְהוָה֙ אֶל־מַחֲנֵ֣ה מִצְרַ֔יִם בְּעַמּ֥וּד אֵ֖שׁ וְעָנָ֑ן וַיָּ֕הָם אֵ֖ת
כה מַחֲנֵ֥ה מִצְרָֽיִם׃ וַיָּ֗סַר אֵ֚ת אֹפַ֣ן מַרְכְּבֹתָ֔יו וַיְנַהֲגֵ֖הוּ בִּכְבֵדֻ֑ת

20. *cloud and the darkness.* Heb. idiom for, "the dark cloud."

yet gave it light by night. To the Israelites. If there was a pillar of light and another of darkness, then the one enabled the Israelites to pass through the sea during that night, whilst the pillar of darkness stood before the Egyptians and hindered their movement. On the other hand, if we assume that there was only one pillar, then it was dark to the Egyptians and gave light to the Israelites.

21. *caused the sea to go back.* A strong east wind, blowing all night and acting with the ebbing tide, may have laid bare the neck of water joining the Bitter Lakes to the Red Sea, allowing the Israelites to cross in safety. "As in all the wonders of Egypt, this also, the greatest of all, is based upon a natural cause; and in this the boundless power of God, who, by an insignificant change, knows how to convert the natural and common course of things into extraordinary and marvellous events, is sublimely manifest" (Kalisch).

22. *a wall unto them.* *i.e.* a protection and a defence. Pharaoh could not attack them on either flank, on account of the two bodies of water between which their march lay. He could only come at them by following after them (Rawlinson).

24. *in the morning watch.* From two to six in the morning. The night was divided into three "watches." The passage across the Red Sea was thus not effected in broad daylight but in the depth of night.

Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night. 21. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. 22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25. And he took off their

the LORD *looked forth.* Metaphorical for lightning. One glance of God's eye sufficed to throw into hopeless confusion the enemies of His redeemed firstborn. An anthropomorphic expression, but most forcible. For a similar metaphor, see Amos IX, 4; Ps. CIV, 32.

discomfited. Threw into confusion. The text does not allude to the means whereby the panic of the Egyptians was produced. The Psalmist supplies this omission. "The clouds poured out water: the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the whirlwind; the lightnings lighted up the world; the earth trembled and shook. Thou leddest thy people like a flock by the hand of Moses and Aaron" (LXXVII, 17, 18–20). There was a hurricane raging with tornado force, causing the sea to go back, amidst a darkness lit up only by the glare of lightning, as "the LORD looked out" from the black skies.

25. *and he took off.* The Egyptians were hindered in

ויאמר מצרים אנוסה מפני ישראל כי יהוה נלחם להם
במצרים׃ (שלישי לספ׳) פ רביעי
26 ויאמר יהוה אל־משה נטה את־ידך על־הים וישבו המים
27 על־מצרים על־רכבו ועל־פרשיו׃ ויט משה את־ידו
על־הים וישב הים לפנות בקר לאיתנו ומצרים נסים
28 לקראתו וינער יהוה את־מצרים בתוך הים׃ וישבו
המים ויכסו את־הרכב ואת־הפרשים לכל חיל פרעה
29 הבאים אחריהם בים לא־נשאר בהם עד־אחד׃ ובני
ישראל הלכו ביבשה בתוך הים והמים להם חמה מימינם
ל ומשמאלם׃ ויושע יהוה ביום ההוא את־ישראל מיד
31 מצרים וירא ישראל את־מצרים מת על־שפת הים׃ וירא

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v. 28. בראש עמוד סימן בי״ה שמ״ו

their pursuit, because the lightning struck the chariot-wheels, and slew the Egyptian warriors who commanded the chariots (Rashi).

drive heavily. The wheels stuck fast in the loose wet sand.

so that the Egyptians said. One to another. The Heb. is in the singular, "And Egypt said."

for the LORD *fighteth for them.* At last the Egyptians realise against Whom they are fighting.

26. *may come again.* Better, "*may come back.*" "A sudden cessation of the wind, possibly coinciding with a spring tide (it was full moon) would immediately convert the low flat sand-banks first into a quick-sand, and then into a mass of waters, in a time far less than would suffice for the escape of a single chariot" (F. C. Cook).

27. *its strength.* Or, "its wonted flow."

fled against it. Better, *were fleeing towards it* (Rashi). Terror maddened them, and instead of fleeing from the waters, they ran towards them.

28. *after them.* *i.e.* the Israelites.

not so much as one of them. Escape was impossible; see Ps. CXXVI, 15. According to some Rabbis, Pharaoh

chariot wheels, and made them to drive heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.* iii s; iv a

26. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead

alone escaped. Later Jewish legend adds that he never died, and never will die. He stands at the portals of Gehinnom and, when heathen tyrants enter, he greets them with the words: "Why have ye not profited by my example?"

29. *dry land.* Dry ground.

30 and **31**. This great deliverance rightly became a turning point in the life of the Israelites.

30. *the* LORD *saved Israel.* It was not a victory in which a feeling of pride or self-exaltation could enter. Unlike any other nation that has thrown off the yoke of slavery, neither Israel nor its leader claimed any merit or glory for the victory. In the *Haggadah shel Pesach*, the story of the

יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ
הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ׃ פ

CAP. XV. טו

טו

א אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס
2 וְרֹכְבוֹ רָמָה בַיָּם׃ עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי

v. 1. ג׳ דגושה

Redemption is told without any reference to the Leader. *Once* only, indirectly in a quotation, does the name Moses occur at all in the whole Seder Service!

the Egyptians dead upon the sea shore. The fact that the Egyptians had to perish mars the completeness of Israel's victory. "When the Egyptian hosts were drowning in the Red Sea," say the Rabbis, "the angels in heaven were about to break forth into songs of jubilation. But the Holy One, blessed be He, silenced them with the words, 'My creatures are perishing, and ye are ready to sing!'" In the same spirit, a medieval rabbi explained why a drop of wine is poured out of the wine-cup on Seder eve at the mention of each of the plagues that were inflicted on the Egyptians. Israel's cup of joy, he said, cannot be full if Israel's triumph involves suffering even to its enemies. For the same reason, only half of Hallel is recited during the greater part of the Festival.

31. *the great work.* lit. "the great hand," *i.e.* power, achievement.

they believed in the LORD, *and in his servant Moses.* This miraculous deliverance was never forgotten by Israel. "An experience such as the Exodus, accomplished in spite of all its difficulties, and the passage through the Red Sea, must have been reckoned by all who participated in them as a direct act of God. Moses was thereby authenticated in the eyes of his people" (Kittel). Their new-born faith in God, and their witnessing of His marvellous help, led to the wonderful outburst of song in the next chapter. Whenever Israel has faith in God and in the Divine Mission of Moses, Israel sings. It is only ages of scepticism and religious disintegration that are spiritually dumb and sterile.

upon the sea shore. 31. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD: and they believed in the LORD, and in his servant Moses.

CHAPTER XV

15 1. Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will sing unto the LORD, for he is highly exalted:
The horse and his rider hath he thrown into the sea.

2. The LORD is my strength and song,

CHAPTER XV

THE SONG AT THE RED SEA

1–21. This Song, notable for poetic fire, vivid imagery and quick movement, gives remarkable expression to the mingled horror, triumph and gratitude that the hosts of Israel had lived through during the fateful hours when they were in sight of Pharaoh's pursuing hosts. In Jewish literature it is spoken of as the Song, שירה and the Sabbath on which it is read in the Synagogue as שבת שירה.

1. *Moses and the children of Israel.* Moses composed the Song, and the Israelites joined their Leader in praising God. From *v.* 20 and 21, it appears that there was musical accompaniment, with male and female choruses. It is probably the oldest song of national triumph extant.

unto the LORD. In His honour.

for he is highly exalted. Or, "for he hath triumphed gloriously."

the horse and his rider hath he thrown into the sea. In four Heb. words is the complete ruin of the military power of Egypt described. "Its chariots and horses, the mainstay of its strength are, by Divine might, cast irretrievably into the sea" (Driver).

2. *the* LORD. Heb. *Yah*, the shortened form of the Tetragrammaton, as in *Hallelujah* (lit. "praise ye Yah").

my strength and song. He is the source of my strength and the theme of my song.

לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי

3 אָבִי וַאֲרֹמְמֶנְהוּ׃ יְהוָה אִישׁ מִלְחָמָה יְהוָה

4 שְׁמוֹ׃ מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר

ה שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף׃ תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־

6 אָבֶן׃ יְמִינְךָ יְהוָה נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ

7 יְהוָה תִּרְעַץ אוֹיֵב׃ וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס

8 קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ׃ וּבְרוּחַ

אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד

9 נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃ אָמַר

and he is become my salvation. lit. "and he is become to me a salvation," *i.e.* the source of deliverance.

this is my God. Who has saved me. The redeemed at the Red Sea had a unique realisation of the Presence and of the present help of God. The Rabbis say, "A maidservant at the Red Sea had a more vivid and vitalising experience of the Divine than many a prophet."

and I will praise him. The rendering, "I will prepare him an habitation" (AV), follows Onkelos and the Rabbis, who translate, "I shall build Thee a sanctuary."

my father's God. The continuity of worship among the children of the Patriarchs is emphasised here. The God of tradition has justified Himself by redeeming Israel. The promises made to the forefathers have now been fulfilled. "My father's God" stands here for "the God of my fathers"; see III, 6.

3. *the* LORD *is a man of war.* God has fought the battle of His persecuted children and overthrown the cruel oppressor.

the LORD *is his name.* "For He has wrought justice" (Rashbam); see note on VI, 3.

4. *his chosen captains.* lit. "the choice of his captains," *i.e.* the flower of his warriors.

5. *cover them.* lit. "are covering them." The Heb. verb is in the imperfect tense, and graphically describes the event as if taking place before the eyes of the singers.

And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.
3. The LORD is a man of war:
The LORD is his name.
4. Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
5. The deeps cover them:
They went down into the depths like a stone.
6. Thy right hand, O LORD, is glorious in power,
Thy right hand, O LORD, dasheth in pieces the enemy.
7. And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
8. And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.

6. *thy right hand.* *i.e.* the power of God.

7. *excellency.* Better, *majesty.*

8. *blast of thy nostrils.* Is the poetical version of XIV, 22. Used figuratively for the wind.

stood upright as an heap. See XIV, 22. The fine poetic image is sustained throughout the verse. The effect of the wind was to pile up the waters into a wall-like formation.

אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ
י נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי׃ נָשַׁפְתָּ
בְרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם
11 אַדִּירִים׃ מִי־כָמֹכָה בָּאֵלִם יְהֹוָה מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה
12 13 פֶלֶא׃ נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ׃ נָחִיתָ
בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה
14 קָדְשֶׁךָ׃ שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל
טו אָחַז יֹשְׁבֵי פְּלָשֶׁת׃ אָז נִבְהֲלוּ אַלּוּפֵי

v. 11 כ׳ דגושה. v. 13 ג׳ דגושה. v. 16 כ׳ דגושה.

9. *I will pursue, I will overtake, I will divide the spoil.* A magnificent specimen of Hebrew poetry. The short crisp words express the eagerness of the exultant foe, and his assurance of complete victory.

my lust. lit. "my soul," which in Heb. psychology is the seat of *desire*, here for vengeance and plunder.

11. *among the gods.* Better, "*among the mighty*" (AJ).

glorious in holiness. Exalted in the majesty of holiness, which is the essential, distinguishing attribute of the God of Israel.

fearful in praises. Or, "revered in praises," *i.e.* praiseworthy acts; inspiring awe by the mighty deeds for which His people are to praise Him.

12. *thou stretchedst out thy right hand.* As a man puts forth his hand to indicate his will to his servants (Luzzatto).

13. *thou in thy mercy.* God at the same time shows His abounding love to those who had been persecuted by the Egyptians.

hast led. Better, *leadest.* The verbs of this and the following verses are, according to the sense, futures. In *v.* 16, the text itself passes over into future forms.

thou hast guided. Better, *thou guidest them,* gently as a shepherd leads his flock. "The following part of the Song describes in prophetic images the providence of God for the Israelites, shielding them till they have overcome the dangers of the desert, conquered the nations of Canaan, and erected the sanctuary on Zion" (Kalisch).

9. The enemy said,
I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
10. Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
11. Who is like unto thee, O LORD, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
12. Thou stretchedst out thy right hand,
The earth swallowed them.
13. Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
14. The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.

thy holy habitation. Mount Sinai, on which God's glory abode when Moses received the Torah (Ibn Ezra); or the Temple on Mount Moriah. Rashbam considers that Canaan is meant here, as it is sometimes called, "the habitation of God;" see Ps. CXXXII, 13.

14. *peoples have heard.* The story of God's miracles on behalf of Israel. The defeat of the Egyptians would be a source of terror to the heathens who hear the report; see Josh. II, 9–11.

they tremble. lit. "are trembling." The poet sees the nations trembling at the approach of God's people (Luzzatto).

pangs. As of childbirth.

Philistia. See XIII, 17.

אֱדוֹם   אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד   נָמֹגוּ
16 כֹּל יֹשְׁבֵי כְנָעַן׃   תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד   בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן   עַד־
יַעֲבֹר עַמְּךָ יְהוָה   עַד־יַעֲבֹר עַם־זוּ
17 קָנִיתָ׃   תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ   מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה   מִקְּדָשׁ אֲדֹנָי כּוֹנְנוּ
18 19 יָדֶיךָ׃   יְהוָה ׀ יִמְלֹךְ לְעֹלָם וָעֶד׃   כִּי
בָא סוּס פַּרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב יְהוָה עֲלֵהֶם
אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם׃ פ

15. *dukes of Edom amazed.* Better, *chiefs of Edom affrighted* (AJ). Edom embraced the ranges of Mount Seir on either side of the Arabah, or depression which runs southward from the Dead Sea to the head of the Gulf of Akabah.

mighty men of Moab. Moab was the high tableland east of the Dead Sea and the southernmost section of the Jordan.

are melted away. fig. for, "are helpless through terror and despair"; cf. Josh. II, 9, 24.

16. *terror and dread falleth upon them.* Or, "let terror and dread fall upon them . . . let them be still as a stone" (Septuagint).

of thine arm. Of Thy power.

pass over. On their way to Canaan.

hast gotten. lit. "hast purchased"; God acquired Israel by redeeming them from the power of Pharaoh.

17. *thou shalt bring them in.* The final goal of Israel's triumphant progress was to be the land of Canaan, promised to the forefathers.

mountain of thine inheritance. *i.e.* Canaan, and thus spoken of owing to the mountainous character of many of its most important parts; cf. Deut. III, 25; Is. XI, 9; Ps. LXXVIII, 54 (with allusion to this passage).

the sanctuary. Mount Moriah is probably referred to here.

15. Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
16. Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O LORD,
Till the people pass over which thou hast gotten.
17. Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O LORD, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
18. The LORD shall reign for ever and ever.
19. For the horses of Pharaoh went in with
his chariots and with his horsemen into the sea,
and the LORD brought again the waters of the
sea upon them; but the children of Israel walked

have established. To stand firm; see Ps. LXVIII, 9.

18. *the* LORD *shall reign for ever and ever.* The Song closes, not with the conquest of material domains, but with the promise of the Kingdom of God. This is the climax. The redemption from Egypt was to be followed by the Revelation on Mount Sinai, when God's Kingdom on earth was inaugurated. That Kingdom is eternal.

19. This verse does not belong to the Song. It is a summary of the great event culminating in the Song of victory, and forms the transition to the following narrative.

for the horses of Pharaoh. It is better to combine this and the following verse; thus, *when the horses of Pharaoh*

כ וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ וַתֵּצֶאןָ
21 כָל־הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת׃ וַתַּעַן לָהֶם מִרְיָם
שִׁירוּ לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃ ס
22 וַיַּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַּר־שׁוּר
23 וַיֵּלְכוּ שְׁלֹשֶׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מָיִם׃ וַיָּבֹאוּ
מָרָתָה וְלֹא יָכְלוּ לִשְׁתֹּת מַיִם מִמָּרָה כִּי מָרִים הֵם עַל־
24 כֵּן קָרָא־שְׁמָהּ מָרָה׃ וַיִּלֹּנוּ הָעָם עַל־מֹשֶׁה לֵּאמֹר מַה־
כה נִּשְׁתֶּה׃ וַיִּצְעַק אֶל־יְהוָה וַיּוֹרֵהוּ יְהוָה עֵץ וַיַּשְׁלֵךְ אֶל־

v. 17. ק׳ דגושה v. 21. ג׳ דגושה

went in . . . . but the children of Israel walked on dry land in the midst of the sea, Miriam the prophetess . . . took (Rashi, Mendelssohn).

20. *the prophetess.* See Num. XII, 2, and cf. Judg. IV, 4.

sister of Aaron. Miriam being more closely associated with Aaron than with Moses; see Num. XII, 1f.

a timbrel. A ring of metal or wood, covered with a tightly-drawn skin, held up in one hand, and struck by the other.

went out after her. She led the women in the praise of God.

dances. See II Sam. VI, 14 and Ps. CXLIX, 3. In the East, dancing was, and is, part of the language of religion.

21. *answered them.* *i.e.* answered as a chorus; see I Sam. XVIII, 7. Miriam sang, and the women answered (Luzzatto).

THE JOURNEY TO SINAI

22–27. Israel at Marah and Elim.

22. *led Israel onward.* lit. "made Israel to journey"; see XII, 7.

the wilderness of Shur. The district of the N.E. frontier of Egypt; see Gen. XVI, 7 and XXV, 18. Along the coast of the Gulf of Suez is a strip of level country: the northern part is called the wilderness of Shur; the southern, the wilderness of Sin.

on dry land in the midst of the sea. 20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21. And Miriam answered them,

Sing ye to the LORD, for he is highly exalted;
The horse and his rider hath he thrown into the sea.

22. And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24. And the people murmured against Moses, saying, What shall we drink? 25. And he cried unto the LORD; and the LORD shewed him a tree, and he cast it into the waters and the waters were made sweet.

The station where Moses and the Israelites halted after their passage of the Red Sea, is regarded by the Arabs to be Ayun Musa, "the springs of Moses," 9 miles below Suez, on the east side of the Gulf, and 1½ miles from the coast.

three days. About 45 miles would thus be covered by a caravan, travelling with baggage.

23. *Marah.* The Heb. word means, "bitterness." Has been identified by some with Bir Huwara, about 47 miles S.E. of Ayun Musa, and 7 miles from the coast, on the usual route to Mt. Sinai. Others identify Marah with "Ain Naba" (also called el-Churkudeh) a fountain with a considerable supply of brackish water, about 10 miles S.E. of Suez, and 50 miles from Lake Timsah.

25. *the* LORD *shewed him a tree.* There are certain shrubs that sweeten bitter water.

הַמָּיִם וַיִּמְתְּקוּ הַמָּיִם שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ׃
26 וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל ׀ יְהוָה אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו
תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֺתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה
אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְהוָה
חמישי 27 רֹפְאֶךָ׃ ס וַיָּבֹאוּ אֵילִמָה וְשָׁם שְׁתֵּים עֶשְׂרֵה עֵינֹת מַיִם
וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ־שָׁם עַל־הַמָּיִם׃ (רביעי לספ׳)

טז CAP. XVI. טז

א וַיִּסְעוּ מֵאֵילִם וַיָּבֹאוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר־סִין
אֲשֶׁר בֵּין־אֵילִם וּבֵין סִינָי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ
2 הַשֵּׁנִי לְצֵאתָם מֵאֶרֶץ מִצְרָיִם׃ וַיִּלּוֹנוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל

v. 2. וילונו ק

a statute and an ordinance. The moral and social basis of the Hebrew Law is here taught the people in connection with the sweetening of the bitter waters. God set before them the fundamental principle of implicit faith in His providence, to be shown by willing obedience to His will. The healing of the bitter waters was a symbol of the Divine deliverance from all evils.

there he proved them. Man is tried by the gifts of God, and also by the lack of them.

26. *if thou wilt diligently hearken.* At Marah the Israelites found themselves threatened with one of the plagues of Egypt, undrinkable water. God delivered them from this; and similarly, if they were obedient, He would protect them from the diseases which had afflicted the Egyptians.

that healeth thee. lit. "thy physician." "A master demands obedience in order to assert his own authority. A physician likewise demands obedience, but only for the purpose of securing the patient's welfare. Such are the statutes of the Lord, our Physician" (Malbim).

27. *Elim.* lit. "terebinths." Often identified with Wady Gherandel which is situated two and a half miles north of Tor, in a very beautiful valley, with excellent fountains and many palm trees.

There he made for them a statute and an ordinance,
and there he proved them; 26. and he said, If thou
wilt diligently hearken to the voice of the LORD
thy God, and wilt do that which is right in his
eyes, and wilt give ear to his commandments,
and keep all his statutes, I will put none of the
diseases upon thee, which I have put upon the
Egyptians: for I am the LORD that healeth
thee.* iv s; va

27. And they came to Elim, where were twelve
springs of water, and threescore and ten palm
trees: and they encamped there by the waters.

CHAPTER XVI

16 1. And they took their journey from Elim, and
all the congregation of the children of Israel
came unto the wilderness of Sin, which is between
Elim and Sinai, on the fifteenth day of the second
month after their departing out of the land
of Egypt. 2. And the whole congregation of the
children of Israel murmured against Moses and
against Aaron in the wilderness; 3. and the
children of Israel said unto them, Would that we

CHAPTER XVI, 1–36.

THE MANNA

1. *the wilderness of Sin.* See on xv. 22.

fifteenth day of the second month. *i.e.* one month after the departure from Egypt.

2. *murmured.* The moment that the want of food was felt. The fact that these constant murmurings of the people are recorded is evidence for "the historic truthfulness of the narratives of the wanderings. A purely ideal picture of the Chosen People would have omitted them.

3 עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר׃ וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל
מִי־יִתֵּן מוּתֵנוּ בְיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ עַל־סִיר
הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לָשֹׂבַע כִּי־הוֹצֵאתֶם אֹתָנוּ אֶל־
הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל הַזֶּה בָּרָעָב׃ ס
4 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם
וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ
ה בְּתוֹרָתִי אִם־לֹא׃ וְהָיָה בַּיּוֹם הַשִּׁשִּׁי וְהֵכִינוּ אֵת אֲשֶׁר־
6 יָבִיאוּ וְהָיָה מִשְׁנֶה עַל אֲשֶׁר־יִלְקְטוּ יוֹם ׀ יוֹם׃ וַיֹּאמֶר
מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־בְּנֵי יִשְׂרָאֵל עֶרֶב וִידַעְתֶּם כִּי יְהוָה
7 הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃ וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד
יְהוָה בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־יְהוָה וְנַחְנוּ מָה כִּי תַלִּונוּ
8 עָלֵינוּ׃ וַיֹּאמֶר מֹשֶׁה בְּתֵת יְהוָה לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל

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v. 7. תלינו ק

They also serve to display the wonderful personality of Moses, who could control, pacify and lead such a collection of rude nomad tribes" (McNeile).

3. *when we sat by the flesh pots.* They remembered the bread and the fleshpots, but not the slavery. Some commentators infer from this that the Israelites in Egypt must have had a good and full diet. Such inference is quite unwarranted. The pangs of hunger cause them to look back upon their slave-fare, served to them from pots large enough to supply a whole gang, as the height of luxury.

4. *that I may prove them.* The food that God will send will save them from hunger, but the manner in which it will be given will test their faith and obedience.

5. *the sixth day.* Of the week, *i.e.* Friday.

they shall prepare. As no cooking was to take place on the Sabbath.

twice as much. As the supply will be more abundant on the sixth day, so every one will gather more, and when they come to prepare it, they will find that it is just twice as much as they gather usually.

had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.
4. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they
will walk in my law, or no.
5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice
as much as they gather daily.
6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:
7. and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye
murmur against us?
8. And Moses said, This shall be, when the LORD shall give you in the

6. *the* LORD *hath brought you out.* And not Moses and Aaron, as you have falsely said; see *v.* 3.

at even. The gifts of the quails would take place; see *v.* 8.

7. *and in the morning.* They would have the bread from heaven.

see the glory of the LORD. Manifested by the wonderful gift of the manna (Rashi, Luzzatto).

murmurings against the LORD. Really against Moses and Aaron, but they were merely the servants of God.

8. *this shall be.* *i.e.* the fulfilment of the promise referred to in *v.* 6 and 7, is about to take place.

וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ בִּשְׁמֹעַ יְהוָה אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־
אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְלֻנֹּתֵיכֶם כִּי עַל־
9 יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־עֲדַת בְּנֵי
י יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֵת תְּלֻנֹּתֵיכֶם׃ וַיְהִי
כְּדַבֵּר אַהֲרֹן אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וַיִּפְנוּ אֶל־הַמִּדְבָּר
ששי וְהִנֵּה כְּבוֹד יְהוָה נִרְאָה בֶּעָנָן׃ פ (חמישי לספ׳)
11 12 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ שָׁמַעְתִּי אֶת־תְּלוּנֹּת בְּנֵי
יִשְׂרָאֵל דַּבֵּר אֲלֵהֶם לֵאמֹר בֵּין הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר
וּבַבֹּקֶר תִּשְׂבְּעוּ־לָחֶם וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם׃
13 וַיְהִי בָעֶרֶב וַתַּעַל הַשְּׂלָו וַתְּכַס אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה
14 שִׁכְבַת הַטַּל סָבִיב לַמַּחֲנֶה׃ וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה
עַל־פְּנֵי הַמִּדְבָּר דַּק מְחֻסְפָּס דַּק כַּכְּפֹר עַל־הָאָרֶץ׃
טו וַיִּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מָן הוּא כִּי לֹא

v. 12. דגש אחר ת״נ v. 13. השלו ק

10. *toward the wilderness.* In the direction of the impending journey (Strack).

the glory of the LORD *appeared in the cloud.* cf. XIII, 21f. The Glory of God was "a certain light," also called "Divine light" (Maimonides). Perhaps the cloud shrouded the full brilliancy of the Divine Light.

12. *that I am the* LORD *your God.* Who not only hears your murmuring, but who can supply all your wants.

13. *the quails came up.* Quails are migratory birds, coming in the spring in immense numbers from Arabia and other southern countries. They are nowhere more common than in the neighbourhood of the Red Sea. They always fly with the wind; and when exhausted after a long flight, they are easily captured even with the hand. "The gift of quails, unlike the gift of manna, was limited to the one occasion here mentioned" (Abarbanel).

in the morning. Following the night when the quails appeared.

evening flesh to eat, and in the morning bread
to the full; for that the LORD heareth your mur-
murings which ye murmur against him: and
what are we? your murmurings are not against
us, but against the LORD. 9. And Moses said
unto Aaron, Say unto all the congregation of
the children of Israel, Come near before the
LORD: for he hath heard your murmurings. 10.
And it came to pass, as Aaron spake unto the
whole congregation of the children of Israel,
that they looked toward the wilderness, and,
behold, the glory of the LORD appeared in the
cloud.* vs; via 11. And the LORD spake unto
Moses, saying, 12. I have heard the murmurings
of the children of Israel: speak unto them,
saying, At even ye shall eat flesh, and in the
morning ye shall be filled with bread; and ye
shall know that I am the LORD your God. 13.
And it came to pass at even, that the quails came
up, and covered the camp: and in the morning
the dew lay round about the camp. 14. And
when the dew that lay was gone up, behold,
upon the face of the wilderness a small flake,
small as the hoar frost on the ground. 15. And
when the children of Israel saw it, they said one

14. *was gone up*. Had risen or evaporated.

a small flake. "A fine, scale-like thing" (AJ); *i.e.* the manna. According to Rashi, and other Jewish commentators, first dew had fallen, then manna over the dew, and than dew again over the manna. Consequently the manna was enclosed between two layers of dew.

יָדְעוּ מַה־הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא הַלֶּחֶם אֲשֶׁר נָתַן
16 יְהוָה לָכֶם לְאָכְלָה׃ זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לִקְטוּ
מִמֶּנּוּ אִישׁ לְפִי אָכְלוֹ עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם
17 אִישׁ לַאֲשֶׁר בְּאָהֳלוֹ תִּקָּחוּ׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ
18 הַמַּרְבֶּה וְהַמַּמְעִיט׃ וַיָּמֹדּוּ בָעֹמֶר וְלֹא הֶעְדִּיף הַמַּרְבֶּה
19 וְהַמַּמְעִיט לֹא הֶחְסִיר אִישׁ לְפִי־אָכְלוֹ לָקָטוּ׃ וַיֹּאמֶר
כ מֹשֶׁה אֲלֵהֶם אִישׁ אַל־יוֹתֵר מִמֶּנּוּ עַד־בֹּקֶר׃ וְלֹא־שָׁמְעוּ
אֶל־מֹשֶׁה וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֹּקֶר וַיָּרֻם תּוֹלָעִים
21 וַיִּבְאַשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה׃ וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר אִישׁ
22 כְּפִי אָכְלוֹ וְחַם הַשֶּׁמֶשׁ וְנָמָס׃ וַיְהִי ׀ בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ
לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לָאֶחָד וַיָּבֹאוּ כָּל־נְשִׂיאֵי הָעֵדָה
23 וַיַּגִּידוּ לְמֹשֶׁה׃ וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה

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v. 20. פתח באתנח

15. *what is it?* Heb. מן הוא "It is manna" (RV Margin). The Heb. word *man* may really be Egyptian (Rashbam, Ebers); the translation would then be, "They said one to another, It is *man*, for they knew not what it was;" *i.e.* they called it by the name of the substance that resembled it most in appearance, and was well known to them in Egypt. The Arabs give the name *man* to a sweet, sticky honey-like juice, exuding in heavy drops, in May or June, from a shrub found in the Sinai peninsula. This, however, is found in only small quantities and is not suitable for food. It does not, moreover, correspond to the description given in our text, where the manna, falling upon the earth in grains, gathered in the morning and melting in the heat of the sun, is clearly a miraculous substance. God in His ever-sustaining providence fed Israel's hosts during the weary years of wandering in His own unsearchable way.

the bread. The food.

16. *this is the thing.* The commandment concerning the manna.

to another, What is it ? for they wist not what it was. And Moses said unto them, It is the bread which the LORD hath given you to eat.
16. This is the thing which the LORD hath commanded, Gather ye of it every man according to his eating ; an omer a head, according to the number of your persons, shall ye take it, every man for them which are in his tent.
17. And the children of Israel did so, and gathered some more, some less.
18. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating.
19. And Moses said unto them, Let no man leave of it till the morning.
20. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them.
21. And they gathered it morning by morning, every man according to his eating : and when the sun waxed hot, it melted.
22. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one : and all the rulers of the congregation came and told Moses.
23. And he

an omer. A measure, less than two quarts.

18. *when they did mete it.* However much or little the individual gathered, when he measured it in his tent, he found that there was just an *omer* apiece for his family.

20. *Moses was wroth.* Because of their disobedience and lack of faith in God's loving providence.

21. *morning by morning.* Or, "every morning"; but not on the Sabbath.

שַׁבָּתוֹן שַׁבַּת־קֹדֶשׁ לַיהוָה מָחָר אֵת אֲשֶׁר־תֹּאפוּ אֵפוּ
וְאֵת אֲשֶׁר־תְּבַשְּׁלוּ בַּשֵּׁלוּ וְאֵת כָּל־הָעֹדֵף הַנִּיחוּ לָכֶם
24 לְמִשְׁמֶרֶת עַד־הַבֹּקֶר׃ וַיַּנִּיחוּ אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר צִוָּה
כה מֹשֶׁה וְלֹא הִבְאִישׁ וְרִמָּה לֹא־הָיְתָה בּוֹ׃ וַיֹּאמֶר מֹשֶׁה
אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ
26 בַּשָּׂדֶה׃ שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא
27 יִהְיֶה־בּוֹ׃ וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יָצְאוּ מִן־הָעָם לִלְקֹט וְלֹא
28 מָצָאוּ׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָה מֵאַנְתֶּם
29 לִשְׁמֹר מִצְוֺתַי וְתוֹרֹתָי׃ רְאוּ כִּי־יְהוָה נָתַן לָכֶם הַשַּׁבָּת
עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ ׀ אִישׁ
ל תַּחְתָּיו אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי׃ וַיִּשְׁבְּתוּ הָעָם
31 (לספ׳) בַּיּוֹם הַשְּׁבִעִי׃ וַיִּקְרְאוּ בֵית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן וְהוּא

23. *the* Lord *hath spoken.* With reference to the Sabbath.

holy sabbath unto the Lord. The seventh day must have been known to the people as a special day, distinct from the other days of the week. The children of the Patriarchs had brought with them to Egypt the tradition that God had completed His work of creation in six days, and that He had sanctified the seventh day. At Mt. Sinai, therefore, the children of Israel are bidden, "*Remember* the Sabbath day."

bake that which ye will bake. On the Friday. What was not eaten on the Friday was to be kept for the Sabbath day.

27. *there went out some of the people.* Not because they were lacking food, for they had gathered a double portion on the previous day ; but because they doubted the word of Moses.

28. *how long refuse ye.* The rebuke is addressed to Moses as the representative of the people.

29. *abide ye.* *i.e.* do not go out in order to gather manna.

go out of his place. To gather manna on the Sabbath. Rabbinical tradition has deduced from this context the prohibition, that no Israelite shall go more than 2,000

said unto them, This is that which the LORD hath spoken, To-morrow is a solemn rest, a holy sabbath unto the Lord: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning. 24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25. And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field. 26. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. 27. And it came to pass on the seventh day, that there went out some of the people for to gather, and they found none. 28. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 29. See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30. So the people rested on the seventh day.*vi s 31. And the house of Israel called the name thereof Manna: and it was

yards from the place of his abode. This is called the תחום שבת "the Sabbath journey." Travelling interrupts the rest both of man and his beast, and was therefore to be avoided on the Sabbath day.

31. *house of Israel.* An unusual expression for, "the children of Israel"; see XI, 38; Num. XX, 29.

like coriander seed, white. The coriander plant grows wild in Palestine and Egypt, producing small greyish-white seeds, with a pleasant spicy flavour.

32 כְּזֶ֣רַע גַּד֙ לָבָ֔ן וְטַעְמ֖וֹ כְּצַפִּיחִ֥ת בִּדְבָֽשׁ׃ וַיֹּ֣אמֶר מֹשֶׁ֗ה זֶ֤ה
הַדָּבָר֙ אֲשֶׁ֣ר צִוָּ֣ה יְהוָ֔ה מְלֹ֤א הָעֹ֨מֶר֙ מִמֶּ֔נּוּ לְמִשְׁמֶ֖רֶת
לְדֹרֹֽתֵיכֶ֑ם לְמַ֣עַן ׀ יִרְא֣וּ אֶת־הַלֶּ֗חֶם אֲשֶׁ֨ר הֶאֱכַ֤לְתִּי אֶתְכֶם֙
33 בַּמִּדְבָּ֔ר בְּהוֹצִיאִ֥י אֶתְכֶ֖ם מֵאֶ֥רֶץ מִצְרָֽיִם׃ וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־
אַהֲרֹ֗ן קַ֚ח צִנְצֶ֣נֶת אַחַ֔ת וְתֶן־שָׁ֥מָּה מְלֹֽא־הָעֹ֖מֶר מָ֑ן וְהַנַּ֤ח
34 אֹתוֹ֙ לִפְנֵ֣י יְהוָ֔ה לְמִשְׁמֶ֖רֶת לְדֹרֹֽתֵיכֶֽם׃ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהוָ֖ה
לה אֶל־מֹשֶׁ֑ה וַיַּנִּיחֵ֧הוּ אַהֲרֹ֛ן לִפְנֵ֥י הָעֵדֻ֖ת לְמִשְׁמָֽרֶת׃ וּבְנֵ֣י יִשְׂרָאֵ֗ל
אָֽכְל֤וּ אֶת־הַמָּן֙ אַרְבָּעִ֣ים שָׁנָ֔ה עַד־בֹּאָ֖ם אֶל־אֶ֣רֶץ נוֹשָׁ֑בֶת
36 אֶת־הַמָּן֙ אָֽכְל֔וּ עַד־בֹּאָ֕ם אֶל־קְצֵ֖ה אֶ֥רֶץ כְּנָֽעַן׃ וְהָעֹ֕מֶר
עֲשִׂרִ֥ית הָאֵיפָ֖ה הֽוּא׃ פ שביעי

wafers made with honey. Cf. Num. XI, 8, "the taste of it was as the taste of cake baked with oil." Jewish tradition says that the manna contained the ingredients of every delicious food, and suited the taste of all who partook thereof.

32–36. Various commands relating to the manna.

32. *for your generations.* *i.e.* for posterity.

they may see the bread. And derive the spiritual lessons connected therewith; *e.g.*, trust in God, belief in the providence and mercy of God.

33. *take a pot.* Of earthenware (Rashi).

lay it up before the LORD. *i.e.* before the Ark the Testimony, in the Tabernacle. Ibn Ezra says that this section should come after the story of the erection of the Tabernacle; and Luzzatto suggests that Moses wrote *v.* 33–35 in the fortieth year of the wandering in the wilderness. It is well to keep in mind the Rabbinical saying, that the events in Scripture are not always arranged in strict chronological order. אין מוקדם ומאוחר בתורה. Sometimes an *inner connection* causes events wide apart in time to be mentioned together in one chapter.

34. *the Testimony.* *i.e.* the Ark, so called because of the Tables on which the Ten Commandments (spoken of as "the Testimony" in XXV, 22, XXXI, 18) were engraved.

like coriander seed, white; and the taste of it
was like wafers made with honey. 32. And
Moses said, This is the thing which the LORD
hath commanded, Let an omerful of it be kept
for your generations; that they may see the bread
wherewith I fed you in the wilderness, when I
brought you forth from the land of Egypt. 33.
And Moses said unto Aaron, Take a pot, and put
an omerful of manna therein, and lay it up before
the LORD, to be kept for your generations. 34.
As the LORD commanded Moses, so Aaron laid
it up before the Testimony, to be kept. 35. And
the children of Israel did eat the manna forty
years, until they came to a land inhabited; they
did eat the manna, until they came unto the
borders of the land of Canaan. 36. Now an omer
is the tenth part of an ephah.* vii

35. *forty years.* This does not lead the narrative beyond the time of Moses, and there is no reason why Moses could not have written it just before his death.

to a land inhabited. Canaan, so called in contrast to the desert.

unto the borders of the land of Canaan. This was the limit of the wanderings under the leadership of Moses. Moses gives the complete history of the manna up to the end of his own life. He does not state that the manna ceased; because the manna was not withheld until after the death of Moses, when the Israelites had passed the Jordan under Joshua (Josh. v, 12).

36. *an ephah.* The name of a measure well known to the people, whereas the name *omer* was not known (Abarbanel).

Cap. XVII. יז

יז

א וַיִּסְעוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִמִּדְבַּר־סִין לְמַסְעֵיהֶם עַל־
2 פִּי יְהוָה וַיַּחֲנוּ בִּרְפִידִים וְאֵין מַיִם לִשְׁתֹּת הָעָם׃ וַיָּרֶב
הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר לָהֶם
3 מֹשֶׁה מַה־תְּרִיבוּן עִמָּדִי מַה־תְּנַסּוּן אֶת־יְהוָה׃ וַיִּצְמָא שָׁם
הָעָם לַמַּיִם וַיָּלֶן הָעָם עַל־מֹשֶׁה וַיֹּאמֶר לָמָּה זֶּה הֶעֱלִיתָנוּ
4 מִמִּצְרַיִם לְהָמִית אֹתִי וְאֶת־בָּנַי וְאֶת־מִקְנַי בַּצָּמָא׃ וַיִּצְעַק
מֹשֶׁה אֶל־יְהוָה לֵאמֹר מָה אֶעֱשֶׂה לָעָם הַזֶּה עוֹד מְעַט

Chapter XVII

1–7. Water from the Rock in Horeb

1. *by their stages.* Or, "journeys." The route was as follows: the wilderness of Sin, Dophkah, Alush, Rephidim: see Num. xxxiii, 14. The various stages are omitted, as it is not the intention of Scripture here to enumerate the different places where the Israelites halted. Its purpose is to narrate the occasions when the people murmured (Biur).

Rephidim. Either the upper part of the broad and long oasis of Feiran, the most fertile part of the Peninsula of Sinai, or the narrow defile el-Watiyeh, 27 miles beyond Feiran.

2. *give us water.* The Heb. for "give" is in the plural, and refers to Moses and Aaron.

tempt the Lord. Better, *try the* Lord (AJ). Tempt is a misleading rendering: for "to tempt" in modern English has acquired the sense of enticing a person to a particular action, especially an evil one; whereas the Heb. *nissah* means merely to *test* or *prove* a person, to see *whether* he will act in a particular way, or *whether* the character he bears is well established (Driver).

3. *to kill us . . . . . with thirst.* lit. "to kill me and my sons and my cattle with thirst," as if each one had cried out separately. The reaction from the mood of exultation at the Red Sea is complete. "It is the nature of man," says Macaulay,

Chapter XVII

17 1. And all the congregation of the children of
Israel journeyed from the wilderness of Sin, by
their stages, according to the commandment of
the Lord, and pitched in Rephidim: and there
was no water for the people to drink. 2. Where-
fore the people strove with Moses, and said,
Give us water that we may drink. And Moses
said unto them, Why strive ye with me? where-
fore do ye tempt the Lord? 3. And the people
thirsted there for water; and the people murmured
against Moses, and said, Wherefore hast thou
brought us up out of Egypt, to kill us and our
children and our cattle with thirst? 4. And Moses
cried unto the Lord, saying, What shall I do
unto this people? they be almost ready to stone

"to overrate present evil. A hundred generations have passed away since the first great national emancipation of which an account has come down to us. We read in the most ancient of books that a people bowed to the dust under a cruel yoke, scourged to toil by hard taskmasters, not supplied with straw, yet compelled to furnish the daily tale of bricks, became sick of life, and raised such a cry of misery as pierced the heavens. The slaves were wonderfully set free; at the moment of their liberation they raised a song of gratitude and triumph; but in a few hours they began to regret their slavery, and to reproach the leader who had decoyed them away from the savoury fare of the house of bondage to the dreary waste which still separated them from the land flowing with milk and honey. Since that time the history of every great deliverer has been the history of Moses retold. Down to the present hour, rejoicings like those on the shore of the Red Sea have ever been speedily followed by murmurings like those at the Waters of Strife."

4. *what shall I do unto this people?* To save them from despair and sin.

ה וּסְקָלֻנִי׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲבֹר לִפְנֵי הָעָם וְקַח
אִתְּךָ מִזִּקְנֵי יִשְׂרָאֵל וּמַטְּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיְאֹר קַח
6 בְּיָדְךָ וְהָלָכְתָּ׃ הִנְנִי עֹמֵד לְפָנֶיךָ שָּׁם ׀ עַל־הַצּוּר בְּחֹרֵב
וְהִכִּיתָ בַצּוּר וְיָצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה
7 לְעֵינֵי זִקְנֵי יִשְׂרָאֵל׃ וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה
עַל־רִיב ׀ בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־יְהוָה לֵאמֹר הֲיֵשׁ
יְהוָה בְּקִרְבֵּנוּ אִם־אָיִן׃ פ
8 9 וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בִּרְפִידִם׃ וַיֹּאמֶר מֹשֶׁה
אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אֲנָשִׁים וְצֵא הִלָּחֵם בַּעֲמָלֵק מָחָר

5. *take with thee of the elders.* To witness the wonder that was to be done. They were the people's representatives.

thy rod. The rod which could make the waters of the Nile undrinkable for the Egyptians (VII, 17), could produce water to satisfy the thirst of the Israelites. Although Aaron performed the symbolic action preceding the first plague, it is attributed to Moses, and therefore termed his rod. Aaron acted on his behalf.

and go. To the rock in Horeb.

6. *I will stand before thee.* I will be present with My omnipotence (Dillmann).

upon the rock in Horeb. The rock known to Moses, where he had already seen the Glory of God (Abarbanel).

that the people may drink. The people were at Rephidim, some distance away from Horeb. The water from the rock flowed down to them.

7. *Massah.* That is, Tempting, or Proving; there the people had "tried" God (*v.* 2).

Meribah. That is, Chiding, or Strife; because they murmured against Moses; see Ps. XCV, 8.

tempted the LORD. Better, "*put the* LORD *to the proof*" (Driver).

is the LORD *among us, or not?* *i.e.* can He help us in our need or not?

me. 5. And the LORD said unto Moses, Pass on
before the people, and take with thee of the elders
of Israel; and thy rod, wherewith thou smotest
the river, take in thine hand, and go. 6. Behold,
I will stand before thee there upon the rock in
Horeb; and thou shalt smite the rock, and there
shall come water out of it, that the people may
drink. And Moses did so in the sight of the elders
of Israel. 7. And he called the name of the place
Massah, and Meribah, because of the striving of
the children of Israel, and because they tempted
the LORD, saying, Is the LORD among us, or not?
8. Then came Amalek, and fought with Israel
in Rephidim. 9. And Moses said unto Joshua,
Choose us out men, and go out, fight with Amalek:

8–16. THE BATTLE WITH THE AMALEKITES

The Amalekites were a predatory tribe, who are spoken of as having their home in the desert of Palestine. At the same time, a nomad tribe is quite capable of raids at a distance from its usual home (*e.g.* it was with some difficulty that the Transjordan Arabs were prevented from taking part in the loot and murder of Palestine Jews in August, 1929); or, the Amalekites may in the summer months have led their flocks up into the cooler and fresher pastures in the mountains of the Sinai Peninsula.

8. *then came Amalek.* As an immediate sequence of the murmuring on the part of the Israelites, say the Rabbis. It is the invariable lesson of Jewish history that whenever Israel begins to doubt God and Israel, asking, *Is the Lord among us or not?* that an Amalek unexpectedly assails it.

fought with Israel. Deut. XXV, 18 records that Amalek cut off, at the rear of Israel, all that were feeble and weary.

9. *Joshua.* His name was originally Hoshea (Num. XIII, 8). This is the first mention of the great captain and successor of Moses. By anticipation, he is here called by his latter name.

אָנֹכִי נִצָּב עַל־רֹאשׁ הַגִּבְעָה וּמַטֵּה הָאֱלֹהִים בְּיָדִי׃ וַיַּעַשׂ
יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֵם בַּעֲמָלֵק וּמֹשֶׁה
11 אַהֲרֹן וְחוּר עָלוּ רֹאשׁ הַגִּבְעָה׃ וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה
12 יָדוֹ וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק׃ וִידֵי
מֹשֶׁה כְּבֵדִים וַיִּקְחוּ־אֶבֶן וַיָּשִׂימוּ תַחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן
וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֱמוּנָה
13 עַד־בֹּא הַשָּׁמֶשׁ׃ וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת־עֲמָלֵק וְאֶת־עַמּוֹ
לְפִי־חָרֶב׃ פ מפטיר
14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְשִׂים בְּאָזְנֵי

to-morrow. When the battle is waged.

with the rod of God. The victory over their enemies was to be attributed altogether to God, who had fought for them against Pharaoh.

10. *Hur.* According to the Talmud, Hur is the son of Miriam and Caleb.

11. *Moses held up his hand.* The Talmud remarks, "Can the hands of Moses really cause victory, if they are raised; or defeat, if they are lowered? Scripture teaches here, that, when the Israelites looked up to God, and humbled themselves before their Father in Heaven, they were victorious; when they did not, they were defeated." Some commentators explain that Moses raised his staff like a banner. When the Israelites saw this banner, they were courageous and victorious; when they did not see it, they were despondent and fled; and, therefore, the place was called Adonay-nissi, *i.e.* "The Lord is my banner" (*v.* 15).

12. *heavy.* With weariness, after the exertion of holding them up a long time.

they took. *i.e.* Aaron and Hur.

a stone. "Could they not have given him a chair or a cushion? But he said, Since the Israelites are in trouble, lo, I will bear my part with them; for he who bears his share in the troubles of Israel, will live to enjoy the hour of consolation" (Talmud).

to-morrow I will stand on the top of the hill with the rod of God in mine hand. 10. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13. And Joshua discomfited Amalek and his people with the edge of the sword.* m

14. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the

Aaron and Hur stayed up his hands. This is another trait which no legend would have created for the first martial exploit of Israel. Moses plays but a secondary part; and even as intercessor his arms have to be held up! Everything is as prosaic as the *real course of events* in this poor world is wont to be (Chadwick).

steady. Heb. *emunah;* lit. steadiness, steadfastness, faithfulness, faith.

until the going down of the sun. It was no mere raid, but a fierce battle.

13. *discomfited.* lit. "weakened."

Amalek and his people. Heb. idiom for, "the people of the Amalekites."

14. *write this.* The attack of the Amalekites.

in a book. Better, *in the book* (AJ), in the Torah, the Book written by Moses; cf. XXIV, 4, 7 and XXXIV, 27.

rehearse it in the ears of. *i.e.* impress it upon.

Joshua. Who would have to fight the kings of Canaan, and was destined to lead the Israelites into the Holy Land.

יְהוֹשֻׁעַ כִּי־מָחֹה אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם׃
טז 16 וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה׀נִסִּי׃ וַיֹּאמֶר כִּי־יָד עַל־
כֵּס יָהּ מִלְחָמָה לַיהוָה בַּעֲמָלֵק מִדֹּר דֹּר׃

I will utterly blot out. On account of the unprovoked and inhuman attack on the people of God; see Deut. xxv. 17f.

15. *built an altar.* On Horeb.

Adonay-nissi. That is, "The LORD is my banner." (Instead of *Adonay*, the RV has the usual English transliteration of the Heb. Divine Name for LORD). God had again saved His people. He is Israel's victorious Banner.

16. *because there is a hand.* *i.e.* the hand of Amalek was against Israel, the host of God. The text is difficult, and can also be translated, "The LORD hath sworn, the LORD will have war with Amalek from generation to generation" (Onkelos, Rashi, Ibn Ezra, Luzzatto, RV Text).

war with Amalek. See I Sam. xv, 2f. Deut. xxv, 17–19. "As Amalek was the first to attack Israel with the sword, Israel was commanded to blot out his name by means of the sword" (Maimonides). Amalek has disappeared from under heaven, but his spirit still walks the earth. In the battle of the Lord against the Amalekites in the realm of the Spirit, the only successful weapons are courage and conviction, truth and righteousness.

remembrance of Amalek from under heaven.
15. And Moses built an altar, and called the name
of it Adonay-nissi : 16. and he said, Because there
is a hand against the throne of the LORD, the
LORD will have war with Amalek from generation
to generation.

For the Lesson from the Prophets, Judges IV, 4–V, 31 (*Sephardim:* Judges V, 1–31) *see* The Haftorahs, p. 490.

For the Blessings before and after the Haftorah, see p. 454.

CAP. XVIII. יח

פ פ פ 17 יז

יח

א וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה
אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל
2 מִמִּצְרָיִם׃ וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפֹּרָה אֵשֶׁת מֹשֶׁה
3 אַחַר שִׁלּוּחֶיהָ׃ וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שֵׁם הָאֶחָד גֵּרְשֹׁם
4 כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה׃ וְשֵׁם הָאֶחָד אֱלִיעֶזֶר
ה כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיַּצִּלֵנִי מֵחֶרֶב פַּרְעֹה׃ וַיָּבֹא יִתְרוֹ
חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל־מֹשֶׁה אֶל־הַמִּדְבָּר אֲשֶׁר־הוּא
6 חֹנֶה שָׁם הַר הָאֱלֹהִים׃ וַיֹּאמֶר אֶל־מֹשֶׁה אֲנִי חֹתֶנְךָ
7 יִתְרוֹ בָּא אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ׃ וַיֵּצֵא מֹשֶׁה
לִקְרַאת חֹתְנוֹ וַיִּשְׁתַּחוּ וַיִּשַּׁק־לוֹ וַיִּשְׁאֲלוּ אִישׁ־לְרֵעֵהוּ
8 לְשָׁלוֹם וַיָּבֹאוּ הָאֹהֱלָה׃ וַיְסַפֵּר מֹשֶׁה לְחֹתְנוֹ אֵת כָּל־

V. YITHRO

(CHAPTERS XVII-XX)

CHAPTER XVIII. THE VISIT OF JETHRO

1. *Jethro.* See III, 1 and II, 16f. This chapter is one of the few passages in Exodus that are reminiscent of Patriarchal scenes in Genesis.

2. *he had sent her.* Back to Jethro in Midian, after the incident related in IV, 24–26.

3. *Gershom.* See on II, 22.

sojourner. Heb. *ger*.

4. *Eliezer.* Heb. *El*, God, and *ezer*, help.

The God of my father. See III, 6 ; XV, 2.

from the sword of Pharaoh. See II, 15. One may assume that when Moses named his second son, he said, "For the God of my father was my help," etc.

5. *at the mount of God.* Sinai, or Horeb. Moses had

V. YITHRO

Chapter XVIII

18 1. Now Jethro, the priest of Midian, Moses'
father in law, heard of all that God had done
for Moses, and for Israel his people, how that
the Lord had brought Israel out of Egypt. 2.
And Jethro, Moses' father in law, took Zipporah,
Moses' wife, after he had sent her away, 3. and
her two sons; of which the name of the one was
Gershom; for he said, I have been a sojourner
in a strange land: 4. and the name of the other
was Eliezer; for he said, The God of my father
was my help, and delivered me from the sword of
Pharaoh: 5. and Jethro, Moses' father in law,
came with his sons and his wife unto Moses
into the wilderness where he was encamped,
at the mount of God: 6. and he said unto Moses,
I thy father in law Jethro am come unto thee,
and thy wife, and her two sons with her. 7. And
Moses went out to meet his father in law, and
did obeisance, and kissed him; and they asked
each other of their welfare; and they came
into the tent. 8. And Moses told his father in

there struck the rock in order to procure water for the people, xvii, 6. Rephidim lies in the vicinity of Horeb.

6. *and he said unto Moses.* *i.e.* through a messenger; see vii, 17.

7. *went out to meet.* And to pay respect to his father-in-law, his guest. This was the usual etiquette; see Gen. xxiii, 7–12.

did obeisance. lit. "bowed himself down."

into the tent. Of Moses.

אֲשֶׁר עָשָׂה יְהוָה לְפַרְעֹה וּלְמִצְרַיִם עַל אוֹדֹת יִשְׂרָאֵל
9 אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתַם בַּדֶּרֶךְ וַיַּצִּלֵם יְהוָה׃ וַיִּחַדְּ
יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר
י הִצִּילוֹ מִיַּד מִצְרָיִם׃ וַיֹּאמֶר יִתְרוֹ בָּרוּךְ יְהוָה אֲשֶׁר הִצִּיל
אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הִצִּיל אֶת־הָעָם
11 מִתַּחַת יַד־מִצְרָיִם׃ עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־
12 הָאֱלֹהִים כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם׃ וַיִּקַּח יִתְרוֹ חֹתֵן
מֹשֶׁה עֹלָה וּזְבָחִים לֵאלֹהִים וַיָּבֹא אַהֲרֹן וְכֹל ׀ זִקְנֵי יִשְׂרָאֵל
שני 13 לֶאֱכָל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים׃ וַיְהִי מִמָּחֳרָת
וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט אֶת־הָעָם וַיַּעֲמֹד הָעָם עַל־מֹשֶׁה מִן־
14 הַבֹּקֶר עַד־הָעָרֶב׃ וַיַּרְא חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר־הוּא

travail. lit. "weariness"; the pursuit of the Israelites on the part of the Egyptians, and the events associated with Marah, Massah, Meribah and Rephidim.

9. *Jethro rejoiced.* Not because the Egyptians had been punished, but because of all the goodness shown by God to Israel.

10. *delivered you.* *i.e.* Moses and Aaron.

delivered the people. By defeating the Egyptians at the crossing of the Red Sea.

hand. Power.

11. *in the thing wherein they dealt proudly.* Perhaps the translation should be, "yea, because they dealt proudly with them." Because the Egyptians had dealt proudly and obstinately with Israel, God felt the need of using His power to humble the Egyptians (Rashbam). The Septuagint renders, "for the reason that they acted wickedly against them." God made use of their very pride and defiance to bring about their doom, and at the same time, the salvation of Israel. By this, Jethro realises that God is "greater than all other gods." According to the Rabbis, Jethro thereupon forsook idolatry and became a proselyte.

12. *Aaron came, and all the elders.* Though Moses is

law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the LORD delivered them.
9. And Jethro rejoiced for all the goodness which the LORD had done to Israel. in that he had delivered them out of the hand of the Egyptians.
10. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians,
11. Now I know that the LORD is greater than all gods: yea, in the thing wherein they dealt proudly against them.
12. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders fo Israel, to eat bread with Moses' father in law before God.* ii
13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening.
14. And when

not mentioned, he was naturally present, as the meeting took place in his tent (Ibn Ezra).

to eat bread . . . before God. To take part in the sacrificial meal.

before God. Before the altar built by Moses in honour of God; see XVII, 15.

13–23. Jethro's advice to Moses. This section is of the greatest interest: it presents a picture of Moses legislating, and deciding cases as they arose.

13. *on the morrow.* After his arrival.

judge the people. In primitive Semitic society, the ruler was both leader in war and arbiter in disputes.

עֹשֶׂ֖ה לָעָ֑ם וַיֹּ֗אמֶר מָֽה־הַדָּבָ֤ר הַזֶּה֙ אֲשֶׁ֨ר אַתָּ֤ה עֹשֶׂה֙ לָעָ֔ם
מַדּ֗וּעַ אַתָּה֙ יוֹשֵׁ֣ב לְבַדֶּ֔ךָ וְכָל־הָעָ֛ם נִצָּ֥ב עָלֶ֖יךָ מִן־בֹּ֥קֶר
טו עַד־עָֽרֶב׃ וַיֹּ֥אמֶר מֹשֶׁ֖ה לְחֹתְנ֑וֹ כִּֽי־יָבֹ֥א אֵלַ֛י הָעָ֖ם לִדְרֹ֥שׁ
16 אֱלֹהִֽים׃ כִּֽי־יִהְיֶ֨ה לָהֶ֤ם דָּבָר֙ בָּ֣א אֵלַ֔י וְשָׁ֣פַטְתִּ֔י בֵּ֥ין אִ֖ישׁ
וּבֵ֣ין רֵעֵ֑הוּ וְהוֹדַעְתִּ֛י אֶת־חֻקֵּ֥י הָאֱלֹהִ֖ים וְאֶת־תּוֹרֹתָֽיו׃
17 וַיֹּ֛אמֶר חֹתֵ֥ן מֹשֶׁ֖ה אֵלָ֑יו לֹא־טוֹב֙ הַדָּבָ֔ר אֲשֶׁ֥ר אַתָּ֖ה עֹשֶֽׂה׃
18 נָבֹ֣ל תִּבֹּ֔ל גַּם־אַתָּ֕ה גַּם־הָעָ֥ם הַזֶּ֖ה אֲשֶׁ֣ר עִמָּ֑ךְ כִּֽי־כָבֵ֤ד
19 מִמְּךָ֙ הַדָּבָ֔ר לֹא־תוּכַ֥ל עֲשֹׂ֖הוּ לְבַדֶּֽךָ׃ עַתָּ֞ה שְׁמַ֤ע בְּקֹלִי֙
אִיעָ֣צְךָ֔ וִיהִ֥י אֱלֹהִ֖ים עִמָּ֑ךְ הֱיֵ֧ה אַתָּ֣ה לָעָ֗ם מ֚וּל הָֽאֱלֹהִ֔ים
כ וְהֵבֵאתָ֥ אַתָּ֛ה אֶת־הַדְּבָרִ֖ים אֶל־הָאֱלֹהִֽים׃ וְהִזְהַרְתָּ֣ה
אֶתְהֶ֔ם אֶת־הַחֻקִּ֖ים וְאֶת־הַתּוֹרֹ֑ת וְהוֹדַעְתָּ֣ לָהֶ֗ם אֶת־הַדֶּ֙רֶךְ֙
21 יֵ֣לְכוּ בָ֔הּ וְאֶת־הַֽמַּעֲשֶׂ֖ה אֲשֶׁ֥ר יַעֲשֽׂוּן׃ וְאַתָּ֣ה תֶחֱזֶ֣ה מִכָּל־
הָ֠עָם אַנְשֵׁי־חַ֜יִל יִרְאֵ֧י אֱלֹהִ֛ים אַנְשֵׁ֥י אֱמֶ֖ת שֹׂ֣נְאֵי בָ֑צַע

14. *all that he did.* Acting single-handed as leader and judge.

15. *to inquire of God.* See Gen. xxv, 22. The phrase may mean to obtain from God a legal decision; see Num. IX, 8. In Israel, justice was considered as belonging to God; see Deut. I, 17.

16. *a matter.* A cause of dispute.

statutes of God. Definite rules, fixed general principles, of conduct. Naturally, the Israelites, like every group constituting a human society, had such definite rules (*e.g.* against theft and violence) long before the promulgation of the Decalogue.

his laws. Heb. *toroth.* Directions delivered for special circumstances.

18. *this people that is with thee.* Because they will not all receive the attention they require.

19. *God be with thee.* God will help thee, if thou wilt follow this advice (Ibn Ezra).

God-ward. *i.e.* " toward God "; God's representative to the people.

Moses' father in law saw all that he did to the
people, he said, What is this thing that thou
doest to the people? why sittest thou thyself
alone, and all the people stand about thee from
morning unto even? 15. And Moses said unto
his father in law, Because the people come unto
me to inquire of God: 16. when they have a
matter, they come unto me; and I judge between
a man and his neighbour, and I make them know
the statutes of God, and his laws. 17. And Moses'
father in law said unto him, The thing that
thou doest is not good. 18. Thou wilt surely
wear away, both thou, and this people that is
with thee: for the thing is too heavy for thee;
thou art not able to perform it thyself alone.
19. Hearken now unto my voice, I will give thee
counsel, and God be with thee: be thou for
the people to God-ward, and bring thou the
causes unto God: 20. and thou shalt teach them
the statutes and the laws, and shalt shew them
the way wherein they must walk, and the work
that they must do. 21. Moreover thou shalt
provide out of all the people able men, such as

bring thou the causes. The difficult cases. This refers to the occasions when the people come to Moses to inquire of God (see *v.* 15).

20. *they must do.* Their conduct in any given case. Jethro conceives the activity of Moses as that of instructor.

21. *provide.* The Heb. is a rare and unusual word for "look out," select, appoint. It is used of prophetic vision; "select by the prophetic insight which God has given thee" (Rashi).

able men. lit. "men of valour."

וְשַׂמְתָּ עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי
22 עֲשָׂרֹת׃ וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדֹל
יָבִיאוּ אֵלֶיךָ וְכָל־הַדָּבָר הַקָּטֹן יִשְׁפְּטוּ־הֵם וְהָקֵל מֵעָלֶיךָ
23 וְנָשְׂאוּ אִתָּךְ׃ אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים
שלישי וְיָכָלְתָּ עֲמֹד וְגַם כָּל־הָעָם הַזֶּה עַל־מְקֹמוֹ יָבֹא בְשָׁלוֹם׃
24 וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתְנוֹ וַיַּעַשׂ כֹּל אֲשֶׁר אָמָר׃ וַיִּבְחַר
מֹשֶׁה אַנְשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן אֹתָם רָאשִׁים עַל־
כה הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת׃
26 וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל־
27 מֹשֶׁה וְכָל־הַדָּבָר הַקָּטֹן יִשְׁפּוּטוּ הֵם׃ וַיְשַׁלַּח מֹשֶׁה אֶת־
חֹתְנוֹ וַיֵּלֶךְ לוֹ אֶל־אַרְצוֹ׃ פ רביעי

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v. 26. מלרע

such as fear God. And not man; men of fundamental piety and humanity; cf. I, 17.

hating unjust gain. Incorruptible and above the suspicion of bribery. The inward virtues are demanded. Moral rather than physical efficiency was required.

rulers of thousands. An elaborate system of judges, and assistant judges is here indicated. Gersonides suggests that the ruler of tens controlled several such sub-divisions, but less than a hundred; the ruler of hundreds, several hundreds, but less than a thousand; and so on.

22. *at all seasons. i.e.* as cases arise.

every great matter. Extraordinary cases; see *v.* 26. Moses remains as the supreme court of appeal.

23. *and God command thee so.* Jethro's suggestions required Divine sanction.

go to their place in peace. After having their cases settled quickly, the parties will return to their tents satisfied. No longer will the people have to stand all day waiting for their turn before Moses (see *v.* 14). Moreover, by the new institution the people would be able to obtain justice in their own part of the camp. The ruler of tens would play his role here.

27. *his own land.* Midian, see II, 15 and cf. Num. X, 30.

fear God, men of truth, hating unjust gain;
and place such over them, to be rulers of thousands,
rulers of hundreds, rulers of fifties, and rulers of
tens: 22. and let them judge the people at all
seasons: and it shall be, that every great matter
they shall bring unto thee, but every small matter
they shall judge themselves: so shall it be easier for
thyself, and they shall bear the burden with thee.
23. If thou shalt do this thing, and God command
thee so, then thou shalt be able to endure, and all
this people also shall go to their place in peace.* iii
24. So Moses hearkened to the voice of his father
in law, and did all that he had said. 25. And
Moses chose able men out of all Israel, and made
them heads over the people, rulers of thousands,
rulers of hundreds, rulers of fifties, and rulers of
tens. 26. And they judged the people at all
seasons: the hard causes they brought unto
Moses, but every small matter they judged them-
selves. 27. And Moses let his father in law
depart; and he went his way into his own land.* iv

"The wise plan devised by Jethro has never become antiquated. The statesman-like principle of decentralisation—the delegation of responsibility—is as important to-day as in the time of Moses" (McNeile).

CAP. XIX. יט

יט

א בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם
2 הַזֶּה בָּאוּ מִדְבַּר סִינָי׃ וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר
3 סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר׃ וּמֹשֶׁה
עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה
4 תֹאמַר לְבֵית יַעֲקֹב וְתַגֵּיד לִבְנֵי יִשְׂרָאֵל׃ אַתֶּם רְאִיתֶם

CHAPTER XIX

PREPARATIONS FOR THE COVENANT AT SINAI

The arrival at the foot of Mt. Sinai marks the beginning of Israel's spiritual history. We reach what was the kernel and core of the nation's life, the Covenant by which all the tribes were united in allegiance to One God, the Covenant by which a priest-people was created, and a Kingdom of God on earth inaugurated among the children of men.

1. *in the third month.* The month of Sivan.

the same day. lit. "in that day," *i.e.* the first of the month (Mechilta).

came they into the wilderness of Sinai. As foretold when God first revealed Himself to Moses at the Burning Bush (see IV, 29). Moses is bringing his People to acknowledge and worship the God of their Fathers at that Mount.

The *wilderness* is the wide plain in front of Mt. Sinai. This mountain is generally identified with Jebel Musa; and accordingly, the wilderness is in all probability the plain of Er-Rahah, situated 5,000 feet above the sea. By careful local investigation, Robinson arrived at the conviction that there was space enough in the plain Er-Rahah to satisfy all the requirements of the Scripture narrative, so far as it relates to the assembling of the people for the Divine revelation. The plain is one-and-half miles long and one mile broad; while the adjacent valleys afford ample space for tents, animal and baggage.

CHAPTER XIX

19 1. In the third month after the children of Israel
were gone forth out of the land of Egypt, the
same day came they into the wilderness of Sinai.
2. And when they were departed from Rephidim
and were come to the wilderness of Sinai, they
pitched in the wilderness; and there Israel
camped before the mount. 3. And Moses went
up unto God, and the LORD called unto him out
of the mountain, saying, Thus shalt thou say to
the house of Jacob, and tell the children of Israel;

2. *and when they were departed from Rephidim.* Or, "For they had journeyed from Rephidim" (Mendelssohn, Benisch); see XVII, 8f. This supplies the link in the narrative, interrupted by the story of Jethro's visit in the preceding chapter.

they pitched. Better, *they encamped* (AJ), in the wilderness of Sinai.

3. *Moses went up unto God.* *i.e.* he ascended the mountain. On the day when the Israelites came to Mt. Sinai, the cloud of God's glory covered the mountain; see XXIV, 16.

out of the mountain. Out of the cloud on the summit; see *v.* 20

house of Jacob . . . children of Israel. Israel has an exalted future in store for it; it is called to become the priest-people of the God of Holiness and Righteousness. "The poetical parallelism is to impress the hearer or reader" (Ibn Ezra). *House of Jacob* occurs only here in the Pentateuch, and is a poetical synonym of "house of Israel." The Rabbis understand by the "house of Jacob" the women of the nation. Moses is bidden to approach the women first, as it is they who rear the children in the ways of Religion. God asked Israel, "What sureties have you to give that you will keep My Covenant?" They offered the Patriarchs, the Prophets and their righteous Rulers as their guarantors. But all of them were rejected. It was only when they offered their children as sureties for the permanence of the Covenant, that these were accepted.

אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים
ה וָאָבִא אֶתְכֶם אֵלָי׃ וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם
אֶת־בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־
6 הָאָרֶץ׃ וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה
7 הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל׃ וַיָּבֹא מֹשֶׁה וַיִּקְרָא חמישי
לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
8 צִוָּהוּ יְהוָה׃ וַיַּעֲנוּ כָל־הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר

מלעיל v. 5.

4. *ye have seen.* They were eye-witnesses, and not listening merely to the recital of old traditions (Rashi).

how I bare you. "As though I bare you" (Ibn Ezra, Luzzatto).

on eagles' wings. This verse is a magnificent and beautiful example of Heb. poetry, expressing God's relations with Israel. The Jewish commentators point out that the eagle carried its young upon its wings, offering its own body as a shield to protect the fledglings from the arrows of the archer. This strong tenderness of the eagle towards its young is a symbol of God's love in taking His people out of the reach of danger to His own abode.

and brought you unto myself. From the kingdom of Pharaoh to Sinai, where My Kingdom is to be proclaimed.

5. *a peculiar treasure.* Heb. *segullah,* a term used to denote a precious object or treasure that is one's special possession; I Chron. XXIX, 3. "These words, *a peculiar treasure,* sound more partial than they really are. If I have chosen an instrument for a peculiar purpose, that instrument may be to me a peculiar treasure, but the purpose is greater than the instrument. So with the Jews. They are God's instrument, and as such a peculiar treasure; but the work is far greater than the instrument" (C. G. Montefiore).

for all the earth is mine. See VI, 7. God is the Creator of all things and the Father of all mankind. Israel, in common with every other nation, forms part of God's possession; but He has chosen Israel to be His in a special degree, to be "a light unto the nations" and a blessing to all humanity. There is no thought of favouritism in God's choice. Israel's call has not been to privilege and rulership, but to martyrdom and service.

4. Ye have seen what I did unto the Egyptians,
and how I bare you on eagles' wings, and brought
you unto myself. 5. Now therefore, if ye will
obey my voice indeed, and keep my covenant,
then ye shall be a peculiar treasure unto me
from among all peoples: for all the earth is mine:
6. and ye shall be unto me a kingdom of priests,
and an holy nation. These are the words which
thou shalt speak unto the children of Israel.* v
7. And Moses came and called for the elders of the
people, and set before them all these words which
the LORD commanded him. 8. And all the people
answered together, and said, All that the LORD

6. *a kingdom of priests.* Or, "a priestly kingdom"; a kingdom whose citizens are all priests (cf. Isa. LXI, 6), living wholly in God's service and ever enjoying the right of access to Him. As it is the duty of the priest to bring man nearer to God, so Israel has been called to play the part of a priest to other nations; *i.e.* to bring them closer to God and Righteousness. This spiritual Kingdom constitutes the highest mission of Israel.

and an holy nation. "Holy" here means, "separated" from the false beliefs and the idolatry of the other nations. Israel becomes holy by cleaving unto God and by obeying His Torah; see also on XXII, 30.

7–9. Moses informs the Israelites of God's purpose.

7. *Moses came.* From the mount to the elders.

called for the elders. Who reported to the people.

set before them. Giving the entire nation the choice of accepting or rejecting the Divine message; cf. Ex. XXIV, 3 and Deut. IV, 44. Religion in Israel was not to be a secret doctrine of one favoured class, not a body of "mysteries" entrusted to the keeping of priests, as in Egypt. At Sinai, the Divine Message comes to rich and poor, old and young, learned and unlearned alike.

8. *all that the* LORD *hath spoken.* They gladly and freely expressed their willingness to enter God's Covenant; cf. XXIV, 3. They thereby become in a special sense, God's

9 יְהוָה נַעֲשֶׂה וַיָּשֶׁב מֹשֶׁה אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה׃ וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר
יִשְׁמַע הָעָם בְּדַבְּרִי עִמָּךְ וְגַם־בְּךָ יַאֲמִינוּ לְעוֹלָם וַיַּגֵּד
י מֹשֶׁה אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
11 לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם׃ וְהָיוּ
נְכֹנִים לַיּוֹם הַשְּׁלִישִׁי כִּי ׀ בַּיּוֹם הַשְּׁלִשִׁי יֵרֵד יְהוָה לְעֵינֵי
12 כָל־הָעָם עַל־הַר סִינָי׃ וְהִגְבַּלְתָּ אֶת־הָעָם סָבִיב לֵאמֹר
הִשָּׁמְרוּ לָכֶם עֲלוֹת בָּהָר וּנְגֹעַ בְּקָצֵהוּ כָּל־הַנֹּגֵעַ בָּהָר
13 מוֹת יוּמָת׃ לֹא־תִגַּע בּוֹ יָד כִּי־סָקוֹל יִסָּקֵל אוֹ־יָרֹה יִיָּרֶה

People. The conviction of having entered upon such a Covenant—a conviction that henceforth remains imprinted for all time in the consciousness of Israel—cannot have arisen of itself. Its historicity is as unassailable as that of the sojourn in Egypt.

Moses reported. He returned to the mountain. God knew their reply, and immediately declared His intention of revealing Himself in the hearing of the people.

9. *that the people may hear.* Directly and not through a messenger or an intermediary; see xx, 16. The actual witnessing by the entire nation of the redemption from Egypt, and their direct perception of the Divine Manifestation at Sinai, these *religious experiences*, form, according to Yehudah Hallevi, the Foundations of Belief in Israel.

also believe thee. The pronoun *thee* is emphatic. Having heard the Voice from the cloud and fire, the people would nevermore doubt the Divine mission of Moses. "Henceforth the people knew that Moses held direct communication with God, that his words were not creations of his own mind." (Hallevi.)

for ever. "The Law of Moses will not be changed, and there will never be any other Torah from the Creator, blessed be His name" (ixth article of the Jewish Creed, as formulated by Maimonides).

10–15. The People were to be rendered fit for the approaching Revelation. These ceremonies and warnings were to impress God's holiness upon their untutored minds.

hath spoken we will do. And Moses reported the words of the people unto the LORD. 9. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto the LORD. 10. And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11. and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 12. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13. no hand shall

10. *sanctify them.* Bid them sanctify themselves. Prepare them to meet God. The exceptional solemnity of the Divine Manifestation demanded sanctification; cf. Gen. XXXV, 2.

to-day and to-morrow. The fourth and fifth of Sivan.

let them wash their garments. An outward symbol implying purification by bathing and abstention from bodily pleasure; cf. Isa. I, 16; Ps. LI, 9.

11. *against the third day.* Not of the month, but of "the three days of preparation," and, therefore, the sixth of Sivan.

will come down. His glory will be revealed in fire.

12. *set bounds unto the people. i.e.* confine them within certain marked limits (Rashi). The mount where God's glory was about to be revealed would for the time being be a Sanctuary, and endowed with the unapproachable sacredness of the Ark or the Holy of Holies in the later Tabernacle.

the border. i.e. even its border (Rashi).

13. *no hand shall touch him. i.e.* the trespasser; as this

אִם־בְּהֵמָה אִם־אִישׁ לֹא יִחְיֶה בִּמְשֹׁךְ הַיֹּבֵל הֵמָּה יַעֲלוּ
14 בָהָר׃ וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם
טו וַיְכַבְּסוּ שִׂמְלֹתָם׃ וַיֹּאמֶר אֶל־הָעָם הֱיוּ נְכֹנִים לִשְׁלֹשֶׁת
16 יָמִים אַל־תִּגְּשׁוּ אֶל־אִשָּׁה׃ וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת
הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר
17 חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃ וַיּוֹצֵא מֹשֶׁה
אֶת־הָעָם לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית
18 הָהָר׃ וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה
בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד׃
19 וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים

would necessitate another touching at least the edge of the mountain.

soundeth long. *i.e.* drawing out the same tone for a long time. This would be the signal that the Manifestation was at an end, and the mountain had resumed its ordinary character.

they. The people.

shall come up. Better, *may come up.*

16–19. Natural Accompaniments of the Revelation

16. *thick cloud.* lit. "heavy," *i.e.* dense cloud. No mortal can gaze on the unveiled majesty of God. The cloud is the symbol and vehicle of the Divine Presence; see xiii, 21. The Revelation takes place in a thunderstorm of exceptional impressiveness and grandeur, amid overwhelming natural phenomena—lightning, thunder, earthquake and fire; cf. the revelation to Elijah, I Kings xix, 11–13.

the voice of a trumpet. Heb. *shofar,* see *v.* 19 and xx, 18. The shofar (or horn) was used to signalise, or accompany, important public events, such as the proclamation of a king. At Sinai, God's Kingdom was inaugurated by the voice of the shofar. On the New Year, the shofar is used to proclaim God's sovereignty; and, at the conclusion of

touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the ram's horn soundeth long, they shall come up to the mount.* vi s
14. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments.
15. And he said unto the people, Be ready against the third day: come not near a woman.
16. And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.
17. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount.
18. And mount Sinai was altogether on smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
19. And when the voice of the trumpet waxed louder and louder,

the Day of Atonement, it is sounded to announce Israel's emancipation from sin obtained through the Day of Atonement, just as, in ancient times, the blowing of the shofar on that Day proclaimed freedom for the slave (Lev. XXV, 9 and 10).

17. *to meet God.* Or, "toward God."

they stood. Or, "they took their stand."

at the nether part of the mount. *i.e.* within the bounds, see *v.* 18.

18. *on-smoke.* *i.e.* in smoke.

of a furnace. cf. Gen. XV, 17, and Isa. VI, 4.

ששי (י לספ׳) כ יַעֲנֶנּוּ בְקוֹל׃ וַיֵּרֶד יְהוָה עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר
2 וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃ וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה רֵד הָעֵד בָּעָם פֶּן־יֶהֶרְסוּ אֶל־יְהוָה לִרְאוֹת
22 וְנָפַל מִמֶּנּוּ רָב׃ וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים אֶל־יְהוָה יִתְקַדָּשׁוּ
23 פֶּן־יִפְרֹץ בָּהֶם יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יוּכַל
הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי־אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר
24 הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ׃ וַיֹּאמֶר אֵלָיו יְהוָה לֶךְ־רֵד
וְעָלִיתָ אַתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אַל־יֶהֶרְסוּ
כה לַעֲלֹת אֶל־יְהוָה פֶּן־יִפְרָץ־בָּם׃ וַיֵּרֶד מֹשֶׁה אֶל־הָעָם
וַיֹּאמֶר אֲלֵהֶם׃

19. *God answered him by a voice.* This does not refer to the Ten Commandments, but to what took place in *v.* 21–24; Moses spoke to God, and God answered with voice loud enough to surpass the ever increasing sound of the horn.

20–25. The final directions before the Revelation.

20. *the* LORD *came down.* "The Torah employs the language of man," so that the listener or reader may understand the narrative.

21. *charge. i.e.* warn them not to go up the mountain (Rashi).

break through. The barriers (*v.* 12).

to gaze. Beyond the barriers, to see more closely the Divine Manifestation.

22. *priests.* The first-born (Rashi, Ibn Ezra); cf. XIII, 2 and XXIV, 5. Even the "priests," who are privileged to come nigh to God, require sanctification on this occasion.

come near. To the barrier of the Mount.

break forth. Or, "make a breach in them."

23. *the people cannot come.* Moses makes bold "to question the need of such precaution, urging that the people are already debarred from trepassing by the bounds. God's answer in *v.* 24 shows a deeper knowledge of the human heart. His commands are never unnecessary" (H. F. Stewart).

25. *and told them.* He repeated the warning (Rashi).

Moses spake, and God answered him by a
voice.*vi a; vii s 20. And the LORD came down upon
mount Sinai, to the top of the mount: and the
LORD called Moses to the top of the mount; and
Moses went up. 21. And the LORD said unto
Moses, Go down, charge the people, lest they
break through unto the LORD to gaze, and many
of them perish. 22. And let the priests also,
which come near to the LORD, sanctify themselves,
lest the LORD break forth upon them. 23. And
Moses said unto the LORD, The people cannot
come up to mount Sinai: for thou didst charge
us, saying, Set bounds about the mount, and
sanctify it. 24. And the Lord said unto him,
Go, get thee down; and thou shalt come up,
thou, and Aaron with thee: but let not the priests
and the people break through to come up unto
the LORD, lest he break forth upon them. 25. So
Moses went down unto the people, and told them.

In the next chapter, the Ten Commandments have a double accentuation in the Hebrew text—one for use in public reading in the Synagogue, and one for use in private devotion or study. The latter alone is given in the Authorized Prayer Book, p. 87.

Cap. XX. כ

כ

א 2 וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃ ס אָנֹכִי
יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

THE TEN COMMANDMENTS

Chapter XX, 1—14

The " Ten Words " or Commandments, the עשרת הדברות or the Decalogue (from *deka*, ten, and *logos*, word), are supreme among the precepts of the Torah, both on account of their fundamental and far-reaching importance, and on account of the awe-inspiring manner in which they were revealed to the whole nation. Amid thunder and lightning and the sounding of the shofar, amid flames of fire that enveloped the smoking mountain, a Majestic Voice pronounced the Words which from that day to this have been the guide of conduct to mankind. That Revelation was the most remarkable event in the history of humanity. It was the birth-hour of the Religion of the Spirit, which was destined in time to illumine the souls, and order the lives, of all the children of men. The Decalogue is a sublime summary of human duties binding upon all mankind; a summary unequalled for simplicity, comprehensivenes and solemnity; a summary which bears divinity on its face, and cannot be antiquated as long as the world endures. It is at the same time a Divine epitome of the fundamentals of Israel's Creed and Life; and Jewish teachers, ancient and modern, have looked upon it as the fountain-head from which all Jewish truth and Jewish teaching could be derived. " These Commandments are written on the walls of Synagogue and Church; they are the world's laws for all time. Never will their empire cease. The prophetic cry is true: the word of our God shall stand for ever " (M. Joseph). See Additional Note D, " The Decalogue," p. 230.

The most natural division of the Ten Commandments is into *man's duties towards God* (בין אדם למקום), the opening five Commandments engraved on the First Table; and into *man's duties to his fellow-man* (בין אדם לחברו), the five Commandments engraved on the Second Table.

Chapter XX

20 1. And God spake all these words, saying,
2. I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

First Table: Duties towards God

First Commandment

RECOGNITION OF THE SOVEREIGNTY OF GOD

2. *I am the* LORD *thy God.* Non-Jewish commentators regard this verse merely as the preface to the Decalogue. Such is not the Jewish traditional view, which considers it as the first of the Ten Words, and deduces from it the positive precept, *To believe in the existence of God.* Though not a command, it is a great truth, and forms the historical basis and foundation of the other Commandments.

I. Heb. *anochi.* The God adored by Judaism is not an impersonal Force, an It, whether spoken of as "Nature" or "World-Reason." The God of Israel is the Source not only of power and life, but of consciousness, personality, moral purpose and ethical action (M. Joël).

thy God. The emphasis is on *thy.* He is the God not merely of the past generations, but of all generations, and of every individual soul in each generation. To the hosts assembled at the foot of the Mount, it signified, I am the God of Whom thou hast learnt not merely by hearsay, but Whom thou hast come to know from personal experience at the Red Sea.

which brought thee out of the land of Egypt. God is not here designated, "Creator of heaven and earth." Israel's God is seen not merely in Nature, but in the destinies of man. He had revealed Himself to Israel in a great historic deed, the greatest in the life of any people: the God who saved Israel from slavery had a moral claim, as their Benefactor and Redeemer, on their gratitude and obedience. "The foundation of Jewish life is not merely that there is only one God, but the conviction that this One, Only and True God is *my* God, my sole Ruler and Guide in all that I do" (Hirsch). The first Commandment is thus an exhortation to acknowledge the sovereignty of God (קבלת עול מלכות שמים, lit. "the taking upon ourselves the yoke of the Kingdom of Heaven").

3 לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָיַ׃ לֹא־תַעֲשֶׂה לְךָ 4
פֶסֶל ׀ וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם ׀ מִמַּעַל וַאֲשֶׁר בָּאָרֶץ
ה מִתַּחַת וַאֲשֶׁר בַּמַּיִם ׀ מִתַּחַת לָאָרֶץ׃ לֹא־תִשְׁתַּחֲוֶה לָהֶם

The reference to the redemption of Egypt is of deepest significance, not only to the Israelites, but to all mankind. The primal word of Israel's Divine Message is the proclamation of the One God as the God of Freedom. The recognition of God as the God of Freedom illumines the whole of human history for us. In the light of this truth, history becomes one continuous Divine revelation of the gradual growth of freedom and justice on earth.

Second Commandment

THE UNITY AND SPIRITUALITY OF GOD

Jewish tradition (based on Talmud, Midrash and Targum) makes *v.* 3 the beginning of the Second Commandment.

3. *thou shalt have none other gods.* Because there are none other gods besides God. The fundamental dogma of Israel's religion, as of all higher religion, is the Unity of God. It alone can be the basis for the teaching of the Unity of mankind, and the consequent Brotherhood of man, since the one God must be the God of the whole of humanity. "Have we not all one father? hath not one God created us?" are words whose significance would be meaningless to a polytheist.

before me. Or, "besides me"; or, "to my face" (Koenig). Nothing shall receive the worship due to Him. Neither angels nor saintly men or women, are to receive adoration as Divine beings; and the Jew is forbidden to pray to them. This Commandment also forbids belief in evil spirits, witchcraft, and similar evil superstition. Furthermore, he who believes in God will not put his trust in Chance or "luck."

4. *a graven image.* This verse forbids the worship of the One God in the wrong way. Every other religion permitted, nay demanded, pictorial representation of its deity

3. Thou shalt have none other gods before me.
4. Thou shalt not make unto thee a graven
image, nor the likeness of any form that is in
heaven above, or that is in the earth beneath,
or that is in the water under the earth: 5. thou

or deities. Judaism alone, from the very beginning, taught that God was a Spirit; and made it an unpardonable sin to worship God under any external form that human hands can fashion. No doubt this law hindered the free development of plastic arts in ancient Israel; but it was of incalculable importance for the purity of the conception of God. The Prophets waged an unwearied fight against idolatry and image-worship. That sacred warfare was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. Obedience to this Commandment gave rise in Maccabean times to the ideal of martyrdom. The Israelite was bidden unhesitatingly to choose death whenever a cruel persecutor would make him bow to idols or to depart in the slightest degree from Israel's belief in the Unity of God. Thus, thousands of the Jewish people were prepared to lay down their lives and be trampled under foot by the Roman soldiery rather than permit the image of the Roman eagle, symbol of the deification of the Emperor, to be put up in the Temple. In the Middle Ages, fathers and mothers slew their own children and themselves, rather than submit to forced baptism. "There is no sublimer passage in the Hebrew Scriptures than the commandment, *Thou shalt not make unto thee a graven image.* It alone is sufficient to explain the enthusiasm which the Jewish People in its best period felt towards its Religion, when it compared itself with other peoples" (Immanuel Kant).

nor the likeness. Nor is He to be worshipped under any image, though such be not graven, which the human mind can conceive.

in heaven above. i.e. of the heavenly bodies; such as the ancestors of the Hebrews in Babylonia adored.

in the earth beneath. e.g. of animals, such as the Israelites saw the Egyptians worshipping.

in the water under the earth. The monsters of the deep.

וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֺן
6 אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי׃ וְעֹשֶׂה
חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֺתָי׃ ס

5. *a jealous God.* The Heb. root for "jealous," *kanna*, designates the just indignation of one injured; used here of the all-requiting righteousness of God. God desires to be all in all to His children, and claims an exclusive right to their love and obedience. He hates cruelty and unrighteousness, and loathes impurity and vice; and, even as a mother is jealous of all evil influences that rule her children, He is jealous when, instead of purity and righteousness, it is idolatry and unholiness that command their heart-allegiance. It is, of course, evident that terms like "jealousy" or "zeal" are applied to God in an anthropomorphic sense. It is also evident that this jealousy of God is of the very essence of His holiness. As has recently been pointed out by a foremost philosopher of religion, "The expression *a living God* is only a synonym of *a jealous God:* God's livingness and holiness are manifested in and through His *jealousy*" (Rudolf Otto). Outside Israel, the ancients believed that the more gods the better; the richer the pantheon of a people, the greater its power. It is because the heathen deities were free from "jealousy" and, therefore, tolerant of one another and all their abominations, that heathenism was spiritually so degrading and morally so devastating.

visiting the iniquity of the fathers upon the children. The Torah does not teach here or elsewhere that the sins of the guilty fathers shall be visited upon their innocent children. *The soul that sinneth it shall die* proclaims the Prophet Ezekiel. And in the administration of justice by the state, the Torah distinctly lays down, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin" (Deut. XXIV, 16). However, human experience all too plainly teaches the moral interdependence of parents and children. The bad example set by a father frequently corrupts those that come after him. His most dreadful bequest to his children is not a liability to punishment, but a liability to the commission of fresh offences. In

shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; 6. and shewing mercy unto a thousand generations of them that love me and keep my commandments.

every parent, therefore, the love of God, as a restraining power from evil actions, should be reinforced by love for his children; that they should not inherit the tendency to commit, and suffer the consequences of, *his* transgressions.

Another translation is, "*remembering* the sins of the fathers unto the children;" *i.e.* God *remembers* the sins of the fathers when about to punish the children. He distinguishes between the moral responsibility which falls exclusively upon the sinful parents, and the natural consequences and predisposition to sin, inherited by the descendants. He takes into account the evil environment and influence. He, therefore, tempers justice with mercy; and He does so to the third and fourth generation.

of them that hate me. The Rabbis refer these words to the children. The sins of the fathers will be visited upon them, only if they too transgress God's commandments.

6. *and shewing mercy unto a thousand generations.* Better, *unto the thousandth generation* (AJ). Contrast the narrow limits, three or four generations, within which the sin is visited, with the thousand generations that His mercy is shown to those who love God and keep His commandments. "History and experience alike teach how often, and under what varied conditions, it happens that the misdeeds of a parent result in bitter consequence for the children. In His providence, the beneficent consequences of a life of goodness extend indefinitely further than the retribution which is the penalty of persistence in sin" (Driver).

that love me. Note the verb "love," used to designate the right attitude to God; cf. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might" (Deut. VI, 5). Love of God is the essence of Judaism, and from love of God springs obedience to His will.

7 לֹ֥א תִשָּׂ֛א אֶת־שֵֽׁם־יְהוָ֥ה אֱלֹהֶ֖יךָ לַשָּׁ֑וְא כִּ֣י לֹ֤א יְנַקֶּה֙ יְהוָ֔ה
אֵ֛ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃ פ
8 זָכ֛וֹר אֶת־י֥וֹם הַשַּׁבָּ֖ת לְקַדְּשֽׁוֹ׃

Third Commandment

AGAINST PERJURY AND PROFANE SWEARING

The Second Commandment lays down the duty of worshipping God alone, and worshipping Him in spirit and not through images. The Third Commandment forbids us to dishonour God by invoking His name to attest what is untrue, or by joining His name to anything frivolous or insincere.

7. *take the name of the* Lord. Upon the lips ; *i.e.* to utter.

in vain. lit. " for vanity," or " falsehood " ; for anything that is unreal or groundless.

God is holy and His Name is holy. His Name, therefore, must not be used profanely to testify to anything that is untrue, insincere or empty. We are to swear by God's Name, only when we are fully convinced of the truth of our declaration, and then only when we are required to do so in a Court of law. This verse, according to the Rabbis, forbids using the Name of God in false oaths (*e.g.* that wood is stone) ; as well as using the Name of God in vain and flippant oaths (*e.g.* that stone is stone). God's Name is, moreover, not to be uttered unnecessarily in common conversation.

will not hold him guiltless. *i.e.* will not leave him unpunished. Perjury is an unpardonable offence, which, unless repressed by severest penalties, would destroy human society. The Rabbis ordained a special solemn warning to be administered to any one about to take an oath in a Court of law. In various ages, saintly men have avoided swearing altogether. The Essenes, a Jewish Sect in the days of the Second Temple, held that " he who cannot be believed without swearing is already condemned." " Let thy yea be yea, and thy nay, nay," says the Talmud.

7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath day, to keep it holy.

FOURTH COMMANDMENT

THE SABBATH

8. *remember.* The use of the word "remember" may indicate that the institution was well-known to the Israelites, long before their manna experiences; that it was a treasured and sacred institution inherited from the days of the Patriarchs; see also *Genesis*, p. 57. The Rabbis, however, explain "Remember the Sabbath day" to mean, Bear it in mind and prepare for its advent; think of it day by day, and speak of its holiness and sanctifying influence. They instituted the Kiddush prayer, praising God for the gift of the Sabbath, to celebrate its coming in; and the Havdalah blessing, praising God for the distinction between the Sabbath and the six weekdays, to mark its going out.

sabbath day. Heb. *shabbath*, from a root meaning desisting from work.

to keep it holy. To treat it as a day unprofaned by workaday purposes. In addition to being a day of rest, the Sabbath is to be "a holy day, set apart for the building up of the spiritual element in man" (Philo). Religious worship and religious instruction—the renewal of man's spiritual life in God—form an essential part of Sabbath observance. We, therefore, sanctify the Sabbath by a special Sabbath liturgy, by statutory Lessons from the Torah and the Prophets, and by attention to discourse and instruction by religious teachers. The Sabbath has thus proved the great educator of Israel in the highest education of all; namely the laws governing human conduct. The effect of these Sabbath prayers and Synagogue homilies upon the Jewish people has been incalculable. Leopold Zunz, the founder of the New Jewish Learning, has shown that almost the whole of Israel's inner history since the close of Bible times, can be traced in following the development of these Sabbath discourses on the Torah. Sabbath worship is still the chief bond which unites Jews into a *religious* Brotherhood. Neglect of such worship injures the spiritual life of both the individual and the community.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ 9
י כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת ׀ לַיהוָה אֱלֹהֶיךָ לֹא־
תַעֲשֶׂה כָל־מְלָאכָה אַתָּה ׀ וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ
וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃ כִּי שֵׁשֶׁת־יָמִים עָשָׂה 11

9. *shalt thou labour.* Work during the six days of the week is as essential to man's welfare as is rest on the seventh. No man or woman, howsoever rich, is freed from the obligation of doing some work, say the Rabbis, as idleness invariably leads to evil thoughts and evil deeds. The proportion of one day's rest in seven has been justified by the experience of the last 3,000 years. Physical health suffers without such relief. The first French Republic rejected the one day in seven, and ordained a rest of one day in ten. The experiment was a complete failure.

work. Heb. מלאכה, that which man produces by his thought, effort and will.

10. *a sabbath unto the* Lord. A day specially devoted to God.

thou shalt not do any work. Scripture does not give a list of labours forbidden on Sabbath; but it incidentally mentions field-labour, buying and selling, travelling, cooking, etc., as forbidden work. The Mishna enumerates under thirty-nine different heads all such acts as are in Jewish Law defined as "work," and, therefore, not to be performed on the Sabbath day; such as ploughing, reaping, carrying loads, kindling a fire, writing, sewing, etc. Certain other things which cannot be brought under any of these 39 Categories are also prohibited, because they lead to a breach of Sabbath laws (שבות); as well as all acts that would tend to change the Sabbath into an ordinary day. Whatever we are not allowed to do ourselves, we must not have done for us by a fellow-Jew, even by one who is a Sabbath-breaker. All these Sabbath laws, however, are suspended as soon as there is the least danger to human life; פקוח נפש דוחה את השבת say the Rabbis. The Commandments of God are to promote life and well-being, a

9. Six days shalt thou labour, and do all thy work:
10. but the seventh day is a sabbath unto the
LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11. for

principle based on Lev. XVIII, 5, "and these are the precepts of the LORD by which *ye shall live* וחי בהם."

thou. The head of the house, responsible for all that dwell therein.

manservant . . . maidservant. Or, "bondman" . . . "bondmaid;" cf. Deut. V, 14. Not only the children but also the servants, whether Israelite or heathen, nay even the beasts of burden, are to share in the rest of the Sabbath day; see note on XXIII, 12. "The Sabbath is a boundless boon for mankind and the greatest wonder of religion. Nothing can appear more simple than this institution, to rest on the seventh day after six days of work. And yet no legislator in the world hit upon this idea! To the Greeks and the Romans it was an object of derision, a superstitious usage. But it has removed with one stroke the contrast between slaves who must labour incessantly, and their masters who may celebrate continuously" (B. Jacob).

thy cattle. It is one of the glories of Judaism that, thousands of years before anyone else, it so fully recognised our duties to the dumb friends and helpers of man.

thy stranger. The non-Israelite, who agrees to keep the seven Noachic precepts; see XII, 48. Though the Sabbath was not included in these precepts, he too is to enjoy the Sabbath rest for his own sake as a human being.

within thy gates. Within the borders of the town.

11. *for in six days.* See notes on Gen. II, 1–3.

By keeping the Sabbath, the Rabbis tell us, we testify to our belief in God as the Creator of the Universe; in a God who is not identical with Nature, but is a *free Personality*, the creator and ruler of Nature. The Talmudic

יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת

mystics tell that when the heavens and earth were being called into existence, matter was getting out of hand, and the Divine Voice had to resound, "Enough! So far and no further!" Man, made in the image of God, has been endowed by Him with the power of creating. But in his little universe, too, matter is constantly getting out of hand, threatening to overwhelm and crush out soul. By means of the Sabbath, called זכרון למעשה בראשית, "a memorial of Creation," we are endowed with the Divine power of saying "Enough!" to all rebellious claims of our environment, and are reminded of our potential victory over all material forces that would drag us down.

blessed the sabbath. Made it a day of blessing to those who observe it. See note on Gen. II, 3. The Sabbath was something quite new, which had never before existed in any nation or in any religion—a standing reminder that man can emancipate himself from the slavery of his worldly cares; that man was made for spiritual freedom, peace and joy (Ewald). "The Sabbath is one of the glories of our humanity. For if to labour is noble, of our own free will to pause in that labour which may lead to success, to money, to fame is nobler still. To dedicate one day a week to rest and to God, this is the prerogative and the privilege of man alone" (C. G. Montefiore).

and hallowed it. Endowed it with sanctifying powers. The sanctity of the Sabbath is seen in its traces upon the Jewish soul. Isaiah speaks of the Sabbath as "a delight"; and the Liturgy describes Sabbath rest as "voluntary and congenial, happy and cheerful." "The Sabbath planted a heaven in every Jewish home, filling it with long-expected and blissfully-greeted peace; making each home a sanctuary, the father a priest, and the mother who lights the Sabbath candles an angel of light" (B. Jacob). The Sabbath banishes care and toil, grief and sorrow. All fasting (except on the Day of Atonement, which as the Sabbath of Sabbaths transcends this rule of the ordinary Sabbath) is forbidden; and *all* mourning is suspended on the Sabbath day. Each of the three Sabbath-meals is an obligatory religious act

in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(מצוה); and is in the olden Jewish home accompanied by זמירות, Table Songs. The spiritual effect of the Sabbath is termed by the Rabbis the "extra soul," which the Israelite enjoys on that day.

Ignorant and unsympathetic critics condemn the Rabbinic Sabbath-laws with their numberless minutiae as an intolerable "burden." These restrictions justify themselves in that the Jew who actually and strictly obeys these injunctions, *and only such a Jew*, has a Sabbath. And in regard to the alleged formalism of all these Sabbath laws, a German Protestant theologian of anti-Semitic tendencies has recently confessed: "Anyone who has had the opportunity of knowing in our own day the inner life of Jewish families that observe the Law of the fathers with sincere piety and in all strictness, will have been astonished at the wealth of joyfulness, gratitude and sunshine, undreamt of by the outsider, which the Law animates in the Jewish home. The whole household rejoices on the Sabbath, which they celebrate with rare satisfaction not only as the day of rest, but rather as the day of rejoicing. Jewish prayers term the Sabbath a 'joy of the soul' to him who hallows it; *he* 'enjoys the abundance of Thy goodness.' Such expressions are not mere words; they are the outcome of pure and genuine happiness and enthusiasm" (Kittel).

Without the observance of the Sabbath, of the olden Sabbath, of the Sabbath as perfected by the Rabbis, the whole of Jewish life would in time disappear. And only if the olden Sabbath is maintained by those who observe it, and regained by those who have lost or abandoned it, is the permanence of Israel assured.

12 וַיְקַדְּשֵׁהוּ׃ ס כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכוּן
13 יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ ס
לֹא תִּרְצָח׃ ס

Fifth Commandment

HONOUR OF PARENTS

This Commandment follows the Sabbath command, because the Sabbath is the source and the guarantor of the family life; and it is among the Commandments engraved on the First Tablet, the laws of piety towards God, because parents stand in the place of God, so far as their children are concerned. Elsewhere in Scripture, the duty to one's parents stands likewise next to the duties towards God (Lev. xix, 3).

12. *honour thy father and thy mother.* By showing them respect, obedience and love. Each parent alike is entitled to these. For although "father" is here mentioned first, in Lev. xix, 3 we read, "each one shall fear (*i.e.* reverence) *his mother* and his father." And this obligation extends beyond the grave. The child must revere the memory of the departed parent in act and feeling. Respect to parents is among the primary human duties; and no excellence can atone for the lack of such respect. Only in cases of extreme rarity (*e.g.* where Godless parents would guide children towards crime) can disobedience be justified. Proper respect to parents may at times involve immeasureable hardship; yet the duty remains. Shem and Japhet throw the mantle of charity over their father's shame: only an unnatural child gloats over a parent's disgrace or dishonour. See note on Gen. ix, 23 (*Genesis, p.* 85) and Prov. xxx, 17. The greatest achievement open to parents is to be ever fully worthy of their children's reverence and trust and love.

that thy days may be long. *i.e.* the honouring one's parents will be rewarded by happiness and blessing. This is not always seen in the life of the individual; but the Commandment is addressed to the individual as a member of society, as the child of a people. The home is infinitely more important to a people than the schools, the professions or its political life; and filial respect is the ground of national permanence and prosperity. If a nation thinks of its past with contempt, it may well contemplate its future with despair; it perishes through moral suicide.

12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13. Thou shalt do no murder.

SECOND TABLE: DUTIES TOWARDS FELLOW MEN

The first five Commandments have each an explanatory addition; the last five are brief and emphatic Thou shalt not's. Our relation to our neighbours requires no eludication; since we feel the wrongs which others do to us, we have a clear guide how we ought to act towards others. These duties have their root in the principle "Thou shalt love thy neighbour as thyself," applied to life, house, property and honour.

THE SIXTH COMMANDMENT

THE SANCTITY OF HUMAN LIFE

13. *thou shalt do no murder.* The infinite worth of human life is based on the fact that man is created "in the image of God." God alone gives life, and He alone may take it away. The intentional killing of any human being, apart from capital punishment legally imposed by a judicial tribunal, or in a war for the defence of national and human rights, is absolutely forbidden. Child-life is as sacred as that of an adult. In Greece, weak children were *exposed;* that is, abandoned on a lonely mountain to perish. Jewish horror of child-murder was long looked upon as a contemptible prejudice. "It is a crime among the Jews to kill any child," sneered the Roman historian Tacitus.

Hebrew law carefully distinguishes homicide from wilful murder. It saves the involuntary slayer of his fellow-man from vendetta; and does not permit composition, or money-fine, for the life of the murderer. Jewish ethics enlarges the notion of murder so as to include both the doing of anything by which the health and well-being of a fellow-man is undermined, as well as the omission of any act by which a fellow-man could be saved in peril, distress or despair. For the prohibition of suicide, see note on Gen. IX, 5.

לֹא תִּנְאָף׃ ס לֹא תִּגְנֹב׃ ס לֹא־תַעֲנֶה בְרֵעֲךָ עֵד
14 שָׁקֶר׃ ס לֹא תַחְמֹד בֵּית רֵעֶךָ
ס לֹא תַחְמֹד אֵשֶׁת רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ
וְכֹל אֲשֶׁר לְרֵעֶךָ׃ פ שביעי

Seventh Commandment

THE SANCTITY OF MARRIAGE

adultery. "Is an execrable and God-detested wrongdoing" (Philo). This Commandment against infidelity warns husband and wife alike against profaning the sacred Covenant of Marriage. It involves the prohibition of immoral speech, immodest conduct, or association with persons who scoff at the sacredness of purity. Among no people has there been a purer home-life than among the Jewish people. No woman enjoyed greater respect than the Jewish woman; and she fully merited that respect.

Eighth Commandment

THE SANCTITY OF PROPERTY

thou shalt not steal. Property represents the fruit of industry and intelligence. Any aggression on the property of our neighbour is, therefore, an assault on his human personality. This Commandment also has a wider application than theft and robbery; and it forbids every illegal acquisition of property by cheating, by embezzlement or forgery. "There are transactions which are legal and do not involve any breach of law, which are yet base and disgraceful. Such are all transactions in which a person takes advantage of the ignorance or embarrassment of his neighbour for the purposes of increasing his own property" (M. Friedlander).

Ninth Commandment

AGAINST BEARING FALSE WITNESS

The three preceding Commandments are concerned with wrongs inflicted upon our neighbour by actual deed: this

°Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

14. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.* vii a

°*In English Bibles, each of these Commandments forms a verse by itself*—14, 15, 16 and 17.

Commandment is concerned with wrong inflicted by word of mouth.

thou shalt not bear false witness. The prohibition embraces all forms of slander, defamation and misrepresentation, whether of an individual, a group, a people, a race, or a Faith. None have suffered so much from slander, defamation and misrepresentation as the Jew and Judaism. Thus, modernist theologians still repeat that, according to this Commandment, the Israelite is prohibited only from slandering a fellow-Israelite; because, they allege, the Heb. word for "neighbour" (רע) here, and in "Thou shalt love *thy neighbour* as thyself" (Lev. XIX), does not mean fellow-man, but only fellow-Israelite. This is a glaring instance of bearing false witness against Judaism; and is proved to be so by XI, 2 ("Let every man ask of his neighbour, jewels of silver, etc") where the word *neighbour* cannot possibly mean an Israelite, but distinctly refers to the Egyptian. In this Commandment, as in all moral precepts in the Torah, the Heb. word *neighbour* is equivalent to *fellow-man*.

Tenth Commandment

AGAINST COVETOUS DESIRES

14. *covet. i.e.* to long for the possession of anything that we cannot get in an honest and legal manner. This Commandment goes to the root of all evil actions—the unholy instincts and impulses of predatory desire, which are the spring of nearly every sin against a neighbour. The man who does not covet his neighbour's goods will not bear false witness against him; he will neither rob nor murder, nor will he

טו וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל
הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃
16 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר
17 עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת׃ וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ
כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תִּהְיֶה
18 יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ׃ וַיַּעֲמֹד הָעָם מֵרָחֹק
מפטיר וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹהִים׃ ס
19 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם

commit adultery. It commands self-control; for every man has it in his power to determine whether his desires are to master him, or he is to master his desires. Without such self-control, there can be no worthy human life; it alone is the measure of true manhood or womanhood. " Who is strong "? ask the Rabbis. " He who controls his passions," is their reply.

thy neighbour's house. *i.e.* his household. The examples enumerated are the objects most likely to be coveted.

This Commandment is somewhat differently worded in the Decalogue which is repeated by Moses in his Farewell Addresses to Israel. That difference, together with the other slight variations in that Decalogue from the original in this chapter of Exodus, will be dealt with in the Commentary on *Deuteronomy.*

15–18. The Effect of the Revelation

15. *saw the thunderings, and the lightnings.* An example of the rhetorical figure called *zeugma*, by which a verb is used with two or more objects, some of which should strictly be governed by another verb. As soon as the people heard the thunder and saw the lightning (xix, 16, 19) they trembled, even before the Commandments were given; see Deut. v, 15, 19.

trembled. Or, " reeled," fell in panic.

16. *we will hear.* And obey; see Deut. v, 24.

but let not God speak with us. Prior to the promulgation of the Decalogue.

lest we die. See Deut. v, 22.

°15. And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.
16. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.
17. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.
18. And the people stood afar off, and Moses drew near unto the thick darkness where God was.* m a

19. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye your-

°*In English Bibles, this is verse 18.*

17. *to prove you.* Moses pacifies the people. The object of the terrors of Sinai was to "prove" them; *i.e.* to put them to the proof (XVI, 4) whether they were inclined to submit themselves to God. Luzzatto takes the expression in the sense of testing a person desiring to be initiated, with a view of determining his fitness.

that his fear may be before you. The fear of God means the fear or dread of offending God; and since this prevents sin, the "fear of God" becomes the "love of God."

that ye sin not. God desires that righteousness shall be the rule of man's life.

18. The people remained standing afar off (see *v.* 15), whilst Moses approached the thick darkness.

where God was. "Where the Glory of God was" (Onkelos).

THE BOOK OF THE COVENANT

CHAPTERS XX, 19—XXIII, 33

This section is a body of miscellaneous laws—civil, criminal, moral and religious. Nothing could be more appropriate for the opening of such a collection of laws than regulations for public worship.

כ רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם׃ לֹא תַעֲשׂוּן אִתִּי
(לספ׳) 21 אֱלֹהֵי כֶסֶף וֵאלֹהֵי זָהָב לֹא תַעֲשׂוּ לָכֶם׃ מִזְבַּח אֲדָמָה
תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־
צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי
22 אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ׃ וְאִם־מִזְבַּח אֲבָנִים תַּעֲשֶׂה־לִּי
לֹא־תִבְנֶה אֶתְהֶן גָּזִית כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ וַתְּחַלְלֶהָ׃
23 וְלֹא־תַעֲלֶה בְמַעֲלֹת עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגָּלֶה
עֶרְוָתְךָ עָלָיו׃

19–23. How God is to be Worshipped

19. *ye yourselves have seen.* You have been eye-witnesses, and know the reality of My revelation.

from heaven. In an overwhelming and incomparable manner (Strack).

20. *other gods with me.* The regulations concerning worship begin by repeating the prohibition of idol-worship, even if the idol be of silver or gold. The incident of the Golden Calf shows that such repetition was far from unnecessary.

21. *an altar of earth.* Not even an altar of stone is essential for worshipping God; see *v.* 22.

thereon. Better, "*thereby*," for the animal was not to be slain on the altar.

in every place. Refers to the different places at which the Tabernacle rested, from the entry of the Israelites into Canaan to the erection of the Temple by Solomon (Hoffmann).

to be remembered. Better, *to be mentioned* (AJ); *i.e.* wherever I command thee to build an altar or sanctuary unto Me. To *mention* or *remember* the name of God, mean to worship Him; cf. Ps. xx, 8 and Isa. xxvi, 13.

22. *an altar of stone.* Is permissible; but the stones must be of unhewn natural rock, with the stamp of God's handiwork alone.

tool. lit. "sword" or, "iron instrument." The Talmud explains this prohibition as follows, "Iron shortens life, whilst the altar prolongs it. The sword, or weapon of iron,

selves have seen that I have talked with you
from heaven. 20. Ye shall not make other gods
with me; gods of silver, or gods of gold, ye shall
not make unto you.*ms 21. An altar of earth
thou shalt make unto me, and shalt sacrifice
thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place
where I cause my name to be remembered I will
come unto thee and I will bless thee. 22. And
if thou make me an altar of stone, thou shalt
not build it of hewn stones: for if thou lift up thy
tool upon it, thou hast polluted it. 23. Neither
shalt thou go up by steps unto mine altar, that
thy nakedness be not discovered thereon.

is the symbol of strife; whereas the altar is the symbol of reconciliation and peace between God and man, and between man and his fellow."

23. *uncovered.* Lest the clothes of the priest be disturbed and his limbs uncovered. It is a warning not only against the frantic indecencies of pagan rituals, but against all infractions of propriety in worship.

For the Lesson from the Prophets, Isaiah, VI, 1–VII, 6; IX, 5 and 6 (*Sephardim:* VI, 1–13), *see* The Haftorahs, p. 506.
For the Blessings before and after the Haftorah, see p. 454.

Note D

THE TEN COMMANDMENTS OR THE DECALOGUE

No religious document has exercised a greater influence on the moral and social life of man than the Divine Proclamation of Human Duty, known as the Decalogue. These few brief commands—only 120 Hebrew words in all—cover the whole sphere of conduct, not only of outer actions, but also of the secret thoughts of the heart. In simple, unforgettable form, this unique code of codes lays down the fundamental rules of Worship and of Right for all time and for all men.

I

The Decalogue in Judaism

From early times the basic importance of the Ten Commandments was duly recognised in Israel. The Teachers of the Talmud emphasised their eternal and universal significance by means of parable, metaphor and all the rare poetic imagery of Rabbinic legend. The Tables on which the Ten Commandments were written, they said, were prepared at the eve of Creation—thus ante-dating humanity, and, therefore, independent of time or place or racial culture; and they were hewn from the sapphire Throne of Glory—and, therefore, of infinite worth and preciousness. The Revelation at Sinai, they taught, was given in desert territory, which belongs to no one nation exclusively; and it was heard not by Israel alone, but by the inhabitants of all the earth. The Divine Voice divided itself into the 70 tongues spoken on earth, so that all the children of men might understand its world-embracing and man-redeeming message. Each command, as it rang out from Sinai's top, filled the world with aroma. The dead in Sheol were revived, and betook themselves to Sinai; yea, even the souls of all the unborn generations in Israel were assembled there. As the Divine Commandments rang out from Sinai's height, no bird sang, no ox lowed, the ocean did not roar, and no creature stirred; all Nature was rapt in breathless silence at the sound of the Divine Voice asserting the supremacy of Conscience and Right in the Universe. The Rabbis held the sixth of Sivan, the day of the Revelation at Mount

Sinai, to be as momentous as the day of Creation itself; for without the coming into existence of Moral Law, the creation of the material universe would have been incomplete, nay, meaningless. At the same time, the Teachers of the Talmud were most careful to emphasise that the Ten Commandments did not contain the Whole Duty of Man, as some Jewish sectaries in the days of the Second Temple contended. The Decalogue laid down the *foundations* of Religion and Morality, but was not in itself the entire structure of Human Duty.

The Rabbinic view of the Decalogue was shared by the religious teachers and philosophers in the Middle Ages, and is to-day held by the followers of all schools of Judaism. Saadyah and Yehudah Hallevi, Rashi and Abarbanel, the Karaites and the Cabalists,all agree in regarding the Ten Commandments as the Fundamentals of the Faith, as the Pillars of the Torah and its Roots. In modern times, various exponents of Judaism have shown that all the ritual observances prescribed in the Torah are visible embodiments of the general truths enshrined in the Decalogue; and that, in fact, the whole content of Judaism as Creed and Life can be arranged under the ten general headings of the Commandments.

II

The Decalogue outside Israel

It is interesting to note the place that the Decalogue held in the religious life of Humanity outside the Synagogue. One of the most renowned of the Church Fathers spoke of the Decalogue as " the heart of the Law "; and this remained the opinion of Western Christendom for over 1,500 years. Luther's words—" Never will there be found a precept comparable or preferable to these commands, for they are so sublime that no man could attain to them by his own power "—are typical of thought in the Reformed Churches. The Humanists, the Deists and even the Freethinkers spoke in reverence of the Law of Sinai. Two generations ago, Renan wrote: " The incomparable fortune which awaited this page of Exodus, namely, to become the code of universal ethics, was not unmerited. The Ten Words are for all peoples; and they will be, during all centuries, the commandments of God." And historians of civilisation are generally agreed that, low as the ethical standards of the world at present undoubtedly are, it is certain that they would be

even lower, but for the supreme influence of the Ten Commandments.

Quite a different attitude towards the Decalogue began with the rise of Bible Criticism. Too often it has been one of undisguised hostility. This hostility is based on alleged historical and moral reasons. One example of each of these alleged reasons will suffice to show their groundlessness. Thus, during the greater part of the nineteenth century, Critics denied that the Decalogue was Mosaic, because of the prohibition of image-worship in the Second Commandment. The prevalence of image-worship during the period of the Judges and Monarchy, they maintained, proved that no prohibition of image-worship could have been promulgated in the days of Moses. Now it is quite true that the law against image-worship was for many centuries *disregarded* in large sections of ancient Israel; in the same way as throughout fourteen centuries after the rise of Christianity, the prohibition of image-worship was "deliberately ignored by the *entire* Christian Church down to the Reformation, and is still treated as null and void by the major portion of Christendom" (Canon Charles). But it is never safe to argue that, because any law is openly broken or tacitly disregarded, such a law does not, therefore, exist. All experience, whether in ancient or modern societies, is against such an assumption. Eminent Bible Scholars fully recognise this; and men like Professors Burney and Sellin admit "that no reasonable ground can be discovered against the Mosaic origin of the Decalogue."

Not more convincing are the moral objections which Critics level against the Decalogue, *e.g.*, that it deals only with *outward* actions. They disregard the Tenth, the most inward of all the Commandments; or they deliberately deny that "Thou shalt not covet" seeks to restrain the unlawful, inward desire for something that is another's. According to them, "it emphasises not so much the feelings, as the practical steps which might be taken to give effect to them" (Bennett). The reason for such an astounding explanation is given in the new Anglican Commentary as follows: "A commandment which suggests so high a standard of morals as 'Thou shalt not covet' is out of place in the Decalogue"! "It is questionable," adds the editor of that Commentary, "whether the Decalogue should be so constantly and nakedly propounded as the summary of the Moral Law." The motive behind this

hostility of modernist ecclesiastics to the Decalogue, and to the whole of the Hebrew Scriptures, is a twofold one. In the first place, if the Tenth Commandment is given its right and honest interpretation, *wherein is the superiority of the Gospels* over the Torah ? And this alleged superiority of Christianity to Judaism they are determined to maintain at all costs. And in the second place, they believe they will save the New Testament by discrediting the "Old." A vain hope. Rejection oı the Decalogue leads to rejection of all morality and religion.

III

The Moral Chaos of our Times

Attacks on the Decalogue are singularly inopportune at the present day. For our age and generation stand in especial need of a Divine Confirmation of the Moral Law. The nineteenth century loved to speak of itself as the Age of Science. Now "Science equips men, but does not guide him. It illumines the world for him to the region of the most distant stars ; but it leaves night in his heart. It is invincible ; but indifferent, neutral, un-moral" (Darmesteter). That century widely heralded the discovery that man came from the beast ; and very soon after that discovery, many of the literary and artistic leaders took it upon themselves to convince their contemporaries that it was only natural for man to return to the beast. A powerful Paganism began its assault against the ancient organised Morality. It dethroned God in the sphere of human conduct, derided all moral inhibitions, and declared instinct and inclination to be the true guides to human happiness. The twentieth century is bettering the instruction begun in the nineteenth. The so-called new Psychology preaches repression of instincts to be a danger to personality ; and it regards as natural the unbridled gratification of impulses which civilised mankind has always been taught should be controlled or disciplined. A new ethic has arisen, as subversive as it is godless, which bids each man, woman or child do that which seems right in his or her own eyes. It teaches that *all* moral laws are man-made ; and that *all* can, therefore, be unmade by man. There is, in consequence, on every side a questioning of the sacredness of human life, a scoffing at the holiness of purity, and an angry repudiation of the idea of property. In some lands, this has led to

social and political upheavals, resulting in immemorial human institutions being torn up by the roots. Even in English-speaking countries there is to-day an impatience with moral authority; and men deny, at any rate, doubt, the reality of ethical distinctions. Things are tolerated, extenuated, nay encouraged—in fiction, on the stage, in everyday life—that only a generation ago would have been the subject of unqualified condemnation. The pilot's stars of moral guidance seem no longer to be fixed stars; and for the many voyagers over the ocean of life, the clouded heavens offer no guidance at all.

Amid this spiritual confusion and moral chaos, Judaism remains clear-eyed and unmoved. It clings unswervingly to the Divine origin of the Decalogue; and continues to proclaim that there is an everlasting distinction between right and wrong, an absolute 'Thou shalt' and 'Thou shalt not" in human life, a categorical imperative in religion—high above the promptings of passion, the peradventure of inclination, or the fashion of the hour. Weak and erring man needs an *authoritative* code in matters of right and wrong, laying down with unmistakable clearness the chief heads of duty, and denouncing the chief classes of sins. Such a Divine affirmation of the Moral Law was at all times a vital necessity for mankind, in order to set aside doubt, and to silence that perverse casuistry which is always ready to call good evil, and evil good. God is not only our Father. He is also our Law-giver; and in the Decalogue, He has made known to the children of men the foundations on which alone human welfare and happiness can be built.

IV

Revelation and the Decalogue

Judaism stands or falls with its belief in the historic actuality of the Revelation at Sinai.

Revelation, in the first instance, means the unveiling of the character and will of God to the children of men. This is implied in the Theistic position. If we think of the Universe as merely an aggregate of blind forces, then there is, of course, no room for *communication* of any kind between God and man. But the moment we assert the existence of a Supreme Mind as the Fountain and Soul of all the infinite forms of matter and life, revelation,

or communication between God and man, becomes a logical and ethical necessity. The exact *manner* of this super-Natural communication between God and man, will be conceived differently by different groups of believers. Some will follow the Biblical accounts of Revelation in their literal sense ; others will accept the interpretation of these Biblical accounts by Rabbis of Talmudic days, Jewish philosophers of the Middle Ages, or Jewish religious thinkers of modern times. No interpretation, however, is valid or in consonance with the Jewish Theistic position, which makes human reason or the human personality the *source* of such revelation. A noted philosopher of religion has recently given striking expression to this truth in the words : " *All* Revelation is supernatural. There can be no such thing as a purely natural revelation. We cannot really know God except as He desires to be known and makes Himself apprehensible. No view of God that grew up ' of itself ' in the human mind, owing nothing to God's self-disclosing action, could have any value " (Wobbermin).

Revelation is thus but the obvious inference and corollary of the character of the Deity held by all who believe in a Personal God and Father in Heaven, in prayer to Whom, in worship of Whom, and in communion with Whom, the highest moments of our lives are passed and lived. This close relationship between God and man, this interplay of spiritual forces and energies, whereby the human soul responds to the Self-manifesting Life of all Worlds, attains in Israel's Prophets, that overmastering *certainty*, which enables them to declare, " Thus saith the Lord." Theirs is an absolute conviction that the thoughts which arose in their minds about Him and His will, and the commands and exhortations which they issued in His name, really came to them at His prompting and were invested with His authority. Maimonides compared revelation to illumination by lightning on a dark night. Some Prophets were granted only one such lightning-flash from the Divine ; in the case of others, these lightning-flashes were oft repeated ; whereas to Moses was accorded continuous, unintermittent Light. Not in dreams or visions or occasional flashes of Divine intuition was the manner of revelation in his case, but " face to face " ; *i.e.* in the form of self-luminous thought and complete self-consciousness. In his mind, the Rabbis say, the Divine Message was reflected as in a clear mirror (אספקלריה מאירה). The supreme revelation in the life of the Lawgiver, however, that of the Covenant at

Mount Sinai, he shared with the whole of Israel. To all of them was then vouchsafed the psychic experience of a direct communion with God. Even as at the shores of the Red Sea when, in the words of the Sages, an ordinary maidservant was able to perceive what an Ezekiel in his moments of ecstasy could not attain to—so, at Sinai, a mystic Vision gripped the spirit of the awe-struck People, filling their souls with reverence and certitude and Light.

V

Israel, the People of Revelation

A study of Israel's amazing story will strengthen any unbiased seeker of the Truth in the conviction that Israel's Vision of the Divine is different not only in degree *but in kind* from that of any other nation; and that, therefore, there has indeed been a unique impact of the Spirit of God upon the soul of Israel. In fact, from the very first there must have been a predisposition in the nature of the Jewish people to receive the Message of Sinai. The Rabbis point out that all the precepts of the Decalogue had been practised by the Patriarchs and had become the family tradition of their children. Before giving the Torah to Israel, Rabbinic legend furthermore tells us, God offered it to the other nations of the world; everyone of them, however, refused it for one reason or another. Thus, the children of Edom asked, "What is written in this Torah?" When God named its principal commandment, *Thou shalt not kill*—their decisive answer was, "We cannot accept it." Other peoples objected to the seventh and eighth commandments—immorality and the appropriation of other men's possessions being the expression of their national bent. None of them, it seems, was against Religion as such, so long as Religion confined itself to general principles. What they all objected to was the definite, concrete "do not's" of the Decalogue. "We have no desire for the knowledge of Thy ways," they exclaimed; "give your Torah to Israel." Then God came to Israel; and Israel's reply was, *All that the Lord hath spoken we will do and we will obey.*

So all-compelling has been the recognition of Israel's national genius for the Life of the Spirit that it has crystallised itself into the doctrine of the Election and Mission of Israel (I. Epstein). "Israel is the People of Revelation," says a modernist Jewish thinker. "It must have had a

native endowment to produce and rear the succession of Prophets. Hence we do not speak of the God of Moses, nor of the God of the Prophets, but of the God of Israel" (Geiger). "Had there been no Israelites there would be no Torah," said Yehudah Hallevi seven centuries before him. "Israel's pre-eminence is not derived from Moses, it is Moses whose pre-eminence is due to Israel. The Divine love went out towards the descendants of the Patriarchs. Moses was merely the Divinely chosen instrument through whom God's Blessing was to be assured unto them."

Medieval poet and modernist thinker alike agree that Israel was from its birth predestined to become a Kingdom of Priests. Its career as a Holy Nation dates from the historically actual, mystical experience at the foot of Sinai. *Without* the Covenant at Sinai, the Exodus would have had little meaning: the story of Israel, like that of other kindred Semitic tribes, would have lost itself in the sands of the desert. *With* the Covenant at Sinai, everlasting life was planted in Israel's soul; and the story of Israel issues in eternity.

Cap. XXI. כא

פ פ פ יח. 18

כא

א 2 וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃ כִּי תִקְנֶה עֶבֶד
3 עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃ אִם־
בְּגַפּוֹ יָבֹא בְּגַפּוֹ יֵצֵא אִם־בַּעַל אִשָּׁה הוּא וְיָצְאָה אִשְׁתּוֹ

IV. MISHPATIM

(Chapters XXI–XXIV)

Civil Legislation

Chapter XXI, 1–32. The Right of Persons

1. *now these are.* lit. "*and* these are." "*And* links together the preceding commandments with those that follow. As the preceding commandments were revealed on Sinai, so were the succeeding regulations also communicated there" (Mechilta). The Torah recognises no strong line of demarcation between the Decalogue and the civil laws in the chapters that follow it. All alike disclose the will of God. His Torah treats of every phase of human and national life—civil as well as religious, physical as well as spiritual.

set before them. Rehearse and explain to them.

2–11. The Hebrew Servant

2. *servant. Or,* "bondman." The very first civil ordinance secures the personal rights of the lowliest in the social scale, the bondman.

The Rabbis limit this provision to the thief who is sold to make restitution for his theft. The case of the Hebrew who sells himself into bondage because of poverty, is dealt with in Lev. xxv, 39.

IV. MISHPATIM

Chapter XXI

21 1. Now these are the judgements which thou
shalt set before them.
2. If thou buy an Hebrew servant, six years he
shall serve: and in the seventh he shall go out
free for nothing. 3. If he come in by himself, he
shall go out by himself: if he be married, then
his wife shall go out with him. 4. If his master

Hebrew servant. Slavery as permitted by the Torah was quite different from Greek and Roman slavery, or even the cruel system in some modern countries down to our own times. In Hebrew law, the slave was not a thing, but a human being; he was not the chattel of a master who had unlimited power over him. In the Hebrew language, there is only one word for slave and servant. Brutal treatment of any slave, whether Hebrew or heathen, secured his immediate liberty; see on *v.* 26f.

in the seventh. From the time that he was sold. If, however, the year of Jubilee occurred during the six years, the slave goes free without completing the time (Lev. xxv, 10).

for nothing. Without paying for his release.

3. *by himself.* And not with wife or children.

go out by himself. See *v.* 4.

married. To an Israelitish woman. The master is obliged to provide lodging and maintenance for the family of his bondman, the wife and older children doubtless paying for their keep by their labour. Both the wife and the children accompanied their father when he acquired his freedom.

4 עִמּֽוֹ׃ אִם־אֲדֹנָיו יִתֶּן־לוֹ אִשָּׁה וְיָלְדָה־לוֹ בָנִים אוֹ בָנוֹת
ה הָאִשָּׁה וִילָדֶיהָ תִּהְיֶה לַאדֹנֶיהָ וְהוּא יֵצֵא בְגַפּֽוֹ׃ וְאִם־
אָמֹר יֹאמַר הָעֶבֶד אָהַבְתִּי אֶת־אֲדֹנִי אֶת־אִשְׁתִּי וְאֶת־בָּנָי
6 לֹא אֵצֵא חָפְשִֽׁי׃ וְהִגִּישׁוֹ אֲדֹנָיו אֶל־הָאֱלֹהִים וְהִגִּישׁוֹ אֶל־
הַדֶּלֶת אוֹ אֶל־הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת־אָזְנוֹ בַּמַּרְצֵעַ
7 וַעֲבָדוֹ לְעֹלָֽם׃ ס וְכִֽי־יִמְכֹּר אִישׁ אֶת־בִּתּוֹ לְאָמָה

4. *give him.* The slave had not the right of contracting a marriage for himself.

a wife. A non-Israelite slave. There was a saying current among ancient peoples to the effect that there was no morality among slaves. To prevent such promiscuity, the Torah makes a concession to human fraility and permits a temporary marriage.

the wife and her children. In Jewish law, the children share the status of the mother. If the Israelite had been permitted to take them into freedom with him, it would have impaired the purity of the race, and created a body of half-castes.

5. *plainly say.* Or, "firmly say." The master attempts to dissuade the Israelite slave from preferring bondage to freedom, but the latter is resolute in his intention.

my wife, and my children. Although it is natural for a man to become attached to his wife and offspring even in the circumstances here described, yet such conduct must have highly injurious results to the Hebrew state. It would tend to produce a class of dependent slaves; and, instead of the community consisting of free and equal citizens, it would be divided into a ruling and a servile class (Kalisch).

6. *unto the judges.* lit. "unto God." The judges pronounce sentence in the name of God (Deut. I, 17).

The slave's declaration had to be made publicly before the judges, in order to prevent the master from boring his servant's ear by force, and alleging that it was by the servant's desire.

door. Of the house belonging to the master.

bore his ear. "Why was the ear, among all the organs of the body, selected for perforation"? asked the pupils of Rabban Yochanan ben Zakkai. He answered "The

give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
5. But if the servant shall plainly say, I love my master, my wife, and my children; I will not go
out free: 6. then his master shall bring him unto the judges, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7. And if a man sell his daughter to be a maid-servant, she shall not go out as the menservants

ear that heard the Divine utterance, *for unto Me the children of Israel are servants* (Lev. xxv, 55), and had yet preferred a human master, let that ear be bored." The drilling of the ear to the door of the house may also have symbolised the attaching of the slave to the household, and may have served as permanent evidence that the slave had remained in service of his own free will. This boring of the ear was thus something altogether different from the inhuman custom in modern times, of branding slaves by a red-hot iron, marked with certain letters, and then pouring ink into the furrows to make the inscription more conspicuous.

for ever. All the days of his life (Rashbam). The Rabbis, however, understood the Heb. word לעלם as signifying "until the year of Jubilee" (Lev. xxv, 10). This Rabbinic interpretation is confirmed by Josephus.

7. *a maidservant.* Or, "a bondwoman"; to be the secondary wife for the master or his son. In an age of polygamy, the position of concubine, or second wife, was not a degraded one. Her offspring had equal rights in matters of inheritance with the children of the first wife (Deut. xxi, 10–14).

as the menservants. i.e. not only after six years, but even earlier, according to the circumstances as given in the succeeding verse.

8 לֹא תֵצֵא כְּצֵאת הָעֲבָדִים׃ אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־
לֹא יְעָדָהּ וְהֶפְדָּהּ לְעַם נָכְרִי לֹא־יִמְשֹׁל לְמָכְרָהּ בְּבִגְדוֹ־
9 בָהּ׃ וְאִם־לִבְנוֹ יִיעָדֶנָּה כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה־לָּהּ׃ אִם־
11 אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע׃ וְאִם־
שְׁלָשׁ־אֵלֶּה לֹא יַעֲשֶׂה לָהּ וְיָצְאָה חִנָּם אֵין כָּסֶף׃ ס
12 13 מַכֵּה אִישׁ וָמֵת מוֹת יוּמָת׃ וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹהִים
14 אִנָּה לְיָדוֹ וְשַׂמְתִּי לְךָ מָקוֹם אֲשֶׁר יָנוּס שָׁמָּה׃ ס וְכִי־
יָזִד אִישׁ עַל־רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה מֵעִם מִזְבְּחִי תִּקָּחֶנּוּ

v. 8. לו ק׳

8. *espoused.* Or, "designated." The master had intended her for himself, not for his son (*v.* 9); but finding her displeasing to himself, he must allow her father or relatives to buy her back.

a strange people. Better, *a foreign people* (AJ). The master must either allow her to be redeemed by her relatives, or he must keep her. The abominable practice against which this law is directed was not confined to Hebrew masters or to ancient times. Thus, William of Malmesbury, speaking of the days before the Norman Conquest, complains of the horrible custom of Saxon masters who, after associating with the maid servants on their estates, sold them to a life of shame or into foreign slavery.

he shall have no power. The Talmud refers "he" to both the master and the father: the master has acted deceitfully in that he has not kept faith with her; the father in that he sold her at all.

dealt deceitfully with her. By not carrying out the purpose for which he had acquired her.

9. *deal with her after the manner of daughters.* "Treat her as a daughter" (Moffatt). Whether as wife to the father or to the son, the bondwoman is to be treated like a freeborn girl who marries. The rights due to her are enumerated in the next verse.

11. *these three.* The three obligations mentioned in the preceding verse (Abarbanel).

do. 8. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt deceitfully with her. 9. And if he espouse her unto his son, he shall deal with her after the manner of daughters. 10. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 11. And if he do not these three unto her, then shall she go out for nothing, without money.

12. He that smiteth a man, so that he die, shall surely be put to death. 13. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14. And if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

12–14. Laws concerning Murder

13. *lie not in wait.* The Torah draws a distinction between intentional and accidental homicide.

God deliver him. The modern mind, whilst agreeing that all things are ultimately controlled by God's will, does not attribute results to the *immediate* action of God. Not so the Biblical idiom. Nothing happens except by God's will; so if the murderer had no intention of killing his victim, the death must be due to His decree. English law retains the same idea, and uses the term "act of God"; cf. note on the hardening of Pharaoh's heart, p. 44.

a place. Of shelter from the vengeance of the next-of-kin. Special cities were to be set apart for this purpose when the Israelites had settled in Canaan (Num. xxxv, Deut. xix).

14. *from mine altar.* Even if it was a priest who officiated at the altar, he was not to escape his punishment, if his act was other than unintentional homicide (Talmud).

טו 16 לָמֽוּת׃ ס וּמַכֵּ֥ה אָבִ֛יו וְאִמּ֖וֹ מ֥וֹת יוּמָֽת׃ ס וְגֹנֵ֨ב
17 אִ֜ישׁ וּמְכָר֛וֹ וְנִמְצָ֥א בְיָד֖וֹ מ֥וֹת יוּמָֽת׃ ס וּמְקַלֵּ֥ל אָבִ֛יו
18 וְאִמּ֖וֹ מ֥וֹת יוּמָֽת׃ ס וְכִֽי־יְרִיבֻ֣ן אֲנָשִׁ֔ים וְהִכָּה־אִישׁ֙
אֶת־רֵעֵ֔הוּ בְּאֶ֖בֶן א֣וֹ בְאֶגְרֹ֑ף וְלֹ֥א יָמ֖וּת וְנָפַ֥ל לְמִשְׁכָּֽב׃
19 אִם־יָק֞וּם וְהִתְהַלֵּ֥ךְ בַּח֛וּץ עַל־מִשְׁעַנְתּ֖וֹ וְנִקָּ֣ה הַמַּכֶּ֑ה רַ֥ק
שני כ שִׁבְתּ֛וֹ יִתֵּ֖ן וְרַפֹּ֥א יְרַפֵּֽא׃ ס וְכִֽי־יַכֶּה֩ אִ֨ישׁ אֶת־עַבְדּ֜וֹ
21 א֤וֹ אֶת־אֲמָתוֹ֙ בַּשֵּׁ֔בֶט וּמֵ֖ת תַּ֣חַת יָד֑וֹ נָקֹ֖ם יִנָּקֵֽם׃ אַ֚ךְ אִם־

Among the Greeks, an altar gave asylum to every murder. In the Middle Ages, the Church offered "sanctuary" to criminals of every description.

15–17. Crimes against Parents; Kidnapping

15. *smiteth.* The Rabbis rule that only when the blow left a bruise was the death penalty incurred.

16. *stealeth a man.* Kidnapping for the purpose of selling the victim into slavery in a foreign land (cf. the story of Joseph). It, therefore, meant both loss of liberty and spiritual death to the victim, if an Israelite. It was only towards the end of the eighteenth century that the slave trade, *i.e.* organised kidnapping on a vast scale, with the hideous cruelties attendant on it, began to be recognised in Western European countries as something unspeakably vile.

or if he be found. lit. "*and* he be found." Prompted by the desire to reduce capital punishment as much as possible, the Rabbis cling to the *literal* translation of these words. The victim must have been seen by witnesses in the hands of the kidnapper *and* also have been sold, before the crime was punishable by death.

17. *curseth.* The Rabbis declared that for capital punishment to be incurred, the son must have used the Divine Name itself in cursing his parents.

put to death. By a court of law, and after judicial trial, not by the parents themselves. In Rome, a father was allowed to put to death a grown-up son, even for no reason whatsoever.

15. And he that smiteth his father, or his mother, shall be surely put to death.

16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17. And he that curseth his father, or his mother, shall surely be put to death.

18. And if men contend, and one smiteth the other with a stone, or with his fist, and he die not, but keep his bed: 19. if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.*ii

20. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall

18–27. Personal Injuries

18. *he die not.* If the blow proved fatal, then *v.* 12 applied.

19. *be quit.* As soon as the injured person walks abroad, there can be no possibility of manslaughter.

loss of his time. lit. "his ceasing" from work. However, the Rabbis permitted him to claim compensation also on other grounds; viz., for the pain he had suffered, the "shame" he had incurred by his disfigurement, etc.

thoroughly to be healed. Pay the doctor's bill (Talmud).

20. *servant.* Or, "bondman"; *i.e.* a heathen slave, because he only could be described as "his money" (see on *v.* 21).

his maid. Or, "bondwoman."

with a rod. Better, *with the rod*, *i.e.* the instrument customarily used (Prov. x, 13; xiii, 24) and sufficient to secure obedience from the rebellious slave, but not to injure him severely. The master was allowed to chastise his slave, but not in a brutal manner so as to endanger his life.

22 יוֹם אוֹ יוֹמַיִם יַעֲמֹד לֹא יֻקַּם כִּי כַסְפּוֹ הוּא׃ ס וְכִי־
יִנָּצוּ אֲנָשִׁים וְנָגְפוּ אִשָּׁה הָרָה וְיָצְאוּ יְלָדֶיהָ וְלֹא יִהְיֶה אָסוֹן
עָנוֹשׁ יֵעָנֵשׁ כַּאֲשֶׁר יָשִׁית עָלָיו בַּעַל הָאִשָּׁה וְנָתַן בִּפְלִלִים׃
23 24 וְאִם־אָסוֹן יִהְיֶה וְנָתַתָּה נֶפֶשׁ תַּחַת נָפֶשׁ׃ עַיִן תַּחַת עַיִן שֵׁן
כה תַּחַת שֵׁן יָד תַּחַת יָד רֶגֶל תַּחַת רָגֶל׃ כְּוִיָּה תַּחַת כְּוִיָּה
26 פֶּצַע תַּחַת פָּצַע חַבּוּרָה תַּחַת חַבּוּרָה׃ ס וְכִי־יַכֶּה אִישׁ

surely be punished. There was no fixed penalty; the judges had to determine each case on its own merits. The Mechilta declares that the master was to be beheaded for such brutality. All this is in marked contrast to Roman and other ancient law, which gave the master the right of life and death over his slave.

21. *a day or two.* The master is not then punished, as it is clear that he had intended only to chastise the slave. Similar considerations have in all ages weighed in judging a parent whose child died in consequence of a correction. The death is then looked upon as an unfortunate accident, nothing more.

he is his money. "This bare fact was presumptive evidence that the master had not intended to inflict serious injury, inasmuch as that would have involved pecuniary loss to himself" (H. Adler). In the circumstances, therefore, the financial loss was sufficient punishment for him.

22. *a woman.* Either she was near the men who were fighting, or she had endeavoured to separate them.

no mischief. *i.e.* no fatal injury (Mechilta).

as the judges determine. If the husband makes an exorbitant claim, the sum to be paid was to be fixed by the court.

23. *life for life.* The Rabbis ruled that since no homicide was here intended, it was a case for monetary compensation. That the words "life for life" are merely a *legal term* meaning "fair compensation", is seen from the parallel passage in Lev. xxiv, 18, which says: "Whoever kills an animal shall pay for it: life for life." This only means "fair compensation"; otherwise, any man who slew an animal, would have to forfeit his own life in return! To remove all doubt as to the meaning of the legal term "life for life," the same paragraph (Lev. xxiv, 21) states,

surely be punished. 21. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22. And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no mischief follow: he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine.
23. But if any mischief follow, then thou shalt give life for life, 24. eye for eye, tooth for tooth, hand for hand, foot for foot, 25. burning for burning, wound for wound, stripe for stripe.

26. And if a man smite the eye of his servant, or

"He that killeth a beast, shall make it good; and he that killeth a man shall be put to death."

24. *eye for eye.* This law of retaliation—"measure for measure"—existed among ancient peoples, and persists to our own day in capital punishment. In the Torah, likewise, this law of "measure for measure" is carried out literally only in the case of murder. "Ye shall take no ransom for the life of a manslayer which is guilty of death: but he shall surely be put to death," says Scripture (Num. xxxv, 31). Hence, it is evident that other physical injuries which are not fatal, are a matter of *monetary compensation* for the injured party. Such monetary compensation, however, had to be equitable, and as far as possible *equivalent.* This is the significance of the *legal technical terms,* "life for life, eye for eye, and tooth for tooth." See Additional Note E, p. 288.

25. *wound.* When blood is drawn.

stripe. When there is only a bruise. In computing compensation, the actual damage, the loss of time, the cost of the cure, the pain and the disfigurement, are all taken into consideration.

26. *servant.* The loss of any limb, from the most essential down to the least indispensable, gave the slave immediate freedom, if that loss was due to brutal treatment of the master. According to the Rabbinic interpretation, *v.* 26

אֶת־עֵ֥ין עַבְדּ֛וֹ אֽוֹ־אֶת־עֵ֥ין אֲמָת֖וֹ וְשִֽׁחֲתָ֑הּ לַֽחָפְשִׁ֥י יְשַׁלְּחֶ֖נּוּ
27 תַּ֥חַת עֵינֽוֹ׃ וְאִם־שֵׁ֥ן עַבְדּ֛וֹ אֽוֹ־שֵׁ֥ן אֲמָת֖וֹ יַפִּ֑יל לַֽחָפְשִׁ֥י יְשַׁלְּחֶ֖נּוּ
תַּ֥חַת שִׁנּֽוֹ׃ פ
28 וְכִֽי־יִגַּ֨ח שׁ֥וֹר אֶת־אִ֛ישׁ א֥וֹ אֶת־אִשָּׁ֖ה וָמֵ֑ת סָק֨וֹל יִסָּקֵ֜ל
29 הַשּׁ֗וֹר וְלֹ֤א יֵאָכֵל֙ אֶת־בְּשָׂר֔וֹ וּבַ֥עַל הַשּׁ֖וֹר נָקִֽי׃ וְאִ֡ם שׁוֹר֩
נַגָּ֨ח ה֜וּא מִתְּמֹ֣ל שִׁלְשֹׁ֗ם וְהוּעַ֤ד בִּבְעָלָיו֙ וְלֹ֣א יִשְׁמְרֶ֔נּוּ
וְהֵמִ֥ית אִ֖ישׁ א֣וֹ אִשָּׁ֑ה הַשּׁוֹר֙ יִסָּקֵ֔ל וְגַם־בְּעָלָ֖יו יוּמָֽת׃
ל אִם־כֹּ֖פֶר יוּשַׁ֣ת עָלָ֑יו וְנָתַן֙ פִּדְיֹ֣ן נַפְשׁ֔וֹ כְּכֹ֥ל אֲשֶׁר־יוּשַׁ֖ת
31 עָלָֽיו׃ אוֹ־בֵ֥ן יִגָּ֖ח אוֹ־בַ֣ת יִגָּ֑ח כַּמִּשְׁפָּ֥ט הַזֶּ֖ה יֵעָ֥שֶׂה לּֽוֹ׃
32 אִם־עֶ֛בֶד יִגַּ֥ח הַשּׁ֖וֹר א֣וֹ אָמָ֑ה כֶּ֣סֶף ׀ שְׁלֹשִׁ֣ים שְׁקָלִ֗ים יִתֵּן֙
33 לַֽאדֹנָ֔יו וְהַשּׁ֖וֹר יִסָּקֵֽל׃ ס וְכִֽי־יִפְתַּ֨ח אִ֜ישׁ בּ֗וֹר א֣וֹ כִּֽי־

and 27 apply only to a heathen slave. If the slave was a Hebrew, he was treated entirely like the free Hebrew citizen, and received the same indemnification, but could not *ipso facto* claim his release.

eye. The Rabbis regard "eye" and "tooth" as typical, and enumerate twenty-four organs of the body which come within the operation of this law.

28–32. Injury caused by a Beast

28. *ox.* Or any other animal.

stoned. In order to implant horror against murder, even the beast, although it had not a moral sense, was to be removed from existence, since it was the cause of the destruction of a human being, made in the image of God.

29. *put to death.* Not by the hand of a human tribunal, but "death by the hand of God" (Mechilta). Nachmanides quotes as a parallel, "And the stranger that cometh nigh shall be put to death" (Num. I, 51), where the punishment for sacrilege is left to God.

the eye of his maid, and destroy it; he shall let him go free for his eye's sake. 27. And if he smite out his manservant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28. And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 29. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. 31. Whether he have gored a son, or have gored a daughter, according to this judgement shall it be done unto him. 32. If the ox gore a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

30. *laid on him.* By a tribunal.

ransom. lit. "covering"; a payment for the next of kin to forgive such intentional bloodshed.

31. *son . . . daughter.* For the explanation of this puzzling verse, and the light it throws on the true meaning of the *lex talionis* ("measure for measure"), as well as on the immeasurable moral difference between the civil legislation of the Torah and the Code of Hammurabi, see Additional Note E, p. 289.

32. *manservant.* A heathen slave (Mechilta). The valuation of an adult Israelite slave was fifty shekels (Lev. XXVII, 3).

יִכְרֶה אִישׁ בֹּר וְלֹא יְכַסֶּנּוּ וְנָֽפַל־שָׁמָּה שּׁוֹר אוֹ חֲמֽוֹר׃
34 בַּעַל הַבּוֹר יְשַׁלֵּם כֶּסֶף יָשִׁיב לִבְעָלָיו וְהַמֵּת יִֽהְיֶה־לּֽוֹ׃
לה ס וְכִֽי־יִגֹּף שֽׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וָמֵת וּמָכְרוּ אֶת־
36 הַשּׁוֹר הַחַי וְחָצוּ אֶת־כַּסְפּוֹ וְגַם אֶת־הַמֵּת יֶֽחֱצֽוּן׃ אוֹ נוֹדַע
כִּי שׁוֹר נַגָּח הוּא מִתְּמוֹל שִׁלְשֹׁם וְלֹא יִשְׁמְרֶנּוּ בְּעָלָיו
37 שַׁלֵּם יְשַׁלֵּם שׁוֹר תַּחַת הַשּׁוֹר וְהַמֵּת יִֽהְיֶה־לּֽוֹ׃ ס כִּֽי
יִגְנֹֽב־אִישׁ שׁוֹר אוֹ־שֶׂה וּטְבָחוֹ אוֹ מְכָרוֹ חֲמִשָּׁה בָקָר יְשַׁלֵּם
תַּחַת הַשּׁוֹר וְאַרְבַּע־צֹאן תַּחַת הַשֶּֽׂה׃

CAP. XXII. כב

כב

א אִם־בַּמַּחְתֶּרֶת יִמָּצֵא הַגַּנָּב וְהֻכָּה וָמֵת אֵין לוֹ דָּמִֽים׃

OFFENCES AGAINST PROPERTY

XXI, 33—XXII, 14

33–36. THROUGH NEGLECT OR THROUGH AN ANIMAL

33. *open a pit.* For the storage of water. Where rivers are few and the rain falls only at certain periods, water has to be stored and covered. To "open" a pit, therefore, means to remove the covering and fail to replace it.

ox or an ass. *i.e.* any animal. The law excludes the human being, because it assumes that a human being looks where he is walking.

34. *owner of the pit.* The man concerned in connection with the pit. It need not be his property ; if he left it open, he is liable for his heedlessness.

shall be his. *i.e.* the man's who incurred the loss (Mechilta).

36. *wont to gore.* See on *v.* 29.

shall be his own. The Heb. is identical with the wording in *v.* 34, where "own" is omitted.

37–XXII, 3. THEFT

37. *five oxen.* Multiple restitution, but in far heavier ratios, is the penalty prescribed in the Hammurabi Code.

33. And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall therein, 34. the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his.

35. And if one man's ox hurt another's that he die; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide. 36. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead beast shall be his own.

°37. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep.

Chapter XXII

22 1. If the thief be found breaking in, and be smitten that he die, there shall be no blood-

° In English Bibles, Chap. xxii begins here.

In most European countries death was meted out for offences against property well into the nineteenth century. In Israel, however, the death penalty was not inflicted for an offence against property.

Chapter XXII

1. *breaking in.* lit. "digging through." The houses were built of clay and cross-beams, and the thief dug a hole in the wall.

no bloodguiltiness. The thief would only do this in the dead of night, and it could not be considered murder if the owner killed the intruder who, it is assumed in both ancient and modern codes of law, would not hesitate to take life.

2 אִם־זָרְחָה הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שַׁלֵּם יְשַׁלֵּם אִם־אֵין
3 לוֹ וְנִמְכַּר בִּגְנֵבָתוֹ׃ אִם־הִמָּצֵא תִמָּצֵא בְיָדוֹ הַגְּנֵבָה
שלישי 4 מִשּׁוֹר עַד־חֲמוֹר עַד־שֶׂה חַיִּים שְׁנַיִם יְשַׁלֵּם׃ ס כִּי
יַבְעֶר־אִישׁ שָׂדֶה אוֹ־כֶרֶם וְשִׁלַּח אֶת־בְּעִירֹה וּבִעֵר בִּשְׂדֵה
ה אַחֵר מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ יְשַׁלֵּם׃ ס כִּי־תֵצֵא
אֵשׁ וּמָצְאָה קֹצִים וְנֶאֱכַל גָּדִישׁ אוֹ הַקָּמָה אוֹ הַשָּׂדֶה
6 שַׁלֵּם יְשַׁלֵּם הַמַּבְעִר אֶת־הַבְּעֵרָה׃ ס כִּי־יִתֵּן אִישׁ
אֶל־רֵעֵהוּ כֶּסֶף אוֹ־כֵלִים לִשְׁמֹר וְגֻנַּב מִבֵּית הָאִישׁ אִם־
7 יִמָּצֵא הַגַּנָּב יְשַׁלֵּם שְׁנָיִם׃ אִם־לֹא יִמָּצֵא הַגַּנָּב וְנִקְרַב

v. 4. בעירו ק

2. *be risen upon him.* *i.e.* upon the thief. If the burglary takes place after day-break (Ibn Ezra, Nachmanides), the slaying of the thief is murder, because it is not absolutely necessary to take his life.

for him. The murdered thief.

he should make restitution. He who steals in the daytime; likewise, the thief in the night who is caught in the act and not slain (Herxheimer).

for his theft. The Rabbis add that if the value of the stolen animal was less than the price of a slave, the thief may not be sold. If the thief is sold, it can only be for the "theft;" *i.e.* the price of the stolen article, and not for the four-fold or five-fold fine which is imposed.

3. *double.* He must return the stolen animal and give the owner another as a fine. This rule was extended to all stolen articles.

4–14. Damage by Cattle or Fire, and Laws of Safe-keeping

4. *eaten.* By cattle.

let his beast loose. Wilfully sending his cattle to graze in a field which did not belong to him. If they wandered

guiltiness for him. 2. If the sun be risen upon
him, there shall be bloodguiltiness for him:
he should make restitution; if he have nothing,
then he shall be sold for his theft. 3. If the
theft be found in his hand alive, whether it be
ox, or ass, or sheep; he shall pay double.* iii
4. If a man shall cause a field or vineyard to be
eaten, and shall let his beast loose, and it feed
in another man's field; of the best of his own
field, and of the best of his own vineyard, shall
he make restitution.
5. If fire break out, and catch in thorns, so that
the shocks of corn, or the standing corn, or the
field, be consumed; he that kindled the fire
shall surely make restitution.
6. If a man shall deliver unto his neighbour
money or stuff to keep, and it be stolen out of
the man's house; if the thief be found, he shall
pay double. 7. If the thief be not found, then

there, without any culpable negligence on his part, he is not liable.

of the best. When estimating the damage, the best of the injured man's field is to be taken as the basis of calculation of the value of the whole.

5. *fire break out.* *i.e.* a man kindles a fire in his own field, and the wind carries sparks into a neighbouring field and a conflagration is caused.

6. *deliver.* A man asks his neighbour to take charge of valuables as a favour. He may wish to go on a journey, and in his own interest requests a person to safeguard his property.

it be stolen. *i.e.* the trustee affirms that there has been a theft.

בַּעַל־הַבַּיִת אֶל־הָאֱלֹהִים אִם־לֹא שָׁלַח יָדוֹ בִּמְלֶאכֶת
8 רֵעֵהוּ׃ עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֶׂה
עַל־שַׂלְמָה עַל־כָּל־אֲבֵדָה אֲשֶׁר יֹאמַר כִּי־הוּא זֶה עַד
הָאֱלֹהִים יָבֹא דְּבַר־שְׁנֵיהֶם אֲשֶׁר יַרְשִׁיעֻן אֱלֹהִים יְשַׁלֵּם
9 שְׁנַיִם לְרֵעֵהוּ׃ ס כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ חֲמוֹר אוֹ־שׁוֹר
אוֹ־שֶׂה וְכָל־בְּהֵמָה לִשְׁמֹר וּמֵת אוֹ־נִשְׁבַּר אוֹ־נִשְׁבָּה אֵין
י רֹאֶה׃ שְׁבֻעַת יְהוָה תִּהְיֶה בֵּין שְׁנֵיהֶם אִם־לֹא שָׁלַח יָדוֹ
11 בִּמְלֶאכֶת רֵעֵהוּ וְלָקַח בְּעָלָיו וְלֹא יְשַׁלֵּם׃ וְאִם־גָּנֹב
12 יִגָּנֵב מֵעִמּוֹ יְשַׁלֵּם לִבְעָלָיו׃ אִם־טָרֹף יִטָּרֵף יְבִאֵהוּ עֵד
הַטְּרֵפָה לֹא יְשַׁלֵּם׃ פ
13 וְכִי־יִשְׁאַל אִישׁ מֵעִם רֵעֵהוּ וְנִשְׁבַּר אוֹ־מֵת בְּעָלָיו אֵין

7. *unto the judges.* lit. "unto God," as in XXI, 6. Having solemnly sworn that he had not embezzled what had been entrusted to him, the trustee is free from all obligation. In the event of his having perjured himself, his punishment would come from God Himself.

8. *trespass.* Here the equivalent of embezzlement.

whereof one saith. Either the owner or a witness comes forward and identifies something which is in the possession of the trustee or the thief as the lost property.

this is it. The thing lost.

condemn. Convict. If it is the trustee, he refunds the article and another of the same value. If the trustee is acquitted, the witnesses who falsely accused him must pay him double the value of the lost article.

9. *be hurt.* By a fall, or an attack by another animal.

driven away. *i.e.* carried off by raiders.

10. *shall be between them both.* Shall decide between them. The trustee swears as to how the animal was hurt.

put his hand. To make an improper use of the animal, against the wishes of the owner, whereby it received its injury.

accept it. The oath, as fully acquitting the suspected trustee.

the master of the house shall come near unto the judges, to see whether he have not put his hand unto his neighbour's goods.
8. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before the judges; he whom the judges shall condemn shall pay double unto his neighbour.

9. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:
10. the oath of the LORD shall be between them both, whether he hath not put his hand unto his neighbour's goods; and the owner thereof shall accept it, and he shall not make restitution.
11. But if it be stolen from him, he shall make restitution unto the owner thereof.
12. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn.

13. And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.

11. *stolen.* As distinct from its being carried off by a band of marauders, against whom he was powerless. In the case of theft, it was assumed that the trustee, who was paid to take case of the animal, had not done so sufficiently.

12. *bring it for witness.* Produce the torn flesh as evidence.

13. *aught.* An animal.

14 עִמּוֹ שַׁלֵּם יְשַׁלֵּם׃ אִם־בְּעָלָיו עִמּוֹ לֹא יְשַׁלֵּם אִם־שָׂכִיר
טו הוּא בָּא בִּשְׂכָרוֹ׃ ס וְכִי־יְפַתֶּה אִישׁ בְּתוּלָה אֲשֶׁר
16 לֹא־אֹרָשָׂה וְשָׁכַב עִמָּהּ מָהֹר יִמְהָרֶנָּה לּוֹ לְאִשָּׁה׃ אִם־
מָאֵן יְמָאֵן אָבִיהָ לְתִתָּהּ לוֹ כֶּסֶף יִשְׁקֹל כְּמֹהַר הַבְּתוּלֹת׃
17 18 ס מְכַשֵּׁפָה לֹא תְחַיֶּה׃ כָּל־שֹׁכֵב עִם־בְּהֵמָה מוֹת

14. *be with it.* It is then the duty of the owner to take care of his animal.

it came for its hire. Or, "it is reckoned in its hire." In accepting money for the use of the animal, the owner must take the risk.

MORAL OFFENCES

XXII, 15—XXIII, 9

15, 16. Seduction

15. *entice.* Induces her to be a consenting party. If he violates her against her will, he pays her father fifty shekels of silver and is obliged to marry her, without the possibility of a subsequent divorce (Deut. xxii, 28f).

not bethrothed. If the girl was betrothed, their crime is on a par with adultery, should the offence have taken place within a city. If it happened in a field, the man alone suffers capital punishment (Deut. xxii, 25f). On betrothal, see note on Lev. xxi, 3.

pay a dowry. Or, "endow her," to be his wife. "In this way virgins were shielded from permant ignominy in consequence of a momentary crime" (Kalisch). The monetary payment prescribed in this verse would provide against the seducer escaping his obligations. Without it, he might demand her in marriage without paying the dowry (*mohar*), thinking that, in the circumstances, the father would be anxious to grant the request. Originally this *mohar* was paid to the father; cf. Gen. xxxiv, 12. In later times, it was received not by the father but by the bride, in order to enable her to enter with proper dignity into the house of her future husband.

16. *refuse.* According to the Rabbis, the same law applies if the girl declines to marry him.

dowry of virgins. Fifty shekels (Deut. xxii, 29).

14. If the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for its hire.

15. And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. 16. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

17. Thou shalt not suffer a sorceress to live.

17. WITCHCRAFT

sorceress to live. Not because there was any reality to witchcraft, but because it was a negation of the unity of God and an abominable form of idolatry. It is noteworthy that the Septuagint translates the Heb. word for *sorceress* by "poisoner." Ancient witchcraft was steeped in crime, immorality and imposture; and it debased the populace by hideous practices and superstitions. Hence the place of this command in this chapter. It is preceded by provisions against sexual license (*v.* 16) and followed by condemnation of unnatural vice and idolatry (*v.* 18 and 19). The wording of the command is in an unusual form. We should have expected, "A sorcerer shall surely be put to death." Some commentators, therefore, explain it as a prohibition of resorting to the sorceress, and thus enabling her to thrive in her nefarious avocation. The law applied to the sorcerer as well (Lev. xx, 27).

It is fashionable to trace all the horrors of the persecution of witches in medieval times to this verse. There is no justification for this. Witchcraft as a sinister danger in Jewish social life ceases to count long before the Destruction of the Second Temple. (The incident in connection with Simon ben Shetach is no proof to the contrary. Both Jewish and non-Jewish scholars—Derenbourg, *Essai*, 69; Israel Lévi, *Revue des Etudes Juives*, xxxv, 213; and Strack, *Einleitung*[5], 118—have made it the subject of investigation, and are agreed that it is merely Haggadic). Later Jewish teachers (Samuel Ibn Chofni and Ibn Ezra) are among the earliest to deny the existence of demons or the

19 יוּמָת׃ ס זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַיהוָה לְבַדּוֹ׃
כ וְגֵר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם׃

efficacy of witchcraft. The hideous cruelties in the medieval trials of witches would have been impossible in Jewish judicial procedure. Torture to extort confession was unknown in Jewish law; and no confession on the part of the accused, that would have involved capital punishment, was allowable. "No man can in law brand himself a criminal" (אין אדם משים עצמו רשע) is a principle in Jewish criminal law. Christianity, furthermore, which disregarded portions of the Decalogue (*e.g.* the Second Commandment, with respect to the prohibition of image-worship; and the Fourth Commandment, with respect to the Seventh day as the Sabbath) would certainly not have been guided in its attitude towards witchcraft by any single verse in the "Old" Testament, if the New Testament had not been a demon-haunted book. Down to quite modern times the Church ascribed reality to the works of witches. In Germany alone, no less than 100,000 women and children are said to have suffered a cruel death during the horrible hunt of witches that disgraced the Sixteenth Century. So late as 1716, a woman and her daughter of nine years were hanged at Huntingdon for raising storms by witchcraft. The last witch-burning in a civilized country took place in Peru in 1888. Speaking of the witch-finding mania in Stuart England, G. M. Trevelyan writes: "In its origin the witch-hunt was stirred up by no section; it arose out of a profound and universal belief. Learning, headed by the pedant King, was master of the hounds; science with Bacon, and law with Coke, pointed the trail; imagination and poetry blew the horn with Shakespeare and his brother-playwrights; religion blessed the chase that she had set on foot; while the discordant pack of vulgar beliefs, fears and hatreds came yelling on their prey". Prof. Davis adds: "The Protestant's study of the Bible mostly supplied him with some texts that bolstered up an already existing belief" (*Oxford History of England*, Early Stuarts).

18. Sodomy

18. The law against witchcraft leads to the prohibition of kindred monstrous abominations, which formed part of many ancient heathen cults. See also Lev. XVIII, 23; XX, 15f; Deut. XXVII, 21.

18. Whosoever lieth with a beast shall surely be put to death.

19. He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed. 20. And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the

19 POLYTHEISM

19. *sacrificeth.* "As the offering of sacrifices was the chief part of divine service, all other branches of unlawful worship were contained therein" (Rosenmüller). The warning against sacrificing to other deities was for many ages, alas, not a superfluous one in Israel.

the LORD *only.* Not even to angels as His ministers, or to an intermediary between Him and man.

utterly destroyed. Or, "devoted;" *i.e.* doomed to extirpation; see Lev. XXVIII, 29.

20–23. OPPRESSION OF THE WEAK

19. POLYTHEISM

20. *stranger.* Heb. *ger.* A resident alien; see XII, 19. He was not required to adopt the Jewish Faith, as little as the Israelites, with whose position in Egypt he is here compared, were worshippers of Isis or Apis.

shalt thou not wrong. Nothing must be done to injure or annoy him, or even by word to wound his feelings. The fact that a man is a stranger should in no way justify treatment other than that enjoyed by brethren in race: see Lev. XIX, 33.

for ye were strangers. You know from bitter experience what such a position means, and how it feels to be a stranger. Love of the alien is something unknown in ancient times. "The Egyptians frankly hated strangers" (Holzinger); and the Greeks coined the infamous term "barbarian" for all non-Greeks. The love of alien is still universally unheeded in modern times. Lev. XIX, 34, expressly demands in regard to the stranger, "Thou shalt love him as thyself."

21 כָּל־אַלְמָנָה וְיָתוֹם לֹא תְעַנּוּן׃ אִם־עַנֵּה תְעַנֶּה אֹתוֹ כִּי 22
23 אִם־צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ׃ וְחָרָה אַפִּי
וְהָרַגְתִּי אֶתְכֶם בֶּחָרֶב וְהָיוּ נְשֵׁיכֶם אַלְמָנוֹת וּבְנֵיכֶם יְתֹמִים׃ פ
24 אִם־כֶּסֶף ׀ תַּלְוֶה אֶת־עַמִּי אֶת־הֶעָנִי עִמָּךְ לֹא־תִהְיֶה לוֹ
כה כְּנֹשֶׁה לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ׃ אִם־חָבֹל תַּחְבֹּל שַׂלְמַת
26 רֵעֶךָ עַד־בֹּא הַשֶּׁמֶשׁ תְּשִׁיבֶנּוּ לוֹ׃ כִּי הִוא כְסוּתֹה לְבַדָּהּ
הִוא שִׂמְלָתוֹ לְעֹרוֹ בַּמֶּה יִשְׁכָּב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי

v. 22. הפן בצירי. v. 24. סגול בס״פ. v. 26. כסותו ק

21. *widow, or fatherless child.* Who are bereft of their human protector and destitute of the physical force to defend their rights.

22. *thou afflict.* The verb is changed from the plural in the preceding verse to the singular in this verse; and Ibn Ezra makes the fine comment, If a single individual afflict the widow and orphan, and the community does not intervene to protect them, punishment will fall on all.

23. *my wrath shall wax hot.* The punishment of hard-heartedness against the weak is pronounced with extraordinary emphasis, and a severe " measure for measure " is threatened (Kalisch).

24–26. Loans and Pledges

24. *if.* Better, *when*, as it is an obligation on an Israelite to assist his neighbour with a *free* loan (Mechilta).

any of my people. See comments on Lev. xxv, 35, and Deut. xxiii, 20f.

that is poor. A loan to prevent a poor man falling into destitution is considered one of man's most meritorious deeds, and among the greatest of lovingkindnesses that can be shown to the living. This feeling towards the poor has led to the institution of a Free Loan (Gemillus Chasodim) Society in every well-organised Jewish community.

creditor. viz., by seizing the debtor's land, or selling him or his family into slavery, to recover payment; see II Kings, iv, 1. " If you know he cannot pay, do not press him and so put him to shame " (Rashi).

usury. Better, *interest.* All interest is forbidden on loans to the poor. " In modern times money is commonly

land of Egypt. 21. Ye shall not afflict any widow, or fatherless child. 22. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 23. and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

24. If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury. 25. If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: 26. for that is his only covering, it is his garment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.* iv

lent for *commercial* purposes, to enable the borrower to increase his capital and develop his business; and it is as natural and proper that a reasonable payment should be made for this accommodation, as that it should be made for the loan (*i.e.* the hire) of a house, or any other commodity. But this use of loans is a modern development: in ancient times money was commonly lent for the relief of poverty brought about by misfortune or debt; it partook thus of the nature of charity; to take interest on money thus lent was felt to be making gain out of a neighbour's need" (Driver).

25. *pledge.* In Deut. XXIV, 6, it is forbidden to take a hand-mill or a mill-stone as security, because it is an indispensable article in a house. It is precepts like these that caused Huxley to declare: "There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

26. *I will hear.* Just as God hears the cry of the widow and orphan (*v.* 22). The chivalry to the poor ordained in these verses will appear even more striking when we recall the barbarous treatment of the debtor in ancient

רביעי 27 כִּי־חַנּוּן אָנִי׃ ס * אֱלֹהִים לֹא תְקַלֵּל וְנָשִׂיא בְעַמְּךָ לֹא
28 תָאֹר׃ מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר בְּכוֹר בָּנֶיךָ תִּתֶּן־לִי׃
29 כֵּן־תַּעֲשֶׂה לְשֹׁרְךָ לְצֹאנֶךָ שִׁבְעַת יָמִים יִהְיֶה עִם־אִמּוֹ בַּיּוֹם
ל הַשְּׁמִינִי תִּתְּנוֹ־לִי׃ וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה
טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃ ס

v. 27. חצי הספר בפסוקים

Rome. If the debtor was unable to make repayment within thirty days after the expiration of the term agreed upon, the Law of the Twelve Tables permitted the creditor to keep him in chains for 60 days, publicly exposing the debtor and proclaiming his debt. If no person came forward to pay the debt, the creditor might sell him into slavery or put him to death. If there were several creditors they might cut him to pieces, and take their share of the body in proportion to their debt.

27. Respect towards God and Rulers

27. *thou shalt not revile God.* Some of the Rabbis interpreted this as referring to blasphemy, others understand *elohim* as "judges" (cf. xxi, 6; xxii, 7). Josephus and Philo explain thus, "Let no one blaspheme those gods which other citizens esteem as such"; *i.e.* do not speak disrespectfully of the religious beliefs of the followers of other faiths.

a ruler. The authorities of the State must be spoken of with respect. As to the connection of this with the preceding verse, Philippsohn remarks: "The last verses treat of the poor. They are warned, even in their most desperate need, not to blaspheme God or entertain and give utterance to feelings of revolt against their rulers."

28, 29. Offerings of First-Fruits

28. *abundance.* The law concerning firstlings is given more fully in Lev. xix; Num. xv, xviii; and Deut. xxvi.

firstborn. For the sanctification of the first-born among men and beasts, see note on xiii, 2f.

27. Thou shalt not revile God, nor curse a ruler of thy people. 28. Thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors. The firstborn of thy sons shalt thou give unto me. 29. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me. 30. And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

29. *seven days.* Maimonides explains that the animal is "as if it had no vitality before the end of that period; and not until the eighth day can they be counted among those that enjoy the light of the world."

30. UNLAWFUL MEAT.

30. *holy men.* On the association of the idea of holiness with forbidden food, see on Lev. XI, 44. All the preceding laws, as well as those following, are in the singular: this verse alone is in the plural. The philosopher Moritz Lazarus calls attention to the fact that whenever the duty or ideal of holiness is spoken of in the Torah, the plural is invariably used (*e.g.* "Ye shall be holy," Lev. XIX, 2), because mortal man can only attain to holiness when co-operating with others in the service of a great Cause or Ideal, as a member of a Community, Society, or "Kingdom." Of God alone can we say, the Holy One.

torn of beasts. Heb. *terefah;* which term originally was applied only to the meat of an animal torn by beasts in the field, but is now applied to any meats that are not ritually fit for Jewish consumption (kosher). The aim of Kashruth is the sanctification of life.

to the dogs. Such flesh is only fit to be eaten by dogs (Ibn Ezra).

Cap. XXIII. כג

כג

א לֹא תִשָּׂא שֵׁמַע שָׁוְא אַל־תָּשֶׁת יָדְךָ עִם־רָשָׁע לִהְיֹת עֵד
2 חָמָס׃ לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרָעֹת וְלֹא־תַעֲנֶה עַל־רִב
3 לִנְטֹת אַחֲרֵי רַבִּים לְהַטֹּת׃ וְדָל לֹא תֶהְדַּר בְּרִיבוֹ׃ ס
4 כִּי תִפְגַּע שׁוֹר אֹיִבְךָ אוֹ חֲמֹרוֹ תֹּעֶה הָשֵׁב תְּשִׁיבֶנּוּ לוֹ׃

Chapter XXIII. 1–3. Truth in Justice

1. *take up a false report.* *i.e.* utter a groundless report; forbids originating a calumny. The Rabbis explain it as a warning not to listen to a calumny, or join others in spreading it. Slander, they say, kills three—the person slandered, the slanderer, and the person who takes up and passes on the slander. They also apply the words of the text to evidence given at a trial. Such evidence must not include a statement of which the witness is not absolutely certain. The Talmud, on the basis of this verse, rules that a litigant must not state his case to the Court in the absence of the other litigant.

the wicked. Better, *a guilty person*; the Heb. word denotes the party who is in the wrong.

unrighteous witness. lit. "a witness of violence." The meaning is, Do not make common cause with the guilty person to give evidence which will bring about his acquittal.

2. *a multitude.* This verse is a warning not to follow a majority blindly for evil purposes, especially to pervert justice. Because the majority of judges or witnesses are agreed on an opinion, which opinion he knows to be unjust, he should not abandon his own view in order to fall into line with the others. One, with God and the Right, are the true majority.

bear witness. For this use of the Heb. verb, see xx, 16.

wrest judgment. "Pervert justice" (AJ). The Rabbis disregarded the literal meaning of the last three Heb. words, and took them to imply that, except when it is "to do evil," one should follow the majority.

3. *favour a poor man.* Out of false sympathy, or antipathy to the rich and powerful (Driver). The Biblical view of justice is remarkable for its unbending insistence on the strictest

Chapter XXIII

23 1. Thou shalt not take up a false report: put not thine hand with the wicked to be an unrighteous witness. 2. Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to wrest judgement: 3. neither shalt thou favour a poor man in his cause.

4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

impartiality. If the matter of dispute is a question of money between a rich and a poor man, the judge is not to give a wrongful verdict in favour of the poor man on the plea that the rich man would not miss the sum involved. "Sympathy and compassion are great virtues, but even these feelings must be silenced in the presence of Justice" (Geiger).

4, 5. Love of Enemy

4. *thine enemy's ox.* Or any other animal belonging to him (Mechilta). This law is connected with the precepts concerning justice which immediately precede. Because your neighbour has done you an injury, so that you entertain a grievance against him, it is not right for you to allow it to influence your action when your duty towards him is clear. He has not ceased to be your fellowman, because he violates the law of neighbourly love towards you. Therefore, all envy or ill-will towards him is forbidden. No thought of vengeance (see on Lev. xix, 18) must be permitted to rise in your heart: *his* actions towards you must not be the standard of your conduct towards him. For the sake of your own human dignity there must be readiness to help him in his need, as in the typical instances adduced in the text.

Genuine, practical love of enemy is inculcated in this and following verse. As to the partisan statement in the New Testament, "ye have heard that it was said, Thou shalt

ה ס כִּֽי־תִרְאֶה חֲמוֹר שֹׂנַאֲךָ רֹבֵץ תַּחַת מַשָּׂאוֹ וְחָדַלְתָּ
חמישי 6 מֵעֲזֹב לוֹ עָזֹב תַּעֲזֹב עִמּֽוֹ׃ ס לֹא תַטֶּה מִשְׁפַּט אֶבְיֹנְךָ
7 בְּרִיבֽוֹ׃ מִדְּבַר־שֶׁקֶר תִּרְחָק וְנָקִי וְצַדִּיק אַֽל־תַּהֲרֹג
8 כִּי לֹא־אַצְדִּיק רָשָֽׁע׃ וְשֹׁחַד לֹא תִקָּח כִּי הַשֹּׁחַד יְעַוֵּר
9 פִּקְחִים וִיסַלֵּף דִּבְרֵי צַדִּיקִֽים׃ וְגֵר לֹא תִלְחָץ וְאַתֶּם

love thy neighbour *and hate thine enemy,*" that statement is absolutely baseless. "Thou shalt hate thine enemy," is nowhere found in the Torah. C. G. Montefiore rightly observes that we cannot think very highly of the morality of that New Testament author in inventing a sentence unknown to the Torah in order to depreciate the Torah. Canon Rawlinson admits that "*hate thine enemy*" was no injunction of the Mosaic Law, but maintains that it is a conclusion which Rabbinical teachers unwarrantably drew from it. This charge against the Rabbis is utterly false. It is Christian teachers who rarely preached, and still more rarely practised, love of those whom they branded as "enemies." C. G. Montefiore has given an excellent summary of Jewish opinion on this matter: "The adherents of no religion have hated their enemies more than Christians. The atrocities which they have committed in the name of religion, both inside and outside their own pale, are unexampled in the world's history. And even to-day it cannot be said that the various sects of Christians love one another, while anti-Semitism is a proof that they do not love those who are not Christians."

5. *thou shalt surely release it with him.* The general sense is clear. "If you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal" (Moffatt). Assist your enemy, and with him relieve the animal of a portion of its burden, by loading it upon your own animal. This injunction has both the humanitarian motive towards the animal and the charitable motive towards the enemy. The greatest hero, say the Rabbis, is he who turns an enemy into a friend; and this can only be done by deeds of lovingkindness. "If thine enemy be hungry give him bread to eat, and if he be thirsty, give him water to drink . . . and the Lord shall reward thee" (Prov. xxv, 21, 22).

5. If thou see the ass of him that hateth thee
lying under his burden, and wouldest forbear
to release it for him, thou shalt surely release it
with him.* v
6. Thou shalt not wrest the judgement of thy
poor in his cause. 7. Keep thee far from a false
matter; and the innocent and righteous slay
thou not: for I will not justify the wicked. 8.
And thou shalt take no gift: for a gift blindeth
them that have sight, and perverteth the cause
of the righteous. 9. And a stranger shalt thou

6–9. Impartiality in Justice

6. *wrest the judgment.* "As is well known, the maladministration of justice is, and always has been, a crying evil among Oriental nations" (Driver); but nowhere has there been such ringing denunciation of oppression of the poor and of denying justice to the victims of violence, as in Israel.

7. *a false matter.* In the administration of justice; but this warning has the wider application as a rule of life of the highest importance.

innocent and righteous. Take every possible precaution so as not to condemn an innocent person to death. According to Talmudical law, a condemned man must have a re-trial whenever new evidence is forthcoming; but if there has been an acquittal, there cannot be a fresh hearing of the case.

justify the wicked. Better, *acquit a guilty person.* The guilty will not escape punishment at the hand of God, even if the human tribunal fails to inflict it.

8. *gift.* Better, *bribe.*

blindeth. A judge must not accept a gift even if he proposes to give a verdict in favour of the man who attempts to bribe him. A bribe has an insidious power; it will tend to shut the eyes of the judge to what he would otherwise have seen, and will inevitably corrupt him.

perverteth. Or, "subverteth." "Destroys the case of a good man" (Moffatt).

9. *stranger.* See on XXII, 20–26. Like the poor, he was

יְדַעְתֶּם אֶת־נֶפֶשׁ הַגֵּר כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם׃
י וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אַרְצֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ׃
11 וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְאָכְלוּ אֶבְיֹנֵי עַמֶּךָ וְיִתְרָם
12 תֹּאכַל חַיַּת הַשָּׂדֶה כֵּן־תַּעֲשֶׂה לְכַרְמְךָ לְזֵיתֶךָ׃ שֵׁשֶׁת יָמִים
תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ
13 וַחֲמֹרֶךָ וְיִנָּפֵשׁ בֶּן־אֲמָתְךָ וְהַגֵּר׃ וּבְכֹל אֲשֶׁר־אָמַרְתִּי
אֲלֵיכֶם תִּשָּׁמֵרוּ וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ לֹא
14 טו יִשָּׁמַע עַל־פִּיךָ׃ שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה׃ אֶת חַג

liable to become a victim of injustice. The alien was to receive the same treatment as the native Israelite; Deut. I, 16.

ye were strangers. See on XXII, 20.

10–12. THE SABBATH YEAR AND SABBATH DAY

The institution of the Sabbatical year is fully treated in Lev. XXV and Deut. XV. It is included here because, in one aspect, it reinforced the teaching of humanity to the poor and helpless (Ibn Ezra, Luzzatto).

11. *shalt let it rest.* Or, "release it." Heb. *shamat*, from which comes the name, *shemittah*, for the Sabbatical year, the Sabbath of the fields. "The soil enjoyed a regular rest, doubly necessary in the imperfect state of agriculture of those ages, and calculated considerably to enhance its fertility in the other years" (Kalisch).

may eat. In an ordinary year, the poor could gather up the gleanings of the field, and also take from the "corner" which had to be left unreaped (Lev. XIX, 9f). In the Sabbatical year, there was no harvesting. Proprietor, servants, the poor and the stranger, all had equal rights to the produce (Lev. XXV, 6). Even the beasts of the field are not forgotten.

12. "Even though the entire year be one of 'rest,' the weekly Sabbath day must be observed" (Mechilta). And as with the Sabbatical year, so with the Sabbath day; the law is restated here in order to emphasise its humanitarian teaching of affording complete rest to the servant, the stranger and the domestic animals.

not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.
10. And six years thou shalt sow thy land, and
shalt gather in the increase thereof: 11. but the
seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard,
and with thy oliveyard. 12. Six days thou shalt do
thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger,
may be refreshed. 13. And in all things that I
have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth.
14. Three times thou shalt keep a feast unto me
in the year. 15. The feast of unleavened bread

be refreshed. Equivalent to the colloquial, "catch their breath." The word translated "refreshed" (וינפש) is connected with the word נפש "soul"; even the lowliest in Israel is to be reminded by the Sabbath day that he has a soul, that there is a higher life than mere drudgery; he is to receive spiritual refreshment on the Sabbath day.

13. *make no mention.* The Israelites could not serve God and any other deity at the same time: the very mention of the name of other gods is forbidden to them.

14–18. THE THREE ANNUAL PILGRIM FESTIVALS

The three pilgrimages which every adult Israelite had to make to the Sanctuary are more fully treated in Lev. XXIII and Deut. XVI.

הַמַּצּוֹת֮ תִּשְׁמֹר֒ שִׁבְעַ֣ת יָמִים֩ תֹּאכַ֨ל מַצּ֜וֹת כַּֽאֲשֶׁ֣ר צִוִּיתִ֗ךָ
לְמוֹעֵד֙ חֹ֣דֶשׁ הָֽאָבִ֔יב כִּי־ב֖וֹ יָצָ֣אתָ מִמִּצְרָ֑יִם וְלֹא־יֵרָא֥וּ
16 פָנַ֖י רֵיקָֽם׃ וְחַ֤ג הַקָּצִיר֙ בִּכּוּרֵ֣י מַעֲשֶׂ֔יךָ אֲשֶׁ֥ר תִּזְרַ֖ע בַּשָּׂדֶ֑ה
וְחַ֤ג הָֽאָסִף֙ בְּצֵ֣את הַשָּׁנָ֔ה בְּאָסְפְּךָ֥ אֶֽת־מַעֲשֶׂ֖יךָ מִן־הַשָּׂדֶֽה׃
17 שָׁלֹ֥שׁ פְּעָמִ֖ים בַּשָּׁנָ֑ה יֵֽרָאֶה֙ כָּל־זְכ֣וּרְךָ֔ אֶל־פְּנֵ֖י הָאָדֹ֥ן ׀
18 יְהוָֽה׃ לֹֽא־תִזְבַּ֥ח עַל־חָמֵ֖ץ דַּם־זִבְחִ֑י וְלֹֽא־יָלִ֥ין חֵֽלֶב־חַגִּ֖י
19 עַד־בֹּֽקֶר׃ רֵאשִׁ֗ית בִּכּוּרֵי֙ אַדְמָ֣תְךָ֔ תָּבִ֕יא בֵּ֖ית יְהוָ֣ה
אֱלֹהֶ֑יךָ לֹֽא־תְבַשֵּׁ֥ל גְּדִ֖י בַּחֲלֵ֥ב אִמּֽוֹ׃ פ ששי

15. *as I commanded thee.* In xii, 15.

Abib. lit. "in the ear"; see ix, 31.

empty. This is explained in Deut. xvi, 17, "every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." The pilgrim should bring with him offerings expressive of his gratitude for God's bounty.

16. *feast of harvest.* *i.e.* the feast of the first harvest. This is the festival of Pentecost. In Num. xxviii, 26, it is called יום הבכורים the day on which the first loaves made from the new corn were offered. In Deut. xvi, 10, it is called חג שבעות the Feast of Weeks, because it is kept seven complete weeks after the first day of Passover. Jewish Tradition describes it as זמן מתן תורתנו, the anniversary of the Giving of the Torah, the revelation of the Decalogue having taken place on the sixth day of Sivan.

feast of ingathering. The Festival of Tabernacles; see Lev. xxiii, 34, 39f.

the end of the year. *i.e.* of the agricultural year; see on Lev. xxiii, 24.

17. *all thy males.* *i.e.* adult males. Women are freed from all positive commandments depending on time, מצוות עשה שהזמן גרמא. Women could not be expected to leave their children unattended. Though it was not obligatory for them to do so, women were in the habit of accompanying their husbands to the Sanctuary; *e.g.* Elkanah and Hannah and Peninnah in I Sam. I; see further on xxxiv, 24.

shalt thou keep: seven days thou shalt eat un-
leavened bread, as I commanded thee, at the
time appointed in the month Abib (for in it thou
camest out from Egypt); and none shall appear
before me empty: 16. and the feast of harvest,
the firstfruits of thy labours, which thou sowest in
the field: and the feast of ingathering, at the
end of the year, when thou gatherest in thy
labours out of the field. 17. Three times in the
year all thy males shall appear before the Lord
GOD.

18. Thou shalt not offer the blood of my sacrifice
with leavened bread; neither shall the fat of my
feast remain all night until the morning. 19. The
first of the firstfruits of thy ground thou shalt
bring into the house of the LORD thy God.
Thou shalt not seethe a kid in its mother's
milk. *vi

the LORD. Heb. *adon*, master, overlord. These pilgrimages are marks of homage to the Sovereign of the land.

18. *leavened bread.* The Passover lamb was not to be slain until all the leaven had been removed.

the fat. This part of the sacrificial animal had to be burned on the altar (XXIX, 13).

my feast. Better, *my festival sacrifice, i.e.* the offering brought by the pilgrim.

until the morning. Cf. XII, 10.

19. *firstfruits.* The mode of presentation is described in Deut. XXVI, 2f.

thou shalt not seethe. This command is repeated in XXXIV, 26 and Deut. XIV, 21. Upon these words, the Rabbis based the prohibition against eating meat and milk together in any way or form whatever. This prohibition was doubtless observed long before the age of the Rabbis; and in connecting it with this text, they merely sought a support in the Torah for an immemorial Jewish practice. Thus,

כ הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ וְלַהֲבִיאֲךָ
21 אֶל־הַמָּקוֹם אֲשֶׁר הֲכִנֹתִי׃ הִשָּׁמֶר מִפָּנָיו וּשְׁמַע בְּקֹלוֹ
22 אַל־תַּמֵּר בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֲכֶם כִּי שְׁמִי בְּקִרְבּוֹ׃ כִּי
אִם־שָׁמוֹעַ תִּשְׁמַע בְּקֹלוֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אֲדַבֵּר וְאָיַבְתִּי
23 אֶת־אֹיְבֶיךָ וְצַרְתִּי אֶת־צֹרְרֶיךָ׃ כִּי־יֵלֵךְ מַלְאָכִי לְפָנֶיךָ
וֶהֱבִיאֲךָ אֶל־הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחִוִּי וְהַיְבוּסִי

Onkelos, who usually keeps close to the Hebrew text, renders, "ye shall not eat flesh and milk."

As to the original purpose of this law, opinions are divided. Some explain it that the command is levelled against idolatry and superstition (Maimonides); others state that it is a humanitarian ordinance intended to discourage a practice that would tend to harden the heart (Abarbanel, Luzzatto). "We no longer know by what revolting sight this prohibition may have been called forth, but evidently that phrase became a kind of memorial by which Israel should always be reminded of that considerate humanity which was to distinguish it from the barbarous nations" (Ewald). Ibn Ezra writes: "the reason of this prohibition is concealed from the eyes of even the wise." Mendelssohn's comment on this law is, "The benefit arising from the many inexplicable laws of God is in their practice, and not in the understanding of their motives."

20–23. An Exhortation

The summary of the entire Divine legislation—the Decalogue—has been followed by an outline of the most necessary moral, religious and civil precepts. An exhortation is now added, as is usual throughout the Torah, faithfully to adhere to these laws, with the promise of the special Providential guidance to the Holy Land, and a happy existence in it, as rewards of such obedience.

an angel. The Heb. word does not of necessity imply a supernatural being. It denotes, as does also the English word in its original signification, a messenger; and it is evident that an actual person is meant. Consequently, it is most natural to understand the word as a reference to Moses, with whom God had spoken "face to face," and who was able to communicate His will to the people

20. Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. 21. Take ye heed of him, and hearken unto his voice; be not rebellious against him: for he will not pardon your transgression; for my name is in him. 22. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23. For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off.

(Ralbag and Luzzatto). Moses would only command what God had ordained; therefore, loyalty to him would mean obedience of God. The prophets and priests are also sometimes called God's "angels"; cf. Mal. II, 7 (*Genesis*, p. 478).

the place. The Promised Land.

21. *he will not pardon.* Because *he* cannot pardon. Although he may desire to be lenient with you and overlook your faults, God will punish disobedience.

my name. God's "name," *i.e.* His Divine authority, was vested in His messenger; see on III, 13.

22. *I will be an enemy.* God would help them against their foes who stood in the way of their taking possession of Canaan.

23. *mine angel.* Not necessarily identical with the "angel" of *v.* 20. In point of fact, it was Joshua who completed this task; but he, like Moses, was Divinely appointed to the leadership (Deut. XXXI, 23).

Amorite. Cf. III, 17.

I will cut them off. God, and not the "angel," will assure the victory to them. The Israelites were ever to remember to Whom alone they owed their success. Ehrlich connects *v.* 23 and 24 and translates, "When mine angel shall go before thee . . . and I cut them off, thou shalt not bow down to their gods."

24 וְהִכְחַדְתִּֽיו׃ לֹֽא־תִשְׁתַּחֲוֶה לֵֽאלֹהֵיהֶם וְלֹא תָעָבְדֵם וְלֹא
תַעֲשֶׂה כְּמַֽעֲשֵׂיהֶם כִּי הָרֵס תְּהָרְסֵם וְשַׁבֵּר תְּשַׁבֵּר
כה מַצֵּבֹתֵיהֶֽם׃ וַעֲבַדְתֶּם אֵת יְהוָה אֱלֹהֵיכֶם וּבֵרַךְ אֶֽת־
שביעי 26 לַחְמְךָ וְאֶת־מֵימֶיךָ וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּֽךָ׃ ס לֹא
תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּֽא׃
27 אֶת־אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְהַמֹּתִי אֶת־כָּל־הָעָם אֲשֶׁר
28 תָּבֹא בָּהֶם וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹֽרֶף׃ וְשָׁלַחְתִּי
אֶת־הַצִּרְעָה לְפָנֶיךָ וְגֵרְשָׁה אֶת־הַחִוִּי אֶת־הַכְּנַעֲנִי וְאֶת־
29 הַחִתִּי מִלְּפָנֶֽיךָ׃ לֹא אֲגָרְשֶׁנּוּ מִפָּנֶיךָ בְּשָׁנָה אֶחָת פֶּן
ל תִּהְיֶה הָאָרֶץ שְׁמָמָה וְרַבָּה עָלֶיךָ חַיַּת הַשָּׂדֶֽה׃ מְעַט
מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָֽרֶץ׃

24. *do after their works.* Construct images similar to those which the inhabitants had made (Ehrlich).

overthrow them. So long as idols remain, there will be temptation to worship them. Therefore, every trace of idolatry must be uprooted.

pillars. Either a natural boulder, or an artificial construction, which was considered to be the abode of a deity.

25. *bless thy bread and thy water.* God will secure for them the necessities of life; or, He will ensure that their food be a blessing to them; *i.e.* it will invigorate them.

sickness. Cf. xv, 26.

26. *I will fulfil.* God will allow the individual to reach old age and not come to a premature end. It is analogous to "that thy days may be long" (xx, 12).

27. *my terror.* *i.e.* terror of Me. The nations, hearing that God is helping His people, will be panic-stricken at the approach of the Israelites. For historical instances, see Num. xxii, 2f; Josh. ix, 3f.

turn their backs. In flight.

28. *hornet.* Cf. Deut. vii, 20; Josh. xxiv, 12. The Israelites would be assisted in their campaign by swarms of stinging insects, which would harry and weaken the enemy.

24. Thou shalt not bow down to their gods, nor
serve them, nor do after their works: but thou
shalt utterly overthrow them, and break in pieces
their pillars. 25. And ye shall serve the LORD
your God, and he shall bless thy bread, and
thy water; and I will take sickness away from
the midst of thee.* vii 26. There shall none
cast her young, nor be barren, in thy land:
the number of thy days I will fulfil. 27. I will
send my terror before thee, and will discomfit
all the people to whom thou shalt come, and I will
make all thine enemies turn their backs unto thee.
28. And I will send the hornet before thee,
which shall drive out the Hivite, the Canaanite,
and the Hittite, from before thee. 29. I will
not drive them out from before thee in one year;
lest the land become desolate, and the beast of
the field multiply against thee. 30. By little
and little I will drive them out from before thee,
until thou be increased, and inherit the land.

Some commentators take the Heb. word for "hornet" as a synonym of "terror" in the preceding verse, and regard it as a metaphor to describe the forces which God would employ to enable the Israelites to gain the victory.

29. *beast of the field multiply.* The same thought occurs again in Deut. VII, 22. If the Canaanites had been swept from the land in a single, continuous campaign, the Israelites would not have been sufficiently numerous to inhabit the whole country. In consequence the large areas left desolate would swarm with wild beasts. Thus, after the deportation of the Ten Tribes to Assyria, lions infested the desolate district; see II Kings XVII, 25.

30. *by little and little.* The conquest of Canaan was not completed until the end of David's reign.

31 וְשַׁתִּי אֶת־גְּבֻלְךָ מִיַּם־סוּף וְעַד־יָם פְּלִשְׁתִּים וּמִמִּדְבָּר
עַד־הַנָּהָר כִּי ׀ אֶתֵּן בְּיֶדְכֶם אֵת יֹשְׁבֵי הָאָרֶץ וְגֵרַשְׁתָּמוֹ
32 33 מִפָּנֶיךָ׃ לֹא־תִכְרֹת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית׃ לֹא יֵשְׁבוּ
בְּאַרְצְךָ פֶּן־יַחֲטִיאוּ אֹתְךָ לִי כִּי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־
יִהְיֶה לְךָ לְמוֹקֵשׁ׃ פ

CAP. XXIV. כד

כד

א וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־יְהוָה אַתָּה וְאַהֲרֹן נָדָב וַאֲבִיהוּא
2 וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק׃ וְנִגַּשׁ מֹשֶׁה
3 לְבַדּוֹ אֶל־יְהוָה וְהֵם לֹא יִגָּשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ׃ וַיָּבֹא

31. *Red Sea.* See on x, 19.

sea of the Philistines. *i.e.* the S.E. coast of the Mediterranean, which was the territory of the Philistines.

wilderness. At the south of Palestine, through which they were passing.

the River. Does not here mean the Nile, but the Euphrates. The boundaries extended to the Euphrates in the reign of David and Solomon.

32. *no covenant.* The warning against forming an alliance with the inhabitants of Canaan, lest Israel be seduced by them into idolatry, is frequently repeated; and, as the whole later history of Israel proves, sorely needed; cf. xxxiv, 12f, and Deut. vii, 2f.

33. *a snare.* A lure to destruction.

Chapter XXIV. Ratification of the Covenant

1. *and he said unto Moses.* After the Decalogue had been proclaimed in the hearing of the entire people, Moses again ascended the mountain (xx, 18), and received the commandments which form the Book of the Covenant (xx, 19–xxiii, 33). God commanded Moses to plaee these laws before the people, and then come to the mountain with Aaron, Nadab and Abihu, and seventy elders (xxiv, 1), though he alone was to ascend the mountain (*v.* 2). Moses did so. He communicated to the people the words of God (*v.* 3), and after having ratified the covenant with a sacrifice, he went up with the men named (*v.* 9), when they were shown

31. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32. Thou shalt make no covenant with them, nor with their gods. 33. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Chapter XXIV

24 1. And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: 2. and Moses alone shall come near unto the LORD; but they shall not come near; neither shall the people go up with him. 3. And

a Divine vision. Then Moses was commanded to ascend further with Joshua (*v.* 12f) while the others either stayed where they were, or, more probably, returned to the camp; see the note on *v.* 14. After six days of waiting, during which the cloud covered the Mount, Moses alone was summoned to penetrate within the cloud (*v.* 16) and he remained there forty days (*v.* 18).

come up. This command was addressed to Moses as he was about to descend; and we are to supply before these words, "Place my laws before the people and then."

Nadab, and Abihu. Sons of Aaron.

seventy of the elders. Acting as representatives of the people.

worship ye. Prepare yourselves for the Divine vision which you are about to behold (*v.* 10).

afar off. At a distance from the summit which Moses was alone to reach.

2. *and Moses alone.* The abrupt change from the second to the third person is common in Hebrew; but its purpose here is to make it perfectly explicit that only Moses was to "come near unto the Lord," *i.e.* go within the cloud (*v.* 15).

מֹשֶׁה וַיְסַפֵּר לָעָם אֵת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים
וַיַּעַן כָּל־הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר
4 יְהוָה נַעֲשֶׂה׃ וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דִּבְרֵי יְהוָה וַיַּשְׁכֵּם
בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עֶשְׂרֵה מַצֵּבָה
ה לִשְׁנֵים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל׃ וַיִּשְׁלַח אֶת־נַעֲרֵי בְּנֵי יִשְׂרָאֵל
6 וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זְבָחִים שְׁלָמִים לַיהוָה פָּרִים׃ וַיִּקַּח
מֹשֶׁה חֲצִי הַדָּם וַיָּשֶׂם בָּאַגָּנֹת וַחֲצִי הַדָּם זָרַק עַל־
7 הַמִּזְבֵּחַ׃ וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ
8 כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע׃ וַיִּקַּח מֹשֶׁה אֶת־הַדָּם
וַיִּזְרֹק עַל־הָעָם וַיֹּאמֶר הִנֵּה דַם־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה

3. *and Moses came.* Ibn Ezra observes, it is not mentioned that he descended the mountain because there was no necessity to do so.

words . . . judgements. As contained in the Book of the Covenant (*v.* 7).

answered with one voice. As in xix, 8. "The unanimity, with which the Israelites here pledge themselves to the Divine worship partakes of the sublime; and we willingly forget for a moment, how little they remained faithful to this promise even in the time immediately following" (Kalisch).

4. *pillars.* These were to serve as a symbol that the twelve tribes had accepted the Covenant; cf. Gen. xxxi, 45f; Josh. xxiv, 27.

5. *the young men.* Onkelos renders, "the firstborn," in agreement with the Talmudical statement that before the institution of the priesthood, the duty of offering sacrifice devolved upon the firstborn. "Only the firstborn sons of the seventy elders can here be intended" (Ibn Ezra).

6. *half of the blood.* Was to be sprinkled upon the people, and the other half poured against the altar, which symbolised God. The two contracting parties to the Covenant were by this ceremony united by a solemn bond.

7. *book of the covenant.* According to Rashi, this means Genesis and the first half of Exodus. More probably it was

Moses came and told the people all the words of the LORD, and all the judgements: and all the people answered with one voice, and said, All the words which the LORD hath spoken will we do.
4. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.
5. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.
6. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.
7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath spoken will we do, and be obedient.
8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all

the Decalogue and chapters XX, 19–XXIII, 33. They are the Torah in epitome.

read. Before sprinkling the blood, which would formally constitute the ratification of the Covenant, Moses read to the people what he had written, so that there could be no misunderstanding or doubt as to what they were undertaking.

the people. Not the elders only. Every Israelite was personally involved, and assumed individual responsibility.

we will do, and be obedient. lit. "we will do and we will hear." Heb. נעשה ונשמע; instant and instinctive response to carry out the will of God. The Rabbis see in these words the utmost submission to God and self-consecration to His Covenant.

9 עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה׃ וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב
י וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל׃ וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל
וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם
11 לָטֹהַר׃ וְאֶל־אֲצִילֵי בְּנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיֶּחֱזוּ אֶת־
12 הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
עֲלֵה אֵלַי הָהָרָה וֶהְיֵה־שָׁם וְאֶתְּנָה לְךָ אֶת־לֻחֹת הָאֶבֶן
13 וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם׃ וַיָּקָם מֹשֶׁה
14 וִיהוֹשֻׁעַ מְשָׁרְתוֹ וַיַּעַל מֹשֶׁה אֶל־הַר הָאֱלֹהִים׃ וְאֶל־

9–11. Moses and Aaron, Nadab and Abihu, and seventy elders go up into the Mount, and are vouchsafed a mystic vision of the Divine Glory. The reason why Joshua is not named here cannot be that he was one of the seventy elders (as Nachmanides declares), because it is evident from *v.* 13f that he was not included in that body. The explanation must be that Joshua was only present in his capacity of attendant on Moses, and represented no section of the people, as did the others.

10. *and they saw.* "And they beheld the majesty of the God of Israel, and beneath His majestic throne was work of precious stones, etc." (Onkelos). The idea which the verse conveys is that they did not directly see the Deity; but gazing upwards there appeared to them "a work of bright sapphire" (cf. Ezek. I, 26), clear as a cloudless sky, through which they "beheld God." What these men actually experienced is, of course, beyond human ken; but it is supposed that they fell into a trance in which this mystic vision was seen by them.

11. *nobles.* Moses, Aaron and his sons, and the seventy elders.

laid not his hand. They remained uninjured, because they were worthy to see the vision (Nachmanides).

did eat and drink. They brought with them the flesh of the peace-offerings, and consumed it as a sacred sacrificial meal, which formed part of the ceremony of ratification; see on Gen. XXXI, 46.

12. *come up to me.* See on *v.* 1.

these words. 9. Then went up Moses, and Aaron,
Nadab, and Abihu, and seventy of the elders of
Israel: 10. and they saw the God of Israel; and
there was under his feet as it were work of
bright sapphire, and as it were the very heaven
for clearness. 11. And upon the nobles of the
children of Israel he laid not his hand: and they
beheld God, and did eat and drink.

12. And the LORD said unto Moses, Come up to
me into the mount, and be there: and I will
give thee the tables of stone, and the law and
the commandment, which I have written, that
thou mayest teach them. 13. And Moses rose
up, and Joshua his minister: and Moses went up

tables of stone. On which the Ten Commandments were inscribed.

and the law. Better, *even the law.* This rendering is supported by the phrase, "which I have written," since only the Decalogue had been committed to writing.

The Rabbis explain that the words, "tables of stone," refer to the Decalogue; "the law," to the Pentateuch; "the commandment," to the Mishna; "which I have written," to the Prophets and the other Sacred Writings of Scripture (the Hagiographa); "that thou mayest teach them," to the Talmud. All of these—they say—were given to Moses on Sinai. The purpose of this comment was to emphasise that the Oral Law—the Mishna and the Talmud—represents the Torah in the fullness of its spiritual content. This is the attitude of Traditional Judaism. Every interpretation of the Law given by a universally recognised authority is regarded as given on Sinai; for every shade of meaning which Divinely inspired interpreters discover in the Law, merely states *explicitly* what is implicitly and organically contained in it from the very beginning.

13. *Joshua.* See XVII, 9. Joshua accompanied Moses from the camp of Israel and remained in the lower part of the Mount (Ibn Ezra).

הַזְּקֵנִים אָמַר שְׁבוּ־לָנוּ בָזֶה עַד אֲשֶׁר־נָשׁוּב אֲלֵיכֶם וְהִנֵּה
לספ׳) טו אַהֲרֹן וְחוּר עִמָּכֶם מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם׃ וַיַּעַל
פטיר 16 מֹשֶׁה אֶל־הָהָר וַיְכַס הֶעָנָן אֶת־הָהָר׃ וַיִּשְׁכֹּן כְּבוֹד־יְהוָה
עַל־הַר סִינַי וַיְכַסֵּהוּ הֶעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה
17 בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הֶעָנָן׃ וּמַרְאֵה כְּבוֹד יְהוָה כְּאֵשׁ
18 אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינֵי בְּנֵי יִשְׂרָאֵל׃ וַיָּבֹא מֹשֶׁה
בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם
וְאַרְבָּעִים לָיְלָה׃

14. *tarry ye here.* Telling them in effect to return to the camp; but if they come back to meet them, not to proceed farther than to this place.

for us. Moses and Joshua.

Hur. See on XVII, 10.

whosoever hath a cause. On the advice of Jethro, Moses appointed magistrates to adjudicate disputes; but the difficult cases (XVIII, 26), which would have been reserved for his decision were, in the absence of Moses, to be referred to Aaron and Hur.

15. *the cloud.* A similar cloud had made its appearance before the revelation at Sinai (XIX, 16).

16. *glory of the* LORD. See on XVI, 7, 10.

seventh day. The six days were apparently spent by Moses in preparing himself for communion with God.

17. *devouring fire.* Blazing fire. The people in the camp beheld flames of fire appearing above the cloud.

18. *into the mount.* To the top of the Mount.

forty days. Cf. XXXIV, 28; Deut. IX, 9.

into the mount of God. 14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them.*ms 15. And Moses went up into the mount, and the cloud covered the mount.*ma 16. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17. And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. 18. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

For the Lesson from the Prophets, Jeremiah XXXIV, 8–22, and XXXIII, 25, 26, *see* The Haftorahs, p. 518.
For the Blessings before and after the Haftorah, see p. 454.

NOTE E

IS THE CODE OF HAMMURABI THE SOURCE OF THE MOSAIC CIVIL LAW?

For nearly a century there has been continuous archaeological rediscovery of ancient Civilisations that had for ages vanished from earth. To take one example: we possess to-day the actual originals of the code of laws, administrative orders and official letters of King Hammurabi, who was a contemporary of Abraham, and is mentioned in the early chapters of the Book of Genesis. This code of laws is one of the landmarks in world history, and has important bearings on the civil legislation of the Torah.

Mesopotamia. The original inhabitants of the Euphrates Valley—the domain of King Hammurabi—are generally spoken of as Sumerians. Thousands of years before any other people, they built brick-houses, devised a strong family organisation, and grouped themselves into city-states. The first schools in the world were established by them; and the Sumerians were the pioneers in alphabetic writing, architecture, weights and measures, and scientific irrigation. Their division of the circle into 360 degrees, and of the hour into sixty minutes of sixty seconds, has remained to this day.

The extraordinary fertility of their land made it the goal of invaders from the desert countries to the east and west. The vastest of these invading hordes in historic times, arrived about the 2500 B.C.E. from the Arabian Peninsula. The invaders overwhelmed the country, and founded the city of Babylon in the year 2300—the city that was destined in time to become the emporium of the East and mistress of the world. The new population thoroughly assimilated, and immeasurably advanced, the religion and culture of the original Sumerians. The zenith of this Babylonian civilisation was reached under the sixth king of the Semitic dynasty, King Amraphel, better known as Hammurabi (1945-1902 B.C.E.), whose great achievement was the codification of Babylonian law. A generation ago this Code of Hammurabi was rediscovered for the modern world.

Babylonian Society. Nothing can give us such an insight into the cultural and social life of the Babylonians 3,900 years ago as this collection of laws. Society, in ancient

Babylonia, consisted of certain definite castes; king, court and priests, men of gentle birth (aristocrats and officers), commoners and slaves. The differences between the social grades can be seen by various regulations; *e.g.* where capital punishment for theft was commuted for by payment, the thief had to pay thirtyfold if the theft was from the royal estate; tenfold, if from a gentleman; fivefold, if from a commoner. The commoner was a free man, but subject to *corvée*, or forced unpaid labour, and liable to be sold into slavery for debt or for crime.

The slave was merely a chattel, with his owner's name branded or tattooed on his arm, and could not go beyond the city gates without a written pass from his master. A strict fugitive slave law was in operation, which, in some respects, was as harsh as the American fugitive slave law of "Uncle Tom" days. There were statutory rewards for the captor of the runaway slave; while anyone enticing a slave to escape, was punished by death. Contrast with this the commandment in Deuteronomy XXIII, 16, "Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee."

If a slave married a free woman, the children were free. If a free man married a slave woman, even as a second wife, the children were free, and the slave woman also became free on her master's death. The first wife had the right to punish insolence, but only by degradation. Ishmael, the son of a free man and a bond-servant, Hagar, is free. When Hagar is insolent to Sarah, the latter may punish her as harshly as Abraham would permit, but she could no longer sell her.

The position of woman in Babylonian life was favourable. In marriage between different social grades, the wife maintained, and her children inherited, the higher status. On her marriage she brought a dowry to her husband, which remained tied to her for life. As wife, she could be witness, conduct business in her own name, and possess property which her husband's creditors could not take to pay any of his ante-nuptial debts.

Land laws and commerce. Land was private property, subject to an impost levied on the crop. Vast herds and flocks were owned. The shepherd gave a receipt for the animals entrusted to him, and was bound to return them with reasonable increase. He was allowed to use a certain number for food, and was not responsible for those killed by lion or lightning. Any loss due to his carelessness he

had to repay tenfold. This illustrates Jacob's protest to Laban: "This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night" (Gen. XXXI, 38, 39).

In commerce, there was the all-pervading obligation of putting every business transaction in writing, signed, sealed, witnessed and in duplicate. There were detailed regulations for rent, lease and lease guarantees, administrators of property, safe-deposit, warehousing, partnership, commercial travellers and agents, transport and shipping. There were fixed tariffs for various classes of labourers, ox-drivers, harvesters, veterinary surgeons, shipbuilders, boatmen and branders. The physician's fee was fixed according to the social grade of the patient, the builder's according to the size of the house.

The value placed on human life in this Code is slight. Horrible mutilations abound—of eyes, ears, tongue and hand; and there are thirty-four crimes for which the death penalty is inflicted; among these, every kind of theft, including receiving and buying from servants. It is well, however, to compare with this list, and the horrible forms of death prescribed, the exceedingly cruel modes of execution in European countries down to quite modern times. Even in England, pocket-picking was punishable by death till the year 1808, and sheep-stealing until 1832!

Moses and Hammurabi. Much more interesting than the examination of the detailed regulations of the Code is the question, What is the influence of this oldest code of laws in the world on the Mosaic civil law?

It is now admitted that some of the stories of the Patriarchs can only be fully understood in the light of Hammurabi family and shepherd law. This is so, as we have seen in the Sarah-Hagar incident; likewise, the complaint of Jacob against Laban is in strict conformity with sections 261 to 267 of the Code of Hammurabi. As for the legal portions of Exodus, Leviticus and Deuteronomy, no feature can be definitely singled out as derived from Code Hammurabi. There are, however, some twenty-four instances of *analogies* and *resemblances* between the two Codes—in regard to the laws of kidnapping, burglary, deposit, assault, and various others; and especially in the *lex talionis*, life for life, eye for eye, tooth for tooth. Now, it is argued, in view of the

fact that the Mosaic law is at least 400 years the younger of the two, these resemblances constitute strong evidence that the Hammurabi Code is the immediate or the remote source of the Mosaic civil and criminal legislation.

Many scholars, however, challenge this inference. They say that common laws are often due to common human experience, which is much the same everywhere. The history of the Patriarchs, they agree, has a Babylonian background; but this is so because they were of Babylonian descent. Abraham came from Ur of the Chaldees, a favourite city of his contemporary Hammurabi. Abraham, Isaac and Jacob, all lived in Canaan, which was then under Babylonian sway. The Mosaic Law, however, is in no way indebted to the Babylonian. For it would be absolutely inexplicable why there are no Babylonian loan-words in its terminology, if the Babylonian law were the source of the Pentateuchal legislation. A higher culture always forces its use of language upon a primitive people which adopts that culture. Again, laws as the peculiar expression of a people's life, can only be imported where the habits of life of the two peoples are related, and where similar social and economic conditions exist. Now, Israel is the least Babylonian of peoples, being nomadic, rural, primitive; whereas Babylon has an intricate, highly industrialised, commercial city-civilisation. In Israel, the people is in possession of sovereign rights; the king is under the law. In Babylon, a limited monarchy would have been deemed a contradiction in terms. In Israel, the death penalty for property crimes is abolished; and, whether the theft be from king, noble, commoner or slave, the fine is the same. The slave is considered a human being. He is to go free for the loss of an eye, or even a tooth, at the hands of his master. The Babylonian Code *closes* with the case of the slave whose ear is to be cut off for desiring freedom; whereas the Mosaic Civil law (Exodus XXI, 2-6) *opens* with the case of the slave whose ear is to be bored as a mark of disgrace for refusing to go free when his six years of servitude are at an end! There is not a trace of the Biblical ideal of personal holiness in the Babylonian Code, or of the beneficence and consideration to the poor and needy, which is so characteristic of the Mosaic legislation. Deeper still is the abyss between this Code and the Mosaic Law in their respective attitudes to human freedom. The words of Henry George, spoken fifty years ago, concerning the Mosaic Law, still hold good:

> "The Hebrew commonwealth was based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and fig-tree, with none to vex him or make him afraid; a commonwealth in which none should be condemned to ceaseless toil; in which for even the bond-slave there should be hope; in which for even the beast of burden there should be rest. It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic Code. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blasts of the jubilee trumpets the slave goes free, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything, the dominant idea is that of our homely phrase, 'Live and let live.'"

"Eye for eye" in Mosaic Law. Further, nothing can illustrate the fundamental difference of the legal systems of these two peoples better than their different application of the law of taliation, or the rule of "measure for measure." The enunciation of the principle of "life for life, eye for eye, tooth for tooth," is to-day recognised as one of the most far-reaching steps in human progress. It means the substitution of legal punishment, and as far as possible the exact equivalent of the injury, in place of wild revenge. It is the spirit of equity. The Church Father, Augustine, was one of the first to declare that taliation was a law of justice, not of hatred; one eye, not two, for an eye; one tooth, not ten, for a tooth; one life, not a whole family, for a life. The founders of International Law—Hugo Grotius, Jean Bodin and John Selden—all maintain that the rule "eye for an eye" enjoins, on the one hand, that a fair and equitable relation must exist between the crime and the punishment; and, on the other hand, that all citizens are equal before the law, and that the injuries of *all* be valued according to the same standard. "It is a law appropriate only for free peoples"—said one of the pioneers of modern Bible exegesis, John D. Michaelis—"in which the poorest inhabitant has the same rights as his most aristocratic assailant . . . It deems the tooth of the poorest peasant as valuable as that of the nobleman; strangely so, because the peasant must bite crust, while the nobleman eats cake." Of course, in primitive society, there was great danger of

this principle becoming petrified into a hard and fast rule of terrible cruelty. In the Mosaic Law, however, monetary commutation had already begun. This is seen from the prohibition of accepting money-compensation for malicious murder: "Ye shall take no ransom for the life of a manslayer, which is guilty of death." (Numbers xxxv, 31). The literal application of "eye for eye, tooth for tooth" was excluded in Rabbinic Law; and there is no instance in Jewish history of its literal application ever having been carried out.

"*Son for son, and daughter for daughter*" *in Code Hammurabi.* Very different is the way in which this principle was applied in the Code of Hammurabi. The whole Code seems to be built on it; and instead of being merely a general maxim, as in Hebrew jurisprudence, it is taken literally and translated into cold prose; *e.g.* "If a man has caused the tooth of a man who is his equal to fall out, one shall make his tooth to fall out"; and similarly in fourteen other cases. It is true that here likewise the beginning of money-compensation appears; but not for the aristocrat or free-born, only for slaves. Furthermore, the taliation principle is extended and carried to grotesque extremes. For example, if the jerry-builder, by his faulty constructing of a house, causes the death of the owner, the jerry-builder is killed; but if he causes the death of the son or daughter of the owner, then not the jerry-builder, but his son or his daughter is killed! This illumines a passage in the Mosaic civil code which no one could ever explain till the discovery of the Hammurabi Code. In Exodus, xxi, 28-31, we read:

> "If an ox gore a man or a woman, that they die, the ox shall surely be stoned; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him."

Now, what is the meaning of the last clause? Prof. David Mueller, whose treatise on the Code (Die Gesetze Hammurabis und ihr Verhaeltniss zur mosaischen Gesetzgebung, Vienna, 1903) is by far the best and most scholarly, reminds us that

in the pre-Mosaic age, if a goring ox killed a man, the owner of the ox was killed; if, however, he killed a son or daughter, then not the owner of the ox, but his son or his daughter was killed. By this one unobtrusive clause, *Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him*—the Torah sweeps away an infamous caricature of human justice. And that the meaning of this clause be for ever unmistakable, it again elsewhere declares (Deuteronomy XXIV, 6), "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin."

No direct relation between the Codes. Now these differences certainly do away with the notion that Code Hammurabi is the source of the Mosaic Civil Law. The best authoritative opinion indeed holds that these two systems are independent codifications of ancient Semitic Common Law. The resemblances in the two codes are due to the common usage of the Semitic ancestors of both Babylonians and Hebrews. This common element was in Babylon developed into the Code of Hammurabi; but in Israel it was, under Providence, sifted and transmuted in such a way as to include love of stranger, protection of slave, the Ten Commandments, and the law, "Thou shalt love thy neighbour as thyself" (Leviticus XIX, 18, 34).

As to the influence of these Codes on the legislation of later ages, all trace of the Babylonian Code seems to have been lost with the passing of the Assyro-Babylonian Empire. It is far otherwise with Biblical Law. Woodrow Wilson called attention to the potent leaven of Judaic thought in the legislations of the Western peoples throughout the Christian era. "It would be a mistake," he writes,

> "to ascribe to Roman legal conceptions an undivided sway over the development of law and institutions during the Middle Ages. The laws of Moses as well as the laws of Rome contributed suggestions and impulse to the men and institutions which were to prepare the modern world; and if we could but have the eyes to see the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life and as regards the action of the State, we should easily discover how very much besides religion we owe to the Jew."

The discovery of the Hammurabi Code at the beginning

of this century was most disturbing to Bible Critics. It had been to them one of the "finalities of scholarship" that the Pentateuch came after the Prophets in time and was not, and could not have been, Mosaic. Now it was seen that as early as the days of Abraham there existed not only written laws, but a Code full of most remarkable detail which shed a new light on the Patriarchs and on the Torah. And though in Liberal Jewish circles the discovery of this Babylonian Code was hailed as "a blow to Orthodoxy," because of its resemblances to the Mosaic Law, closer examination has made abundantly clear the everlasting difference between the two—in humanity, righteousness and holiness.

That discovery, followed as it soon was by the finding of the Assyrian and Hittite Codes, has impressed a much-needed lesson on Bible Critics; and that is, Wisdom is not of yesterday! "We must rid ourselves of the notion," wrote the late Prof. Baentsch of Jena, one of the foremost Biblical scholars of our times, "that the pre-Mosaic age in Israel was barbarous or semi-barbarous, with animistic tree, stone and ancestor worship; with fetishism, totemism, witchcraft and other such beautiful things. To-day, we know that the age of Abraham was the outcome of a religious development that goes back many thousands of years." Verily, the horizon of human history has been widened by millenia; and the evolutionary view of history, the view which holds that progress is always in a straight line, is seen to be both fatalistic and false. There are ebb and flow tides in the history of the human spirit; and periods of decline like the post-Homeric age in early Greece, or the barbarous period of the Judges in Israel, can no longer be used to disprove the existence of the Creative Epochs that preceded them. Once again (cf. *Genesis*, p. 111) we have seen that the words of the Psalmist, "Truth shall spring from the earth," have become literally fulfilled; and the very stones of the Euphrates and Tigris valleys have given their decisive testimony in vindication of the Torah.

VII. TERUMAH

(Chapters XXV–XXVII, 19)

The Sanctuary

With the exception of chaps. xxxii–xxxiv, which tell the story of the Golden Calf, the remainder of the Book of Exodus is concerned with the construction of the Sanctuary.

Israel had been redeemed from bondage, and God had proclaimed His laws unto them at Sinai. The communion of God with Moses and Israel was not, however, to cease with Israel's departure from Sinai. Moses is bidden to erect a Sanctuary that shall be a visible emblem to the people that God dwelleth among them.

In form, the Sanctuary was a portable structure, as it was to accompany the Israelites on their wanderings. It was primarily a tent, with a wooden frame-work to give it greater stability and security than ordinary tent-poles could give. The entire Sanctuary consisted of three parts :—

(1) There was the outer *Court*, enclosed by curtains supported on pillars. It was oblong in shape, 100 cubits by 50, and the entrance was on the eastern side ; see p. 320, 321.

(2) Within the Court, facing the entrance, was the *Altar of Sacrifice ;* and, behind it, towards the West, was the *Laver* for the Priests.

(3) In the Western portion of the Court was the Sanctuary proper, the Tabernacle. This was divided by a " Veil," or hanging curtain, into two chambers ; see p. 321. The first of these, which only the priests might enter, was the *Holy Place*, containing the Table, the Candlestick and the Altar of Incense. The second of the chambers was called the *Holy of Holies*, and contained the Ark of the Covenant. This

was entered once a year by the High Priest on the Day of Atonement. Precious metals and finely woven coloured materials were employed in its construction. The nearer an object was to the Holy of Holies, the rarer and costlier the material; the objects further off being made of bronze and ordinary woven cloths.

The northern, western and southern sides of the Tabernacle were a wooden framework; the eastern side, *i.e.* the front, consisted of a screen. The entire Tabernacle was covered by a tent, and over the tent there were further coverings.

Practically all commentators are agreed that the Sanctuary was a symbol; and its purpose, to impress the children of men with spiritual teachings. What, however, were the spiritual teachings which the Tabernacle symbolised? This question offered full scope to the ingenuity of mystic interpreters, ancient and modern, Jewish and non-Jewish, who declared the Sanctuary to be an epitome of that which is presented on a larger scale in the Universe as a whole, and an emblem of Religion's profoundest teachings on Life and Eternity.

Their interpretations, however, are too remote from the spirit of the plain narrative to carry conviction. Much more helpful is the view of Maimonides that the main purpose of the Sanctuary was to wean the Israelites from idolatrous worship and turn them towards God. The Sanctuary and its ritual occupy so large a place both in the Torah and in the life of ancient Israel, because they formed part of the Divine scheme in moulding the Chosen People for its spiritual mission. The Sanctuary re-inforced the laws which Moses had been commanded to set before the children of Israel. It kept before them the thought that God was in their midst; and their life, individually and collectively, had to be influenced by that knowledge. As God was holy and as the Sanctuary was holy, so must the Israelites make the sanctification of their lives the aim of all their endeavours. The Sanctuary thus embodies the principle which is the central thought of the whole of the Divine revelation to Moses.

CAP. XXV. כה

כה פ פ פ יט 19

א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ
3 אֶת־תְּרוּמָתִי׃ וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב
4 וָכֶסֶף וּנְחֹשֶׁת׃ וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים׃
ה 5 וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים וַעֲצֵי שִׁטִּים׃ שֶׁמֶן

2–7. MATERIALS FOR THE SANCTUARY

2. *an offering.* Heb. *terumah*; "that which is lifted off," or separated; that which the Israelite sets apart from his possessions as a contribution to the requirements of the Sanctuary.

whose heart maketh him willing. Whosoever is stirred by a spontaneous desire to participate in the holy work. The beauty of the Tabernacle and the donation of material objects of value rendered necessary thereby, called forth the spirit of self-sacrifice. The construction of the Tabernacle with its demands for all treasures of the thought that invents and of the hand that labours; of wisdom and beauty; of wealth of wood, and weight of stone; of the strength of iron, and the light of gold—thus became an external sign of love and gratitude and surrender to God's will (Ruskin).

3. *gold.* For the ark, the Cherubim, the table of shewbread, the candlestick and the altar of incense.

silver. Was the only material not obtained by voluntary contribution, but by a levy of a half-shekel upon each adult Israelite; XXXVIII, 25.

brass. The Heb. means "copper" or "bronze," as is evident from Deut. VIII, 9, where the metal is said to be hewn out of mountains. This metal was used for the altar of burnt-offerings.

VII. TERUMAH

Chapter XXV

25 1. And the Lord spake unto Moses, saying,
2. Speak unto the children of Israel, that they
take for me an offering: of every man whose
heart maketh him willing ye shall take my offer-
ing. 3. And this is the offering which ye shall
take of them; gold, and silver, and brass; 4. and
blue, and purple, and scarlet, and fine linen,
and goats' hair; 5. and rams' skins dyed red,
and porpoise-skins and acacia wood; 6. oil for the

4. *blue.* *i.e.* threads dyed a very dark blue, perhaps violet, derived according to the Rabbis, from the blood of a shell fish found in the Mediterranean Sea.

purple. *i.e.* a reddish purple; a dye likewise obtained from a species of shell-fish (I Macc. IV, 23).

scarlet. lit. "worm of shining," from its brilliant hue. The worm referred to, is the cochineal insect. The Arabs called it "kirmiz," whence is derived the English word "crimson."

fine linen. "A kind of linen which was only produced in Egypt" (Ibn Ezra), and worn by the royal family and the highest officials; see on Gen. XLI, 42.

goats' hair. This hair was woven by women into yarn, (XXXV, 26), making a hard-wearing material most suitable as a tent-covering.

5. *rams' skin.* Dyed red, after they had been prepared.

porpoise-skins. Or, "badgers' skins." Heb. *tachash*; possibly a species of sea-animal common in the Red Sea. Jewish legend explains it as a unique animal, which existed only in the time of Moses.

acacia wood. lit. "wood of Shittim," the Arabic name of the acacia tree. This tree grows abundantly in the Sinai Peninsula, but not further north. It is a most durable wood.

7 לַמָּאֹר בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים׃ אַבְנֵי־
8 שֹׁהַם וְאַבְנֵי מִלֻּאִים לָאֵפֹד וְלַחֹשֶׁן׃ וְעָשׂוּ לִי מִקְדָּשׁ
9 וְשָׁכַנְתִּי בְּתוֹכָם׃ כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אוֹתְךָ אֵת תַּבְנִית
י הַמִּשְׁכָּן וְאֵת תַּבְנִית כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ׃ ס וְעָשׂוּ
אֲרוֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ וְאַמָּה וָחֵצִי רָחְבּוֹ

6. *oil.* *i.e.* olive oil (xxvii, 20).
spices. See xxx, 22f.
sweet incense. See xxx, 34f.
7. *stones to be set.* See xxviii, 17f.
ephod . . . breastplate. See xxviii, 6f and ibid, 14f.

8, 9. Purpose of the Sanctuary

8. *make me.* *i.e.* "For My Name" (Rashi). It would only be a Sanctuary so long as it remained dedicated to the service of God.

sanctuary. Heb. *mikdash.* The same word occurs in the Song of Moses (xv, 13 and 17), and Ibn Ezra refers those phrases ("Thou hast guided them . . . to Thy holy habitation . . . the sanctuary which Thy hands have established") to Mt. Sinai, which is indeed treated as a sanctuary in xix and xx. "God, who on Sinai dwelt in a Sanctuary which His hands have made, is now to dwell in a Sanctuary which Israel would make; and the Tabernacle would be a wandering Sinai" (B. Jacob).

that I may dwell. Heb. ושכנתי; the verb is the one from which *Shechinah*, the Rabbinic term for the Divine Presence, is derived.

dwell among them. Note that the Torah does not say, "that I may dwell *in it*," but "*among them*," *i.e.* in the midst of the people. The Sanctuary was not the dwelling-place of God; cf. I Kings viii, 27. It was the symbol of that holiness which was to be the rule of life for the Israelites, if His Spirit was to abide with the community. They were to hold themselves aloof from everything that was defiling, because God was amongst them (Lev. xv, 31). The Sanctuary was, therefore, the fountain of holiness for the congregation of Israel.

light, spices for the anointing oil, and for the
sweet incense; 7. onyx stones, and stones to be
set, for the ephod, and for the breastplate. 8. And
let them make me a sanctuary; that I may
dwell among them. 9. According to all that I
shew thee, the pattern of the tabernacle, and
the pattern of all the furniture thereof, even
so shall ye make it.

10. And they shall make an ark of acacia wood:
two cubits and a half shall be the length there-
of, and a cubit and a half the breadth thereof,
and a cubit and a half the height thereof. 11. And

9. *the pattern.* Moses was given detailed instructions in his Vision. He was shown a model, as it were, of the construction, from which he was not to deviate.

tabernacle. Better, *Dwelling.* Heb. *mishkan*, the noun formed from the verb "dwell" used in the preceeding verse. The English word "tabernacle," is the usual translation of the Heb. *ohel* ("tent"), and designates that part of the Sanctuary which was protected by a tent, *viz.* the Holy Place and the Holy of Holies; see p. 320.

furniture. All the articles, vessels and utensils in connection with the tabernacle.

10–16. The Ark

The articles for the Holy of Holies are described first; and the beginning is made with the Ark, the most important article in the whole Sanctuary: the Tabernacle was the edifice constructed to contain the Ark (see on *v.* 16).

10. *they shall make.* As in *v.* 8. The following verses have "thou shalt;" *i.e.* Moses was to see that the command was duly carried out by others.

an ark. Also called, "ark of the covenant," "of the testimony," "of God," and "of the Lord."

cubit. lit. "the fore-arm," from the elbow to the tip of the middle finger—roughly eighteen inches; so that the Ark measured 3 feet 9 inches in length, and 2 feet and 3 inches in width and depth.

11 וְאַמָּה וָחֵצִי קֹמָתוֹ׃ וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ
12 תְּצַפֶּנּוּ וְעָשִׂיתָ עָלָיו זֵר זָהָב סָבִיב׃ וְיָצַקְתָּ לּוֹ אַרְבַּע
טַבְּעֹת זָהָב וְנָתַתָּה עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבָּעֹת עַל־
13 צַלְעוֹ הָאֶחָת וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ הַשֵּׁנִית׃ וְעָשִׂיתָ בַדֵּי
14 עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב׃ וְהֵבֵאתָ אֶת־הַבַּדִּים בַּטַּבָּעֹת
טו עַל צַלְעֹת הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן בָּהֶם׃ בְּטַבְּעֹת הָאָרֹן
16 יִהְיוּ הַבַּדִּים לֹא יָסֻרוּ מִמֶּנּוּ׃ וְנָתַתָּ אֶל־הָאָרֹן אֵת הָעֵדֻת
שני 17 אֲשֶׁר אֶתֵּן אֵלֶיךָ׃ וְעָשִׂיתָ כַפֹּרֶת זָהָב טָהוֹר אַמָּתַיִם וָחֵצִי
18 אָרְכָּהּ וְאַמָּה וָחֵצִי רָחְבָּהּ׃ וְעָשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב

11. *pure gold.* Only the purest and most precious metal was used in connection with the Holy of Holies. The Ark was overlaid with gold inside, where it was not visible to the eye, as well as outside where it was visible; to teach us, that man must be as pure in mind and heart, as he appears pure in outward manner and bearing. Especially is it the duty of a scholar, continue the Rabbis, to be inwardly what he pretends to be outwardly (תוכו כברו).

upon it. Running around the edge of the top surface.

crown. *i.e.* an ornamental rim or moulding.

12. *two rings.* For the purpose of transportation in the Israelites' wanderings in the Wilderness, the Ark was provided with four rings at its four feet, two on each side, through which two gilded poles of acacia wood were passed;

13. *staves.* Poles, by means of which the Ark was carried.

overlay them with gold. May mean either gilding, an art well-known in Egypt, or plating.

16. *the testimony.* *i.e.* the two Tables of the Law which were evidence of the Divine Covenant concluded with Israel. Cf. I Kings VIII, 9, "there was nothing in the ark save the two tables of stone." The imageless inmost shrine was a continuous proclamation of the spirituality of God. The knowledge that in the holiest part of the Sanctuary was deposited nothing but the original Tables of the Law, would ever impress the Israelites with the thought that

thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.
12. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it.
13. And thou shalt make staves of acacia wood, and overlay them with gold.
14. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark withal.
15. The staves shall be in the rings of the ark: they shall not be taken from it.
16. And thou shalt put into the ark the testimony which I shall give thee.* ii
17. And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.
18. And thou shalt make two cherubim

the moral laws engraved on them constituted the conditions of that Covenant between God and Israel.

17–22. The Mercy-seat and Cherubim

17. *mercy-seat.* Or, "ark-cover" (AJ). Heb. *kapporeth.* It was a slab of gold, of the same dimensions as the top surface of the Ark, and was set upon it. According to the Talmud, it was a handbreath in thickness. So much importance was attached to it, that in I Chron. XXVIII, 11, the Holy of Holies is called "the house of the *kapporeth.*" The root of the word means not only "to cover," but also to "atone." It is, therefore, doubtful whether the *kapporeth* served no other purpose than that of a cover to the Ark.. It figures prominently in the ritual of the Day of Atonement (Lev. XVI, 2, 14f). The term "mercy-seat" was first used by Tindale.

18. *cherubim.* Apart from the mention of wings, there is no description offered of these emblematic figures. The Talmud, by a popular derivation of the Hebrew word,

19 מִקְשָׁה֙ תַּעֲשֶׂ֣ה אֹתָ֔ם מִשְּׁנֵ֖י קְצ֥וֹת הַכַּפֹּֽרֶת׃ וַ֠עֲשֵׂה כְּר֨וּב
אֶחָ֤ד מִקָּצָה֙ מִזֶּ֔ה וּכְרוּב־אֶחָ֥ד מִקָּצָ֖ה מִזֶּ֑ה מִן־הַכַּפֹּ֛רֶת
כ תַּעֲשׂ֥וּ אֶת־הַכְּרֻבִ֖ים עַל־שְׁנֵ֥י קְצוֹתָֽיו׃ וְהָי֣וּ הַכְּרֻבִ֡ים
פֹּרְשֵׂ֨י כְנָפַ֜יִם לְמַ֗עְלָה סֹכְכִ֤ים בְּכַנְפֵיהֶם֙ עַל־הַכַּפֹּ֔רֶת
וּפְנֵיהֶ֖ם אִ֣ישׁ אֶל־אָחִ֑יו אֶל־הַכַּפֹּ֔רֶת יִהְי֖וּ פְּנֵ֥י הַכְּרֻבִֽים׃
21 וְנָתַתָּ֧ אֶת־הַכַּפֹּ֛רֶת עַל־הָאָרֹ֖ן מִלְמָ֑עְלָה וְאֶל־הָ֣אָרֹ֔ן תִּתֵּן֙
22 אֶת־הָ֣עֵדֻ֔ת אֲשֶׁ֥ר אֶתֵּ֖ן אֵלֶֽיךָ׃ וְנוֹעַדְתִּ֣י לְךָ֮ שָׁם֒ וְדִבַּרְתִּ֨י
אִתְּךָ֜ מֵעַ֣ל הַכַּפֹּ֗רֶת מִבֵּין֙ שְׁנֵ֣י הַכְּרֻבִ֔ים אֲשֶׁ֖ר עַל־אֲר֣וֹן
הָעֵדֻ֑ת אֵ֣ת כָּל־אֲשֶׁ֧ר אֲצַוֶּ֛ה אוֹתְךָ֖ אֶל־בְּנֵ֥י יִשְׂרָאֵֽל׃ פ
23 וְעָשִׂ֥יתָ שֻׁלְחָ֖ן עֲצֵ֣י שִׁטִּ֑ים אַמָּתַ֤יִם אָרְכּוֹ֙ וְאַמָּ֣ה רָחְבּ֔וֹ וְאַמָּ֥ה
24 וָחֵ֖צִי קֹמָתֽוֹ׃ וְצִפִּיתָ֥ אֹת֖וֹ זָהָ֣ב טָה֑וֹר וְעָשִׂ֥יתָ לּ֛וֹ זֵ֥ר זָהָ֖ב

asserts that the cherubim had the faces of children. In Biblical poetry, the cherubim are an emblem of God's nearness to man. Thus the Psalmist speaks of God as "enthroned upon the cherubim" (Ps. LXXX, 2), when he invokes Him to help His people: that is, He is not far off in the heavens, and not powerless to aid, but a very present Helper in the day of distress and trouble.

beaten work. *i.e.* hammered out of one piece.

19. *of one piece with.* Heb. is simply "out of." The figures were not made separately and fastened to the mercy-seat, but both were fashioned out of the same mass of gold (Rashi).

20. *covering the mercy-seat.* The wings would thus veil the sight of the mercy-seat from the eyes of the High Priest when he entered the Holy of Holies on the Day of Atonement; and teach that no human being, even one who penetrated into the Holy of Holies, could attain to a full comprehension of God. There have been several mystical applications of the symbolism of the cherubim ("who had the faces of children") to educational problems. Children should be taught to aspire upwards ("spread out their wings on high"); to become protectors of the Ark of the Covenant ("covering the mercy-seat with their wings");

of gold; of beaten work shalt thou make them, at
the two ends of the mercy-seat. 19. And make one
cherub at the one end, and one cherub at the other
end: of one piece with the mercy-seat shall ye
make the cherubim on the two ends thereof.
20. And the cherubim shall spread out their wings
on high, covering the mercy-seat with their wings,
with their faces one to another; toward the
mercy-seat shall the faces of the cherubim be.
21. And thou shalt put the mercy-seat above upon
the ark; and in the ark thou shalt put the testi-
mony that I shall give thee. 22. And there I will
meet with thee, and I will commune with thee
from above the mercy-seat, from between the
two cherubim which are upon the ark of the
testimony, of all things which I will give thee
in commandment unto the children of Israel.
23. And thou shalt make a table of acacia wood:
two cubits shall be the length thereof, and a
cubit the breadth thereof, and a cubit and a half
the height thereof. 24. And thou shalt overlay it
with pure gold, and make thereto a crown of

their faces towards their fellow-man ("their faces one to another"); and their eyes towards the mercy-seat of God.

21. See *v.* 16.

22. *will I meet with thee.* Heb. ונועדתי; hence the whole sanctuary is called, אהל מועד "the Tent of Meeting," *i.e.* the place where God reveals His will, through Moses, to Israel.

23–30. The Table of Shewbread

23. *table.* A representation of this table is on the Arch of Titus.

24. *a crown.* An ornamental moulding, as in *v.* 11.

כה סָבִיב׃ וְעָשִׂיתָ לּוֹ מִסְגֶּרֶת טֹפַח סָבִיב וְעָשִׂיתָ זֵר־זָהָב
26 לְמִסְגַּרְתּוֹ סָבִיב׃ וְעָשִׂיתָ לּוֹ אַרְבַּע טַבְּעֹת זָהָב וְנָתַתָּ
אֶת־הַטַּבָּעֹת עַל אַרְבַּע הַפֵּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו׃ לְעֻמַּת
27 הַמִּסְגֶּרֶת תִּהְיֶיןָ הַטַּבָּעֹת לְבָתִּים לְבַדִּים לָשֵׂאת אֶת־
28 הַשֻּׁלְחָן׃ וְעָשִׂיתָ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם
29 זָהָב וְנִשָּׂא־בָם אֶת־הַשֻּׁלְחָן׃ וְעָשִׂיתָ קְּעָרֹתָיו וְכַפֹּתָיו
וּקְשׂוֹתָיו וּמְנַקִּיֹּתָיו אֲשֶׁר יֻסַּךְ בָּהֵן זָהָב טָהוֹר תַּעֲשֶׂה אֹתָם׃
שי לספ׳) ל וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד׃ פ

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v. 29. ק׳ דגושה

25. *border.* Either on the top surface of the table or attached to the legs half-way down, so as to keep them together, like rungs of a chair. The illustration on the Arch of Titus favours the latter view.

handbreath. i.e. the four fingers of the hand joined together; about three inches.

crown. Rashi makes this identical with the crown mentioned in the last verse, but on the Arch of Titus this central border has traces of decorative work.

26. *four rings.* For purposes of transportation, as in *v.* 12.

29. *dishes.* In which the loaves were brought to and from the table.

spoons. Better, *cups,* for the frankincense which was set upon the two piles of loaves; see Lev. XXIV, 7.

flagons . . . bowls. Jars and chalices used for the libation of wine which accompanied the burning of the incense. The former would be the large flagons in which the wine was stored; the latter, the bowls used in the actual libation.

30. *shewbread.* lit. "bread of the Presence." It is described in Lev. XXIV, 5–9, where it is said to have consisted of twelve loaves of wheaten flour, corresponding in number to the tribes of Israel. It was placed on the table on the Sabbath, arranged in two rows, and left there until

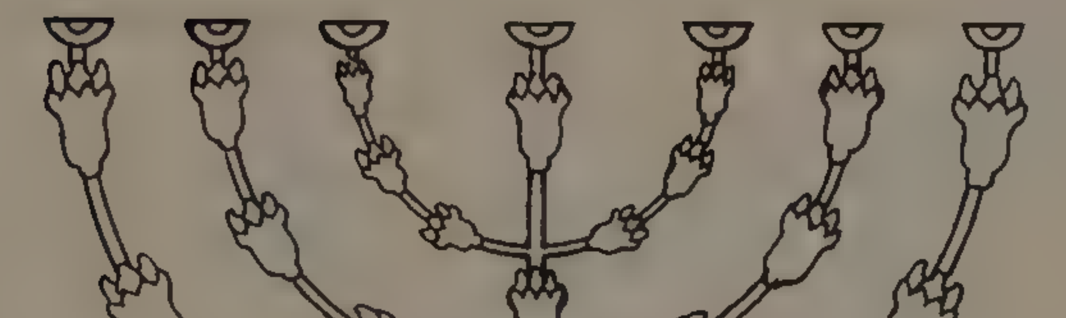
gold round about. 25. And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about. 26. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27. Close by the border shall the rings be, for places for the staves to bear the table. 28. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. 29. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, to pour out withal: of pure gold shalt thou make them. 30. And thou shalt set upon the table shewbread before me alway.* iii s

the following Sabbath. When the loaves were removed, they were eaten by the priests. The symbolic meaning of the shewbread is a matter of conjecture. Maimonides confesses, "I do not know the object of the table with the bread upon it continually, and up to this day I have not been able to assign any reason to this commandment." Most commentators understand the Presence-bread as an expression of thankfulness and standing acknowledgment on the part of the children of Israel that God was the Giver of man's daily necessities.

31 וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּיעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ
32 וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃ וְשִׁשָּׁה
קָנִים יֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה ׀ קְנֵי מְנֹרָה מִצִּדָּהּ הָאֶחָד
33 וּשְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ הַשֵּׁנִי׃ שְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים
בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפֶרַח וּשְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים
בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפָרַח כֵּן לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים
34 מִן־הַמְּנֹרָה׃ וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים כַּפְתֹּרֶיהָ
לה וּפְרָחֶיהָ׃ וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת

v. 31. מלא יו״ד

31–40. The Candlestick



31. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it: 32. and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 33. three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: 34. and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers

31. *candlestick.* A lampstand. Among the spoils of the Temple depicted on the Arch of Titus, the candlestick is conspicuous.

beaten work. See on *v.* 18.

shaft. The central stem.

cups. These were formed in the shape of an opened almond-blossom, the exterior being the "knops," and the interior the "flowers;" *i.e.* the outer and inner petals.

32. *six branches.* They curved to the same height as the central shaft, so that all the seven lamps were in a straight line. Seven represents the idea of completeness; and seven lamps therefore symbolise perfect light. See further on XXVII, 20f.

33. *three cups.* Each branch was divided into three parts by having a "cup" placed at the top end, and a third, and two-thirds of the way down towards the central shaft.

34–36. It is not quite certain from this description how these ornaments were arranged on the central shaft. The reconstruction on the page opposite is that of Riggenbach.

שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה לְשֵׁשֶׁת
36 הַקָּנִים הַיֹּצְאִים מִן־הַמְּנֹרָה׃ כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה
37 יִהְיוּ כֻּלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר׃ וְעָשִׂיתָ אֶת־נֵרֹתֶיהָ
38 שִׁבְעָה וְהֶעֱלָה אֶת־נֵרֹתֶיהָ וְהֵאִיר עַל־עֵבֶר פָּנֶיהָ׃ וּמַלְקָחֶיהָ
39 וּמַחְתֹּתֶיהָ זָהָב טָהוֹר׃ כִּכָּר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ אֵת
מ כָּל־הַכֵּלִים הָאֵלֶּה׃ וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה
מָרְאֶה בָּהָר׃ ס שלישי

כו

CAP. XXVI. כו

א וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת
וְאַרְגָּמָן וְתֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם׃

v. 39. סבירין תעשה

37. *lamps.* Receptacles for the oil and wick, probably shaped like elongated shells.

over against it. Or, "in front of it." According to Rashi, the lamps were so arranged that the wick-mouths from which the flame burned were directed towards the central shaft.

38. *tongs.* For drawing out the wick.

snuffdishes. Receptacles in which the burnt wicks are placed.

39. *talent of pure gold.* Josephus gives the weight as one hundred pounds, and that is approximately correct. The value would be about six thousand pounds sterling.

40. *which hath been shewed.* The Rabbis declare that Moses found it so difficult to grasp the verbal instruction in connection with the candlestick, that God constructed for him a model of fire. But from the text, it is not necessarily to be inferred that an actual model was shown to Moses. As Luzzatto remarks, the verb, "to see," may signify mental perception as well as ocular vision.

thereof: 35. and a knop under two branches of one
piece with it, and a knop under two branches
of one piece with it, and a knop under two
branches of one piece with it, for the six branches
going out of the candlestick. 36. Their knops
and their branches shall be of one piece with
it: the whole of it one beaten work of pure
gold. 37. And thou shalt make the lamps
thereof, seven: and they shall light the lamps
thereof, to give light over against it. 38. And the
tongs thereof, and the snuffdishes thereof, shall
be of pure gold. 39. Of a talent of pure gold shall
it be made, with all these vessels. 40. And see
that thou make them after their pattern, which
hath been shewed thee in the mount.* iii a

Chapter XXVI

26 1. Moreover thou shalt make the tabernacle
with ten curtains; of fine twined linen, and blue,
and purple, and scarlet, with cherubim the work
of the cunning workman shalt thou make them.

Chapter XXVI

1–6. The Curtains of the Tabernacle

1. *the tabernacle.* *i.e.* Holy Place and the Holy of Holies. The interior is to be covered with a fabric of curtains, supported upon a wooden framework.

fine twined linen. Linen of exceptional fineness on which the figures of cherubim were worked in coloured threads.

work of the cunning workman. Or, "work of a designer," or "pattern-weaver"; work requiring exceptional skill. The traditional explanation is that in this class of work, a design appeared on both sides of the fabric. *Cunning* is the old English word for "skilful."

2 אֹרֶךְ ׀ הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה וְרֹחַב
אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְכָל־הַיְרִיעֹת׃
3 חֲמֵשׁ הַיְרִיעֹת תִּהְיֶיןָ חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ וְחָמֵשׁ יְרִיעֹת
4 חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ׃ וְעָשִׂיתָ לֻלְאֹת תְּכֵלֶת עַל שְׂפַת
הַיְרִיעָה הָאֶחָת מִקָּצָה בַּחֹבָרֶת וְכֵן תַּעֲשֶׂה בִּשְׂפַת הַיְרִיעָה
ה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת הַשֵּׁנִית׃ חֲמִשִּׁים לֻלָאֹת תַּעֲשֶׂה
בַּיְרִיעָה הָאֶחָת וַחֲמִשִּׁים לֻלָאֹת תַּעֲשֶׂה בִּקְצֵה הַיְרִיעָה
אֲשֶׁר בַּמַּחְבֶּרֶת הַשֵּׁנִית מַקְבִּילֹת הַלֻּלָאֹת אִשָּׁה אֶל־
6 אֲחֹתָהּ׃ וְעָשִׂיתָ חֲמִשִּׁים קַרְסֵי זָהָב וְחִבַּרְתָּ אֶת־הַיְרִיעֹת
7 אִשָּׁה אֶל־אֲחֹתָהּ בַּקְּרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד׃ וְעָשִׂיתָ
יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת

2. *length.* The curtains were arranged in two sets of five, each set being 28 cubits in length and 20 cubits in breadth. The Tabernacle was 30 cubits long and 10 cubits in width and height. Consequently, as Josephus declares, the curtains "covered all the top and parts of the walls, on the sides and behind, so far as within one cubit of the ground"; because the two walls and top of the structure measured 30 cubits and the curtain only 28 cubits, leaving two cubits exposed. The length of the structure 30 cubits, and the western side, 10 cubits, would be exactly covered by the two sets of curtains, 20 cubits each in breadth. The eastern side, the entrance, was provided with a special screen; *v.* 36.

4. *loops.* Five curtains formed "a set," and at the edge of each set there were to be fifty loops, so that they could be coupled together by means of clasps.

6. *the tabernacle shall be one.* Ibn Ezra and others read a spiritual meaning into these instructions concerning the curtains. They were formed of separate pieces, yet they were so arranged that when they formed the covering of the Tabernacle they were a single whole. Similaly the community of Israel, comprising different

2. The length of each curtain shall be eight and
twenty cubits, and the breadth of each curtain
four cubits: all the curtains shall have one
measure. 3. Five curtains shall be coupled to-
gether one to another; and the other five curtains
shall be coupled one to another. 4. And thou
shalt make loops of blue upon the edge of the
one curtain that is outmost in the first set;
and likewise shalt thou make in the edge of the
curtain that is outmost in the second set. 5.
Fifty loops shalt thou make in the one curtain,
and fifty loops shalt thou make in the edge of
the curtain that is in the second set; the loops
shall be opposite one to another. 6. And thou
shalt make fifty clasps of gold, and couple the
curtains one to another with the clasps: and
the tabernacle shall be one. 7. And thou shalt
make curtains of goats' hair for a tent over the
tabernacle: eleven curtains shalt thou make them.

tribes and families, must be linked together in peace and solidarity. God's people must form "a single band" to perform the will of their Father who is in Heaven.

7–14. The Curtains and Coverings of the Tent

7. *of goats' hair.* To protect the finely-spun curtains of the Tabernacle from dust and rain, there was a tent erected as an outer covering, and the sides of the tent were made of goats' hair cloth. There were eleven of these curtains. Why an additional one was required is explained in *v.* 9.

8. *length.* The goats' hair curtains were of the same breadth as the linen, but were two cubits longer to make up the deficiency of a cubit on each side (see on 2f).

8 תַּעֲשֶׂה אֹתָם׃ אֹרֶךְ ׀ הַיְרִיעָה הָאַחַת שְׁלֹשִׁים בָּאַמָּה
וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְעַשְׁתֵּי
9 עֶשְׂרֵה יְרִיעֹת׃ וְחִבַּרְתָּ אֶת־חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת־
שֵׁשׁ הַיְרִיעֹת לְבָד וְכָפַלְתָּ אֶת־הַיְרִיעָה הַשִּׁשִּׁית אֶל־מוּל
י פְּנֵי הָאֹהֶל׃ וְעָשִׂיתָ חֲמִשִּׁים לֻלָאֹת עַל שְׂפַת הַיְרִיעָה
הָאֶחָת הַקִּיצֹנָה בַּחֹבָרֶת וַחֲמִשִּׁים לֻלָאֹת עַל שְׂפַת
11 הַיְרִיעָה הַחֹבֶרֶת הַשֵּׁנִית׃ וְעָשִׂיתָ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים
וְהֵבֵאתָ אֶת־הַקְּרָסִים בַּלֻּלָאֹת וְחִבַּרְתָּ אֶת־הָאֹהֶל וְהָיָה
12 אֶחָד׃ וְסֶרַח הָעֹדֵף בִּירִיעֹת הָאֹהֶל חֲצִי הַיְרִיעָה הָעֹדֶפֶת
13 תִּסְרַח עַל אֲחֹרֵי הַמִּשְׁכָּן׃ וְהָאַמָּה מִזֶּה וְהָאַמָּה מִזֶּה
בָּעֹדֵף בְּאֹרֶךְ יְרִיעֹת הָאֹהֶל יִהְיֶה סָרוּחַ עַל־צִדֵּי הַמִּשְׁכָּן
14 מִזֶּה וּמִזֶּה לְכַסֹּתוֹ׃ וְעָשִׂיתָ מִכְסֶה לָאֹהֶל עֹרֹת אֵילִם
מְאָדָּמִים וּמִכְסֵה עֹרֹת תְּחָשִׁים מִלְמָעְלָה׃ פ רביעי

v. 9. קמץ בז״ק

9. *double over.* Two cubits' length of the curtain was folded back at the entrance on the east side, so as to form a kind of portal above the entrance.

10. Similar to *v.* 4f. It is not stated of what material the loops were to be made. They were probably of woven goats' hair. The clasps were of copper or bronze, because this outer covering was not part of the actual Tabernacle, like the curtains of linen, but only a protection against rain, dust and sun.

12 Since there were eleven hair-curtains as against ten of linen, and two cubits of the eleventh curtain had been accounted for in *v.* 9, the remaining two cubits were allowed to trail on the ground at the back of the edifice, on the west side.

13. The hair-curtains were two cubits longer than the linen, and this extra length provided for the cubit of the

8. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one measure. 9. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. 10. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the first set, and fifty loops upon the edge of the curtain which is outmost in the second set. 11. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. 12. And the over-hanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. 13. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. 14. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of porpoise skins above.* iv

boards on either side which was left exposed by the other curtains (2f). The sides were thus completely protected by the outer curtains.

14. As a further protection to the precious fabrics of the Tabernacle, there were two additional coverings of skin spread over the roof, and hanging down at the sides. According to some Rabbis, there was only one additional covering of ram's skins, with patches of porpoise skins.

טו 16 וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃ עֶשֶׂר
אַמּוֹת אֹרֶךְ הַקָּרֶשׁ וְאַמָּה וַחֲצִי הָאַמָּה רֹחַב הַקֶּרֶשׁ
17 הָאֶחָד׃ שְׁתֵּי יָדוֹת לַקֶּרֶשׁ הָאֶחָד מְשֻׁלָּבֹת אִשָּׁה אֶל־
18 אֲחֹתָהּ כֵּן תַּעֲשֶׂה לְכֹל קַרְשֵׁי הַמִּשְׁכָּן׃ וְעָשִׂיתָ אֶת־הַקְּרָשִׁים
19 לַמִּשְׁכָּן עֶשְׂרִים קֶרֶשׁ לִפְאַת נֶגְבָּה תֵימָנָה׃ וְאַרְבָּעִים
אַדְנֵי־כֶסֶף תַּעֲשֶׂה תַּחַת עֶשְׂרִים הַקָּרֶשׁ שְׁנֵי אֲדָנִים תַּחַת־
הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ
כ הָאֶחָד לִשְׁתֵּי יְדֹתָיו׃ וּלְצֶלַע הַמִּשְׁכָּן הַשֵּׁנִית לִפְאַת צָפוֹן
21 עֶשְׂרִים קָרֶשׁ׃ וְאַרְבָּעִים אַדְנֵיהֶם כָּסֶף שְׁנֵי אֲדָנִים תַּחַת
22 הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד׃ וּלְיַרְכְּתֵי
23 הַמִּשְׁכָּן יָמָּה תַּעֲשֶׂה שִׁשָּׁה קְרָשִׁים׃ וּשְׁנֵי קְרָשִׁים תַּעֲשֶׂה

15–30. The Boards of the Tabernacle

15. *boards.* Either solid boards, or, as some have suggested, " frames;" *i.e.* two planks of wood joined by a cross-piece at the top and bottom.

standing up. The boards are to be placed vertically in position. The length of the board, ten cubits (15 feet) represents the height of the Tabernacle.

17. *tenons.* *i.e.* projecting pegs, which fitted into sockets. These tenons were "joined one to another," which may mean that they were fixed on to a plate of metal whereby they were held together.

18. *twenty boards.* Formed the length of the Tabernacle, each a cubit and a half in breadth. The total length was thus 30 cubits (45 feet).

south side. lit. "towards the Negeb," *i.e.* the arid Southern part of Palestine. Likewise in *v.* 22, "westward" is lit. "sea-ward," as the Mediterranean formed the Western horizon in Palestine. Bible Critics deduce from the use of such terms in this narrative that it was written after Israel had lived long enough in Canaan for the words

15. And thou shalt make the boards for the tabernacle of acacia wood, standing up. 16. Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. 17. Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the tabernacle. 18. And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. 19. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons: 20. and for the second side of the tabernacle, on the north side, twenty boards: 21. and their forty sockets of silver; two sockets under one board, and two sockets under another board. 22. And for the hinder part of the tabernacle westward thou shalt make six boards. 23. And two boards shalt thou make for the corners of the tabernacle in the hinder part. 24. And they

to have acquired this sense. The argument is absurd; because it overlooks the fact that the Hebrew language did not originate in Egypt during the bondage, but that it had been in existence many many centuries before the Children of Israel went down to Egypt.

19. *sockets.* To receive the tenons or projecting pegs. These sockets were on the bases or pedestals which kept the boards erect. They also prevented the structure from resting upon the ground.

22. *westward.* There were only six boards to form the western wall, and these would occupy a space of nine cubits. It is certain that the width of the edifice was ten cubits, the same as the height. There is consequently still one cubit to be accounted for.

24 לְמִקְצֹעֹ֖ת הַמִּשְׁכָּ֑ן בַּיַּרְכָתָֽיִם׃ וְיִהְי֣וּ תֹֽאֲמִם֮ מִלְּמַטָּה֒ וְיַחְדָּ֗ו
יִהְי֤וּ תַמִּים֙ עַל־רֹאשׁ֔וֹ אֶל־הַטַּבַּ֖עַת הָאֶחָ֑ת כֵּ֚ן יִהְיֶ֣ה
כה לִשְׁנֵיהֶ֔ם לִשְׁנֵ֥י הַמִּקְצֹעֹ֖ת יִהְיֽוּ׃ וְהָיוּ֙ שְׁמֹנָ֣ה קְרָשִׁ֔ים
וְאַדְנֵיהֶ֣ם כֶּ֔סֶף שִׁשָּׁ֥ה עָשָׂ֖ר אֲדָנִ֑ים שְׁנֵ֣י אֲדָנִ֗ים תַּ֚חַת
26 הַקֶּ֣רֶשׁ הָֽאֶחָ֔ד וּשְׁנֵ֣י אֲדָנִ֔ים תַּ֖חַת הַקֶּ֥רֶשׁ הָאֶחָֽד׃ וְעָשִׂ֥יתָ
בְרִיחִ֖ם עֲצֵ֣י שִׁטִּ֑ים חֲמִשָּׁ֕ה לְקַרְשֵׁ֥י צֶֽלַע־הַמִּשְׁכָּ֖ן הָאֶחָֽד׃
27 וַחֲמִשָּׁ֣ה בְרִיחִ֔ם לְקַרְשֵׁ֥י צֶֽלַע־הַמִּשְׁכָּ֖ן הַשֵּׁנִ֑ית וַחֲמִשָּׁ֣ה
28 בְרִיחִ֗ם לְקַרְשֵׁי֙ צֶ֣לַע הַמִּשְׁכָּ֔ן לַיַּרְכָתַ֖יִם יָֽמָּה׃ וְהַבְּרִ֥יחַ
הַתִּיכֹ֖ן בְּת֣וֹךְ הַקְּרָשִׁ֑ים מַבְרִ֕חַ מִן־הַקָּצֶ֖ה אֶל־הַקָּצֶֽה׃
29 וְֽאֶת־הַקְּרָשִׁ֞ים תְּצַפֶּ֣ה זָהָ֗ב וְאֶת־טַבְּעֹתֵיהֶם֙ תַּעֲשֶׂ֣ה זָהָ֔ב
ל בָּתִּ֖ים לַבְּרִיחִ֑ם וְצִפִּיתָ֥ אֶת־הַבְּרִיחִ֖ם זָהָֽב׃ וַהֲקֵמֹתָ֖ אֶת־
חמישי 31 הַמִּשְׁכָּ֑ן כְּמִ֨שְׁפָּט֔וֹ אֲשֶׁ֥ר הָרְאֵ֖יתָ בָּהָֽר׃ ס וְעָשִׂ֣יתָ
פָרֹ֗כֶת תְּכֵ֛לֶת וְאַרְגָּמָ֥ן וְתוֹלַ֖עַת שָׁנִ֣י וְשֵׁ֣שׁ מָשְׁזָ֑ר מַעֲשֵׂ֥ה

v. 31. סבירין תעשה

24. *double.* The remaining cubit (*v.* 22) was filled in by two boards, one fitted into each corner. These additional boards would naturally not protrude outside the building, but inside; and in this way they would be "double," since they overlapped the last of the twenty boards on each side. They would serve as buttresses and strengthen the corners.

the first ring. See *v.* 29.

25. *eight boards. i.e.*, six mentioned in *v.* 22 and two in *v.* 23.

26. *bars.* Along each of the three walls of the Tabernacle, bars were fixed in three rows. The central bar was the entire length of the structure; but on the top and bottom rows, the bars were shorter.

29. *places for the bars.* Better, *holders for the bars* (AJ). These bars fitted into rings. The rings and bars were to join the walls fast together, "that the Tabernacle might not be shaken, either by the winds or by any other

shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners. 25. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. 26. And thou shalt make bars of acacia wood; five for the boards of the one side of the tabernacle, 27. and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part westward. 28. And the middle bar in the midst of the boards shall pass through from end to end. 29. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. 30. And thou shalt rear up the tabernacle according to the fashion thereof which hath been shewed thee in the mount.* v

31. And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman

means, but that it might preserve itself quiet and immoveable continually" (Josephus).

30. This verse (cf. xxv, 9, 40) perhaps implies that more detailed directions were given to Moses than are recorded in this Book; and this supplementary instruction filled in the gaps which occur in the written account, and explained its obscurities.

31–33. The Veil

31. *veil.* Its purpose was to form a partition between the Holy of Holies and the remaining part of the Tabernacle. It corresponded in fabric and design with the curtains (*v.* 1).

32 חֹשֵׁב יַעֲשֶׂה אֹתָהּ כְּרֻבִים׃ וְנָתַתָּה אֹתָהּ עַל־אַרְבָּעָה
עַמּוּדֵי שִׁטִּים מְצֻפִּים זָהָב וָוֵיהֶם זָהָב עַל־אַרְבָּעָה אַדְנֵי־
33 כָסֶף׃ וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה
מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם
34 בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים׃ וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל
לה אֲרוֹן הָעֵדֻת בְּקֹדֶשׁ הַקֳּדָשִׁים׃ וְשַׂמְתָּ אֶת־הַשֻּׁלְחָן מִחוּץ
לַפָּרֹכֶת וְאֶת־הַמְּנֹרָה נֹכַח הַשֻּׁלְחָן עַל צֶלַע הַמִּשְׁכָּן תֵּימָנָה
36 וְהַשֻּׁלְחָן תִּתֵּן עַל־צֶלַע צָפוֹן׃ וְעָשִׂיתָ מָסָךְ לְפֶתַח הָאֹהֶל
תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה רֹקֵם׃
37 וְעָשִׂיתָ לַמָּסָךְ חֲמִשָּׁה עַמּוּדֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב וָוֵיהֶם
זָהָב וְיָצַקְתָּ לָהֶם חֲמִשָּׁה אַדְנֵי נְחֹשֶׁת׃ ס ששי

מלרע v. 33.

32. *pillars*. The veil was held up by four wooden posts with golden hooks. The posts fitted into silver sockets similar to those places under the boards (*v*. 19).

33. *most holy*. The Holy of Holies formed a perfect cube, being 10 cubits in height, length and breadth.

ark of the testimony. *i.e.* the Ark containing the two tables of stone (xxv, 10f).

35. *thou shalt set*. Rashi gives the traditional account of the arrangement of the furniture in the Tabernacle. The table of shewbread was set in the north, two and a half cubits from the wall; the candlestick in the south, an equal distance from the wall; and between the two was the golden altar of incense; see p. 321.

36. *screen*. Instead of the curtains, a special screen was made for the entrance. Its material was similar to the veil, except that no cherubim were embroidered thereon.

shall it be made. 32. and thou shalt hang it upon four pillars of acacia overlaid with gold, their hooks shall be of gold, upon four sockets of silver. 33. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. 34. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. 35. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. 36. And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. 37. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold: and thou shalt cast five sockets of brass for them.* vi

37. *five pillars.* The screen, unlike the veil, which had four pillars, was supported by five. It would require this additional support because of the frequency with which it would be drawn aside to allow the priests to enter.

CAP. XXVII. כז

כז

א וְעָשִׂיתָ אֶת־הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חָמֵשׁ אַמּוֹת אֹרֶךְ וְחָמֵשׁ
אַמּוֹת רֹחַב רָבוּעַ יִהְיֶה הַמִּזְבֵּחַ וְשָׁלֹשׁ אַמּוֹת קֹמָתוֹ׃
2 וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פִּנֹּתָיו מִמֶּנּוּ תִּהְיֶיןָ קַרְנֹתָיו
3 וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת׃ וְעָשִׂיתָ סִּירֹתָיו לְדַשְּׁנוֹ וְיָעָיו וּמִזְרְקֹתָיו
4 וּמִזְלְגֹתָיו וּמַחְתֹּתָיו לְכָל־כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת׃ וְעָשִׂיתָ
לּוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל־הָרֶשֶׁת אַרְבַּע
ה טַבְּעֹת נְחֹשֶׁת עַל אַרְבַּע קְצוֹתָיו׃ וְנָתַתָּה אֹתָהּ תַּחַת
כַּרְכֹּב הַמִּזְבֵּחַ מִלְּמָטָּה וְהָיְתָה הָרֶשֶׁת עַד חֲצִי הַמִּזְבֵּחַ׃

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v. 3. הס׳ דגושה

CHAPTER XXVII

1–8. THE ALTAR OF BURNT-OFFERINGS

1. *altar.* The Rabbis explained the symbolism of the altar by making each letter of the Heb. name for altar (מִזְבֵּחַ) the initial of a word, thus: מחילה "forgiveness"—the altar was the channel whereby the Israelite could seek reconciliation with God from Whom he had become estranged by sin; זכות "merit"—gratitude, humility, contrition found an outlet on the altar, and by the exercise of these virtues, life was ennobled and "merit" acquired; ברכה "blessing"—by being true to the teachings that centred round the altar, man earns the Divine blessings and himself becomes a blessing to his fellowmen; חיים "life"—the altar points the way of the life everlasting, to the things that abide for evermore, truth, righteousness, holiness.

2. *horns.* There were projections at each of the four corners of the altar. The commonly accepted view is that they were pointed at the top. Josephus, describing the altar in the Second Temple, says, "it had corners like horns." The purpose of these horns can only be conjectured. The horn was the symbol of power, glory, salvation; and these horns no doubt typified to the worshipper the might of God and His ability to protect those who resorted to His altar.

CHAPTER XXVII

27 1. And thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.
2. And thou shalt make the horns of it upon the four corners thereof: the horns thereof shall be of one piece with it: and thou shalt overlay it with brass.
3. And thou shalt make its pots to take away its ashes, and its shovels, and its basons, and its fleshhooks, and its firepans: all the vessels thereof thou shalt make of brass.
4. And thou shalt make for it a grating of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.
5. And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar.

Consequently, a fugitive, unless he was a murderer, obtained safety by seizing hold of the altar-horns (see on XXI, 14).

of one piece with it. Cf. XXV, 19, 31.

overlay it with brass. Since fires would be constantly burning upon the altar.

3. *ashes.* Of the burnt animals and fuels.

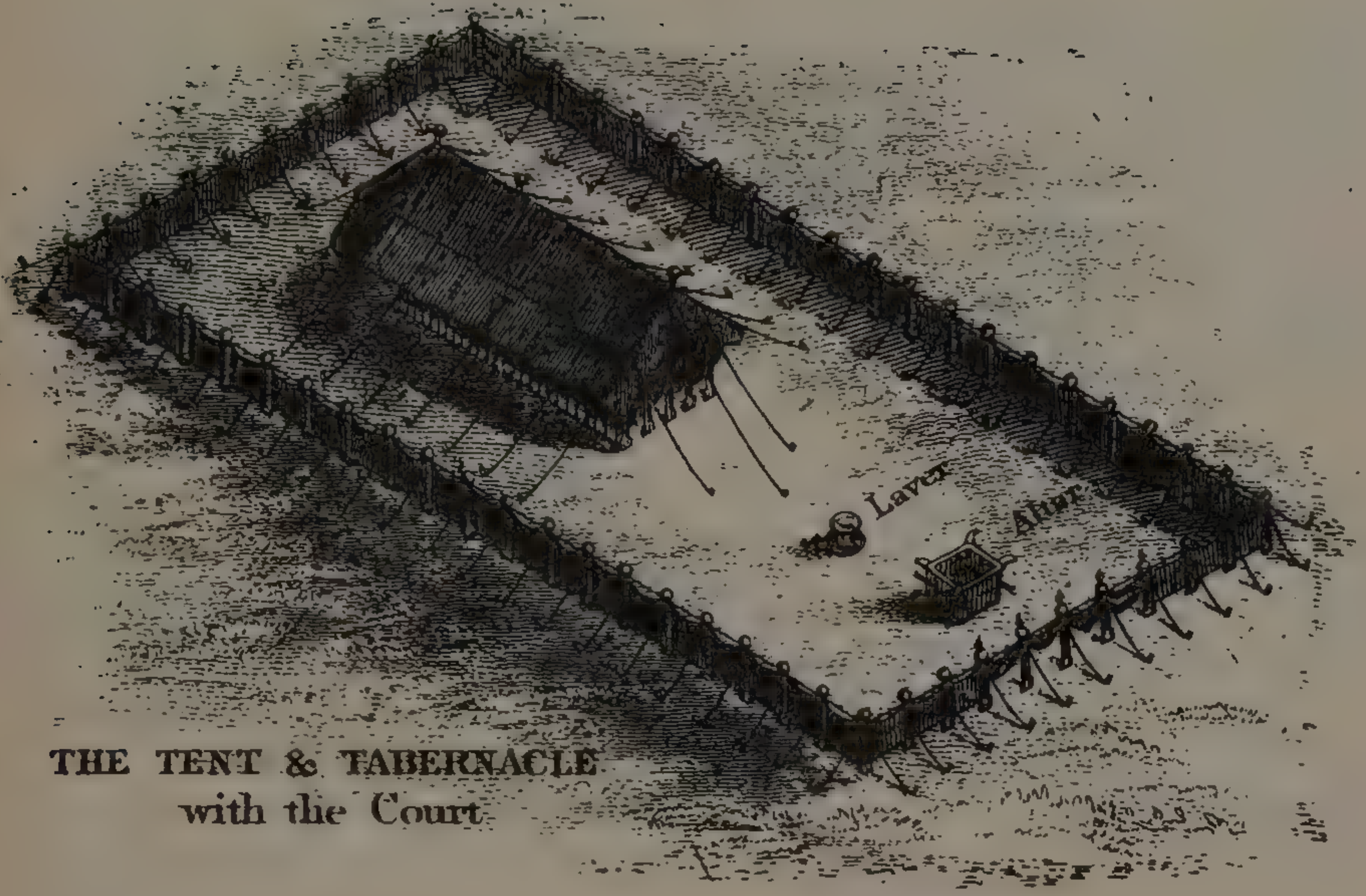
shovels. To remove the ashes from the altar.

basons. Receptacles for the blood of the slain animals.

fleshhooks. Forks for handling the flesh of the sacrifices.

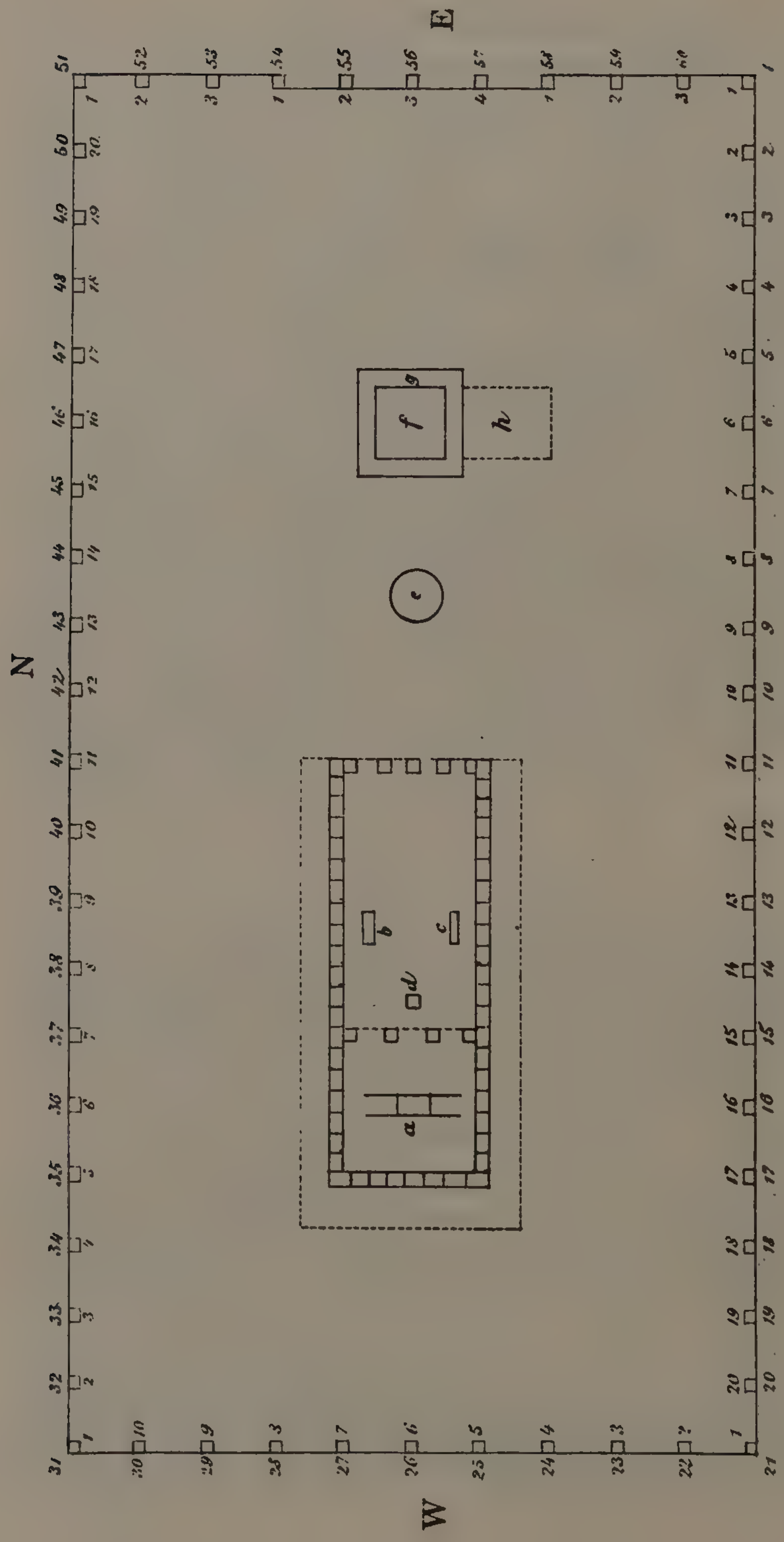
firepans. In which burning coal was carried from the altar of burnt-offering to the altar of incense.

5. *ledge.* Halfway round the altar there ran a ledge, probably made of copper, and this rested upon a brazen grating, 2½ feet in height. According to Tradition, this ledge was a cubit in width, and seems to have been used by the priests to stand on. Attached to the grating were rings to enable the altar to be carried.



THE TENT & TABERNACLE
with the Court

THE TABERNACLE
(According to Ferguson).



The TABERNACLE—Ground Plan (According to Riggenbach).

(*a*) The Ark. (*b*) The Table of Shew-bread. (*c*) The Candlestick. (*d*) The Altar of Incense. (*e*) The Laver. (*f*) The Altar of Burnt-offerings. (*g*) The Ledge of the Altar.

6 וְעָשִׂיתָ בַדִּים לַמִּזְבֵּחַ בַּדֵּי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם נְחֹשֶׁת׃
7 וְהוּבָא אֶת־בַּדָּיו בַּטַּבָּעֹת וְהָיוּ הַבַּדִּים עַל־שְׁתֵּי צַלְעֹת
8 הַמִּזְבֵּחַ בִּשְׂאֵת אֹתוֹ׃ נְבוּב לֻחֹת תַּעֲשֶׂה אֹתוֹ כַּאֲשֶׁר
9 הֶרְאָה אֹתְךָ בָּהָר כֵּן יַעֲשׂוּ׃ ס וְעָשִׂיתָ אֵת חֲצַר שביעי
הַמִּשְׁכָּן לִפְאַת נֶגֶב־תֵּימָנָה קְלָעִים לֶחָצֵר שֵׁשׁ מָשְׁזָר
י מֵאָה בָאַמָּה אֹרֶךְ לַפֵּאָה הָאֶחָת׃ וְעַמֻּדָיו עֶשְׂרִים וְאַדְנֵיהֶם
11 עֶשְׂרִים נְחֹשֶׁת וָוֵי הָעַמֻּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְכֵן לִפְאַת
צָפוֹן בָּאֹרֶךְ קְלָעִים מֵאָה אֹרֶךְ וְעַמֻּדָו עֶשְׂרִים וְאַדְנֵיהֶם
12 עֶשְׂרִים נְחֹשֶׁת וָוֵי הָעַמֻּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְרֹחַב הֶחָצֵר
לִפְאַת־יָם קְלָעִים חֲמִשִּׁים אַמָּה עַמֻּדֵיהֶם עֲשָׂרָה וְאַדְנֵיהֶם
13 עֲשָׂרָה׃ וְרֹחַב הֶחָצֵר לִפְאַת קֵדְמָה מִזְרָחָה חֲמִשִּׁים
14 אַמָּה׃ וַחֲמֵשׁ עֶשְׂרֵה אַמָּה קְלָעִים לַכָּתֵף עַמֻּדֵיהֶם
טו שְׁלֹשָׁה וְאַדְנֵיהֶם שְׁלֹשָׁה׃ וְלַכָּתֵף הַשֵּׁנִית חֲמֵשׁ עֶשְׂרֵה

v. 11. ועמדיו קרי

8. *hollow with planks.* The altar consisted of wooden planks covered with metal, so that the inside was hollow. Rashi explains that the command in xx, 21, "an altar of earth shalt make unto Me," signifies that a mound of earth, equal to the dimensions of the hollow of the altar, was heaped up, and the casing of the altar set over it.

9–19. The Court of the Tabernacle

9. *court.* *i.e.* an enclosure, but without a roof. It marked off the limits of the Sanctuary-precincts. Any Israelite, who was not ritually unclean, could enter the court. The material used for the enclosure was "fine twisted linen" (see on xxvi, 1), and the length was 100 cubits (150 feet).

10. The hangings were supported by twenty pillars, set five cubits apart; and since the height was five cubits (*v.* 18), the spaces created by the pillars were square.

sockets. See on xxvi, 19.

6. And thou shalt make staves for the altar, staves of acacia wood, and overlay them with brass.
7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it.
8. Hollow with planks shalt thou make it: as it hath been shewed thee in the mount, so shall they make it.* vii

9. And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen an hundred cubits long for one side:
10. and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hocks of the pillars and their fillets shall be of silver.
11. And likewise for the north side in length there shall be hangings an hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver.
12. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.
13. And the breadth of the court on the east side eastward shall be fifty cubits.
14. The hangings for the one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.
15. And for the other side shall be hangings of fifteen cubits: their pillars three, and their sockets

fillets. Narrow strips of binding material; binding-rods, connecting the pillars.

12. *breadth.* The court was twice as long as it was broad. There were twenty pillars along the length, and ten along the breadth.

16 קְלָעִ֑ים עַמֻּֽדֵיהֶ֣ם שְׁלֹשָׁ֔ה וְאַדְנֵיהֶ֖ם שְׁלֹשָֽׁה׃ וּלְשַׁ֨עַר הֶחָצֵ֜ר
מָסָ֣ךְ ׀ עֶשְׂרִ֣ים אַמָּ֗ה תְּכֵ֨לֶת וְאַרְגָּמָ֜ן וְתוֹלַ֧עַת שָׁנִ֛י וְשֵׁ֥שׁ
מָשְׁזָ֖ר מַעֲשֵׂ֣ה רֹקֵ֑ם עַמֻּֽדֵיהֶם֙ אַרְבָּעָ֔ה וְאַדְנֵיהֶ֖ם אַרְבָּעָֽה׃ מפטיר
17 כָּל־עַמּוּדֵ֨י הֶחָצֵ֤ר סָבִיב֙ מְחֻשָּׁקִ֣ים כֶּ֔סֶף וָוֵיהֶ֖ם כָּ֑סֶף
18 וְאַדְנֵיהֶ֖ם נְחֹֽשֶׁת׃ אֹ֤רֶךְ הֶֽחָצֵר֙ מֵאָ֣ה בָֽאַמָּ֔ה וְרֹ֣חַב ׀ חֲמִשִּׁ֣ים
בַּחֲמִשִּׁ֔ים וְקֹמָ֖ה חָמֵ֣שׁ אַמּ֑וֹת שֵׁ֚שׁ מָשְׁזָ֔ר וְאַדְנֵיהֶ֖ם נְחֹֽשֶׁת׃
19 לְכֹל֙ כְּלֵ֣י הַמִּשְׁכָּ֔ן בְּכֹ֖ל עֲבֹדָת֑וֹ וְכָל־יְתֵדֹתָ֛יו וְכָל־יִתְדֹ֥ת
הֶחָצֵ֖ר נְחֹֽשֶׁת׃

16. *screen*. On the east side, there were hangings, as on the other three sides, but only for fifteen cubits from each corner. This left an open space in the middle, measuring twenty cubits which was filled in by a screen. This screen was of the same fabric as that of the Tabernacle (XXVI, 36).

17. *filleted*. *i.e.* bound round, as in *v.* 10.

18. *every where*. A difficult phrase. Its literal meaning is "fifty by fifty," which the Talmud explains by supposing that on the East side the court was fifty cubits square.

19. *instruments*. Tools used in setting up the tabernacle; such as hammers for driving the pins into the ground.

tabernacle. The word is here used in its widest sense, to include the Court as well as the Holy Place and Holy of Holies.

service thereof. Its workmanship.

pins. Tent-pegs.

three. 16. And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer: their pillars four, and their sockets four.* m 17. All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass. 18. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and their sockets of brass. 19. All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

For the Lesson from the Prophets, I Kings v, 26–vi, 13, *see* The Haftorahs, p. 524.
For the Blessings before and after the Haftorah, see p. 454.

כז

ס ס ס כ 20

כ וְאַתָּה תְּצַוֶּה ׀ אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ
21 כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃ בְּאֹהֶל מוֹעֵד מִחוּץ
לַפָּרֹכֶת אֲשֶׁר עַל־הָעֵדֻת יַעֲרֹךְ אֹתוֹ אַהֲרֹן וּבָנָיו מֵעֶרֶב עַד־
בֹּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל׃ ס

CAP. XXVIII. כח

א וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ
בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר

VIII. TETZAVEH

(Chapters XXVII, 20—XXX, 10)

20, 21. The Oil for the Lamp

After the description of the Sanctuary, Scripture proceeds to deal with the requirements of those who were to minister therein.

20. *for the light.* That was to be kept burning in the Sanctuary every night.

pure olive oil. Used for all sacred purposes.

beaten. The olives were gently pounded in a mortar, and the first drops of oil obtained were of the purest quality.

continually. *i.e.* regularly, as a standing practice. Because no sunlight fell into the Sanctuary, there had always to be one light (cf. I Sam. III, 3). The lamp of the Sanctuary is represented in the Synagogue by the perpetual lamp burning before the Ark (the *Ner Tamid*). The Rabbis interpret the lamp as a symbol of Israel, whose mission it was to become "a light of the nations" (Isa. XLII, 7).

21. *tent of meeting.* *i.e.* the Holy Place, not the Holy of Holies; see XXV, 22.

without the veil. Outside the veil.

the testimony. See XXV, 21.

shall order it. "Shall set it in order" (AJ).

from evening to morning. Cf. XXX, 7, where it is stated that it was Aaron's duty in the morning to remove the

VIII. TETZAVEH

27 20. And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. 21. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

CHAPTER XXVIII

28 1. And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

burnt wick, replace it with a fresh one and fill the lamp with oil. He was to light it in the evening.

CHAPTER XXVIII. THE VESTMENTS OF THE PRIESTS

After the instructions as to the building of the Sanctuary, Moses receives directions concerning the men who are to serve as priests. That sacred office was reserved for Aaron, his sons and their descendants. This chapter describes the garments which were to be worn by the priests when ministering in the Sanctuary. These garments distinguished the priest from the lay Israelite, and reminded him that even more than the layman he must make the ideal of holiness the constant guide of his life. These vestments also added to the solemnity and awe of the service of the Sanctuary.

1. *that he may minister.* The verb is in the singular, referring to the principal person in the group, Aaron.

2 בְּנֵי אַהֲרֹן׃ וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד
3 וּלְתִפְאָרֶת׃ וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו
רוּחַ חָכְמָה וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ לְכַהֲנוֹ־לִי׃
4 וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד וּמְעִיל וּכְתֹנֶת
תַּשְׁבֵּץ מִצְנֶפֶת וְאַבְנֵט וְעָשׂוּ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ
ה וּלְבָנָיו לְכַהֲנוֹ־לִי׃ וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת
וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ׃ פ
6 וְעָשׂוּ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ
7 מָשְׁזָר מַעֲשֵׂה חֹשֵׁב׃ שְׁתֵּי כְתֵפֹת חֹבְרֹת יִהְיֶה־לּוֹ אֶל־
8 שְׁנֵי קְצוֹתָיו וְחֻבָּר׃ וְחֵשֶׁב אֲפֻדָּתוֹ אֲשֶׁר עָלָיו כְּמַעֲשֵׂהוּ
מִמֶּנּוּ יִהְיֶה זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ

2. *holy garments.* *i.e.* garments to be worn by the priests when discharging their holy functions.

for glory and for beauty. Or, "for splendour and distinction."

3. *wise hearted.* In Bible psychology, the heart is the seat of intellect, not of feeling.

whom I have filled. Not that God had endowed certain men with extraordinary skill for this special occasion. Whatever gifts a man possesses are an endowment from God. Those, therefore, who are exceptionally skilful in craftsmanship are to offer their artistic skill for the making of the vestments.

sanctify him. The investiture in the priestly garments was part of the ceremony of induction into the priest's office, described in the next chapter.

4. *breastplate.* This and the other garments of the High Priest, described later, were additional to the garments of the priests.

5. *they shall take.* *i.e.* the workmen shall receive the materials (xxv, 3) from those who give them.

6–12. The Ephod

6. *ephod.* A short close-fitting coat, worn round

2. And thou shalt make holy garments for Aaron
thy brother, for glory and for beauty. 3. And thou
shalt speak unto all that are wise hearted, whom
I have filled with the spirit of wisdom, that
they make Aaron's garments to sanctify him,
that he may minister unto me in the priest's
office. 4. And these are the garments which they
shall make; a breastplate, and an ephod, and a
robe, and a coat of chequer work, a mitre, and a
girdle: and they shall make holy garments for
Aaron thy brother, and his sons, that he may
minister unto me in the priest's office. 5. And
they shall take the gold, and the blue, and the
purple, and the scarlet, and the fine linen.

6. And they shall make the ephod of gold, of
blue, and purple, scarlet, and fine twined linen,
the work of the cunning workman. 7. It shall
have two shoulderpieces joined to the two ends
thereof; that it may be joined together. 8.
And the cunningly woven band, which is upon
it, to gird it on withal, shall be like the work
thereof and of the same piece; of gold, of blue,
and purple, and scarlet, and fine twined linen.

the body under the arms, and having straps over the shoulders to keep it in place.

cunning workman. See on XXVI, 1. The fabric of the ephod was the same as the curtains and veil of the Tabernacle, indicating the intimate connection between the High Priest and the Sanctuary. But in addition, there were gold threads woven into the material, probably as a symbol of royal power, because of the High Priest's position as the spiritual head of the community.

8. *band.* Around the waist, at the bottom of the ephod, was an artistically woven band, part of the ephod.

9 מָשְׁזָר׃ וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שֹׁהַם וּפִתַּחְתָּ עֲלֵיהֶם
י שְׁמוֹת בְּנֵי יִשְׂרָאֵל׃ שִׁשָּׁה מִשְּׁמֹתָם עַל הָאֶבֶן הָאֶחָת
וְאֶת־שְׁמוֹת הַשִּׁשָּׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשֵּׁנִית כְּתוֹלְדֹתָם׃
11 מַעֲשֵׂה חָרַשׁ אֶבֶן פִּתּוּחֵי חֹתָם תְּפַתַּח אֶת־שְׁתֵּי הָאֲבָנִים
עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל מֻסַבֹּת מִשְׁבְּצוֹת זָהָב תַּעֲשֶׂה
12 אֹתָם׃ וְשַׂמְתָּ אֶת־שְׁתֵּי הָאֲבָנִים עַל כִּתְפֹת הָאֵפֹד אַבְנֵי
זִכָּרֹן לִבְנֵי יִשְׂרָאֵל וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹתָם לִפְנֵי יְהוָה
שני 13 עַל־שְׁתֵּי כְתֵפָיו לְזִכָּרֹן׃ ס וְעָשִׂיתָ מִשְׁבְּצֹת זָהָב׃
14 וּשְׁתֵּי שַׁרְשְׁרֹת זָהָב טָהוֹר מִגְבָּלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה
עֲבֹת וְנָתַתָּה אֶת־שַׁרְשְׁרֹת הָעֲבֹתֹת עַל־הַמִּשְׁבְּצֹת׃ ס
טו וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד תַּעֲשֶׂנּוּ
זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר תַּעֲשֶׂה

9. *onyx stones.* "To fasten it, after the manner of buttons" (Josephus).

children of Israel. Better, "*sons of Israel*;" *i.e.* the twelve sons of Jacob who gave their names to the tribes. The name of Joseph was used here instead of Manasseh and Ephraim.

11. *engraver.* Tut-an-khamen's Tomb and the discoveries in regard to the goldsmith's art and precious jewellery at Ur, have shown that the art of engraving, such as here described, was common in the ancient world.

in ouches of gold. Better, *in settings of gold* (AJ).

12. *stones of memorial.* To remind the children of Israel of their unity of descent, and unity of service to the God of Holiness.

Aaron shall bear. The names denoted in concrete form that the High Priest was the messenger and representative of the entire community.

13–30. The Breastplate

14. *pure gold.* The same metal as used in the Holy of Holies.

9. And thou shalt take two onyx stones, and grave
on them the names of the children of Israel:
10. six of their names on the one stone, and the
names of the six that remain on the other stone,
according to their birth. 11. With the work of
an engraver in stone, like the engravings of a
signet, shalt thou engrave the two stones, accord-
ing to the names of the children of Israel:
thou shalt make them to be inclosed in ouches
of gold. 12. And thou shalt put the two stones
upon the shoulderpieces of the ephod, to be
stones of memorial for the children of Israel:
and Aaron shall bear their names before the
LORD upon his two shoulders for a memorial. *ii

13. And thou shalt make ouches of gold: 14.
and two chains of pure gold; like cords shalt thou
make them, of wreathen work: and thou shalt put
the wreathen chains on the ouches.

15. And thou shalt make a breastplate of
judgement, the work of the cunning workman;
like the work of the ephod thou shalt make
it; of gold, of blue, and purple, and scarlet, and
fine twined linen, shalt thou make it. 16. Four-

15. *breastplate.* The breastplate was double, open on all sides except the bottom. It is called "the breastplate of judgement," because it was to contain the Urim and the Thummim, by means of which the High Priest was to seek the judgement of God on difficult questions affecting the welfare of the community (*v.* 30).

like the work of the ephod. *i.e.* of the same material as the ephod.

16 17 אֹתוֹ׃ רָבוּעַ יִהְיֶה כָּפוּל זֶרֶת אָרְכּוֹ וְזֶרֶת רָחְבּוֹ׃ וּמִלֵּאתָ
בוֹ מִלֻּאַת אֶבֶן אַרְבָּעָה טוּרִים אָבֶן טוּר אֹדֶם פִּטְדָה
18 וּבָרֶקֶת הַטּוּר הָאֶחָד׃ וְהַטּוּר הַשֵּׁנִי נֹפֶךְ סַפִּיר וְיָהֲלֹם׃
19 כ וְהַטּוּר הַשְּׁלִישִׁי לֶשֶׁם שְׁבוֹ וְאַחְלָמָה׃ וְהַטּוּר הָרְבִיעִי
תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵה מְשֻׁבָּצִים זָהָב יִהְיוּ בְּמִלּוּאֹתָם׃
21 וְהָאֲבָנִים תִּהְיֶיןָ עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה עַל־
שְׁמֹתָם פִּתּוּחֵי חוֹתָם אִישׁ עַל־שְׁמוֹ תִּהְיֶיןָ לִשְׁנֵי עָשָׂר
22 שָׁבֶט׃ וְעָשִׂיתָ עַל־הַחֹשֶׁן שַׁרְשֹׁת גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב
23 טָהוֹר׃ וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁתֵּי טַבְּעוֹת זָהָב וְנָתַתָּ אֶת־
24 שְׁתֵּי הַטַּבָּעוֹת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן׃ וְנָתַתָּה אֶת־שְׁתֵּי
כה עֲבֹתֹת הַזָּהָב עַל־שְׁתֵּי הַטַּבָּעֹת אֶל־קְצוֹת הַחֹשֶׁן׃ וְאֵת
שְׁתֵּי קְצוֹת שְׁתֵּי הָעֲבֹתֹת תִּתֵּן עַל־שְׁתֵּי הַמִּשְׁבְּצוֹת וְנָתַתָּה
26 עַל־כִּתְפוֹת הָאֵפֹד אֶל־מוּל פָּנָיו׃ וְעָשִׂיתָ שְׁתֵּי טַבְּעוֹת זָהָב

16. *double.* The piece of cloth was a cubit in length, and a half cubit in breadth; doubled over, so as to form a bag or pouch.

17. *settings of stones.* The distinguishing feature of the breastplate was that it was set with twelve precious stones, each engraved with the name of one of the tribes of Israel; the stones being arranged in gold settings in four rows, three stones in a row.

ruby. Or, "cornelian."

topaz. Its colour is yellowish green.

emerald. Or, "carbuncle." Some authorities suggest the rock-crystal, a colourless stone used in ancient Egypt for engravings.

18. *carbuncle.* Or, "red garnet."

19. *jacinth.* A clear yellow stone.

agate. A red, opaque stone.

20. *beryl.* Or, "chalcedony." Its colour is green to yellow.

square it shall be and double; a span shall be the
length thereof, and a span the breadth thereof.
17. And thou shalt set in it settings of stones, four
rows of stones: a row of ruby, topaz, and emerald
shall be the first row; 18. and the second row a
carbuncle, a sapphire, and a diamond; 19. and
the third row a jacinth, an agate, and an amethyst;
20. and the fourth row a beryl, and an onyx, and a
jasper: they shall be inclosed in gold in their
settings. 21. And the stones shall be according
to the names of the children of Israel, twelve,
according to their names; like the engravings
of a signet, every one according to his name,
they shall be for the twelve tribes. 22. And thou
shalt make upon the breastplate chains like
cords, of wreathen work of pure gold. 23. And
thou shalt make upon the breastplate two rings
of gold, and shalt put the two rings on the two
ends of the breastplate. 24. And thou shalt
put the two wreathen chains of gold on the
two rings at the ends of the breastplate. 25. And
the other two ends of the two wreathen chains
thou shalt put on the two ouches, and put them
on the shoulder pieces of the ephod, in the fore-
part thereof. 26. And thou shalt make two

jasper. The colour is bright green.

22. The chains referred to in this verse are the same as those mentioned in *v.* 14.

23. *and shalt put.* *i.e.* and shall fasten.

25. *two ends.* *i.e.* the corners at the top of the breastplate.

26–28. Two rings were to be attached to the inner lower corners of the breastplate. Two other rings were to be

וְשַׂמְתָּ֣ אֹתָ֔ם עַל־שְׁנֵ֖י קְצ֣וֹת הַחֹ֑שֶׁן עַל־שְׂפָת֕וֹ אֲשֶׁ֛ר אֶל־
27 עֵ֥בֶר הָאֵפ֖וֹד בָּֽיְתָה׃ וְעָשִׂיתָ֮ שְׁתֵּ֣י טַבְּע֣וֹת זָהָב֒ וְנָתַתָּ֨ה
אֹתָ֜ם עַל־שְׁתֵּ֨י כִתְפ֤וֹת הָֽאֵפוֹד֙ מִלְּמַ֣טָּה מִמּ֣וּל פָּנָ֔יו לְעֻמַּ֖ת
28 מַחְבַּרְתּ֑וֹ מִמַּ֕עַל לְחֵ֖שֶׁב הָאֵפֽוֹד׃ וְיִרְכְּס֣וּ אֶת־הַ֠חֹשֶׁן
מִטַּבְּעֹתָ֞ו אֶל־טַבְּעֹ֤ת הָֽאֵפוֹד֙ בִּפְתִ֣יל תְּכֵ֔לֶת לִֽהְי֖וֹת עַל־
29 חֵ֣שֶׁב הָאֵפ֑וֹד וְלֹֽא־יִזַּ֣ח הַחֹ֔שֶׁן מֵעַ֖ל הָאֵפֽוֹד׃ וְנָשָׂ֣א אַ֠הֲרֹן
אֶת־שְׁמ֨וֹת בְּנֵֽי־יִשְׂרָאֵ֜ל בְּחֹ֧שֶׁן הַמִּשְׁפָּ֛ט עַל־לִבּ֖וֹ בְּבֹא֣וֹ אֶל־
ל הַקֹּ֑דֶשׁ לְזִכָּרֹ֥ן לִפְנֵֽי־יְהוָ֖ה תָּמִֽיד׃ וְנָתַתָּ֞ אֶל־חֹ֣שֶׁן הַמִּשְׁפָּ֗ט
אֶת־הָֽאוּרִים֙ וְאֶת־הַתֻּמִּ֔ים וְהָיוּ֙ עַל־לֵ֣ב אַהֲרֹ֔ן בְּבֹא֖וֹ לִפְנֵ֣י
יְהוָ֑ה וְנָשָׂ֣א אַ֠הֲרֹן אֶת־מִשְׁפַּ֨ט בְּנֵֽי־יִשְׂרָאֵ֜ל עַל־לִבּ֛וֹ לִפְנֵ֥י
שלישי 31 יְהוָ֖ה תָּמִֽיד׃ ס וְעָשִׂ֛יתָ אֶת־מְעִ֥יל הָאֵפ֖וֹד כְּלִ֥יל תְּכֵֽלֶת׃

v. 28. מטבעתיו ק

placed on the lower part of the shoulder-straps. Threads of blue passing through the rings tied them together. By these means the breastplate was kept firmly in its place on the breast of the High Priest.

29. *for a memorial.* "The stones on his heart are Aaron's silent prayer to God on behalf of his entire people" (B. Jacob.)

30. *the Urim and the Thummim.* lit. "the Lights and the Perfections"; which may mean, in accordance with Heb. idiom, "perfect lights." Were the Urim and the Thummim identical with the breastplate and the twelve brilliant stones, or were they distinct from it? At first view, the wording of this verse, "thou shalt put in the breastplate of judgement, the Urim and the Thummim," seems to favour the latter alternative; and many moderns think, "they were two sacred lots, used for the purpose of ascertaining the Divine Will on questions of national importance" (Driver). Rashi, likewise, supposes that it was some material upon which the Name of God was engraven, which the High Priest carried in the breastplate. Against this opinion it is urged that in chap. XXXIX, where the making of the breastplate is given in detail, nothing is said in regard the fashioning of the Urim and the Thummim. Thus, it

rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. 27. And thou shalt make two rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod. 28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the cunningly woven band of the ephod, and that the breastplate be not loosed from the ephod. 29. And Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. 30. And thou shalt put in the breastplate of judgement the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually. *iii

seems that "the Urim and the Thummim" was the term whereby the twelve stones were denoted. The fact that the breastplate is called "the breastplate of judgement," indicates that the breastplate itself, and not something distinct from it, was the medium of the Divine communications. Our verse, therefore, merely summarises what has preceded, and declares that the Urim and the Thummim, viz., the twelve stones, must be added to the breastplate to make it complete as "the breastplate of judgement." Kalisch points out that in Lev. VIII, 8, where all the parts of the priestly robe are enumerated, the Urim and the Thummim

32 וְהָיָה פִי־רֹאשׁוֹ בְּתוֹכוֹ שָׂפָה יִהְיֶה לְפִיו סָבִיב מַעֲשֵׂה
33 אֹרֵג כְּפִי תַחְרָא יִהְיֶה־לּוֹ לֹא יִקָּרֵעַ׃ וְעָשִׂיתָ עַל־שׁוּלָיו
רִמֹּנֵי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי עַל־שׁוּלָיו סָבִיב וּפַעֲמֹנֵי
34 זָהָב בְּתוֹכָם סָבִיב׃ פַּעֲמֹן זָהָב וְרִמּוֹן פַּעֲמֹן זָהָב וְרִמּוֹן
לה עַל־שׁוּלֵי הַמְּעִיל סָבִיב׃ וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע
קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבְצֵאתוֹ וְלֹא יָמוּת׃ ס
36 וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ

alone are mentioned, not the precious stones—a strong proof of the identity of both.

Scripture records that in times of doubt and national crisis during the earlier period of Israel's history, the people consulted the Urim and the Thummim for information and guidance (Num. XXVII, 21; I Sam. XXVIII, 6); but what the procedure was is nowhere explained. No recourse to the Urim and the Thummim is mentioned after the days of David. They remain one of the most obscure subjects connected with the High Priesthood.

31–35. The Robe

31. *robe.* A long garment worn by men of high rank. Whether the "robe" was always sleeveless is uncertain, but that of the High Priest was so. It is called "robe of the ephod," because the ephod was worn over it.

all of blue. The garment was woven of one kind of thread only; the colour *blue* was significant; cf. the thread of blue on the "fringes" (Num. XV, 38).

32. *for the head.* The robe had an opening only on top. It had, therefore, to be drawn over the head; and to prevent the material from tearing, the edge was strengthened by means of additional weaving.

33–35. The hem of the robe was adorned with balls of richly coloured material, of pomegranate shape. Between each pair of pomegranates was a golden bell. The Talmud states that there were 72 ornaments around the hem. The High Priest was on no account to officiate without donning his garments. The bells attached to the robe indicated

31. And thou shalt make the robe of the ephod all of blue.
32. And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent.
33. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about:
34. a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about.
35. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.
36. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO THE LORD.
37. And thou shalt

to the congregation in the Court when he was performing his duties. Kalisch explains: "The whole people gave themselves up to prayer and repentance, whilst the High Priest stepped into the Holy of Holies to officiate in their name. It was therefore most appropriate that they should all know the moment when he entered the Holy of Holies."

36–43. THE PLATE, MITRE AND OTHER PRIESTLY GARMENTS

36. *plate of gold.* According to Tradition, it was two fingers in depth, and extended right across the forehead.

HOLY TO THE LORD. lit. "Holiness to the Lord." This inscription not only marked the dedication of the High Priest to the service of God, but also crystalised the aim and purpose of that service. It proclaimed the spiritual ideal of which the Sanctuary was the concrete emblem.

37 לַיהוָה׃ וְשַׂמְתָּ אֹתוֹ עַל־פְּתִיל תְּכֵלֶת וְהָיָה עַל־הַמִּצְנָפֶת
38 אֶל־מוּל פְּנֵי־הַמִּצְנֶפֶת יִהְיֶה׃ וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא
אַהֲרֹן אֶת־עֲוֺן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־
מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי
39 יְהוָה׃ וְשִׁבַּצְתָּ הַכְּתֹנֶת שֵׁשׁ וְעָשִׂיתָ מִצְנֶפֶת שֵׁשׁ וְאַבְנֵט
מ תַּעֲשֶׂה מַעֲשֵׂה רֹקֵם׃ וְלִבְנֵי אַהֲרֹן תַּעֲשֶׂה כֻתֳּנֹת וְעָשִׂיתָ
לָהֶם אַבְנֵטִים וּמִגְבָּעוֹת תַּעֲשֶׂה לָהֶם לְכָבוֹד וּלְתִפְאָרֶת׃
41 וְהִלְבַּשְׁתָּ אֹתָם אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ וּמָשַׁחְתָּ
42 אֹתָם וּמִלֵּאתָ אֶת־יָדָם וְקִדַּשְׁתָּ אֹתָם וְכִהֲנוּ־לִי׃ וַעֲשֵׂה
לָהֶם מִכְנְסֵי־בָד* לְכַסּוֹת בְּשַׂר עֶרְוָה מִמָּתְנַיִם וְעַד־יְרֵכַיִם

v. 42. קמץ בז״ק

37. *lace of blue.* A thread of blue, attached to the extremities of the gold plate, kept it in position upon the forehead of the High Priest; but between the skin and the plate was the linen of the mitre (see *v.* 39).

38. *Aaron shall bear.* The meaning is probably this: What is presented to God must be without blemish, and the mode of presentation must be in agreement with the prescribed rites. Should there, however, be any imperfection in the sacrifice, or any error in the manner of offering, the High Priest assumes the responsibility. He is the custodian of the Sanctuary; and, by virtue of his sacred office, exemplified by the gold plate on his forehead, he can secure Divine acceptance of the offerings brought to the altar of God.

always on his forehead. Whenever he officiates as High Priest.

39. *coat.* A tunic. "This garment reached down to the feet, and was close to the body, and had sleeves that were tied fast to the arms" (Josephus).

fine linen. Or, "silk"; the colour was no doubt white, the colour of purity and holiness.

mitre. This is a doubtful translation. The root signifies, "to wind round"; and what is intended is possibly a kind of turban. Josephus writes: "its make is such that it seems to be a crown."

put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. 38. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. 39. And thou shalt weave the coat in chequer work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer. 40. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty. 41. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall

girdle. A sash. Josephus says it was four fingers in width. He adds: "It is embroidered with flowers of scarlet and purple and blue, and fine twisted linen."

40. *Aaron's sons.* The ordinary priests were to have a coat and girdle, similar to the High Priest. Instead of a mitre, they were to wear a cap on their heads.

41. *put them upon Aaron.* This ceremony of induction will be described in the next chapter.

consecrate them. lit. "fill their hand" (with the first sacrifices)—the technical term for installing a priest into his office.

42. *breeches.* These reached to the knees. There is no mention of covering for the feet.

43 יִהְיוּ׃ וְהָיוּ עַל־אַהֲרֹן וְעַל־בָּנָיו בְּבֹאָם ׀ אֶל־אֹהֶל מוֹעֵד אוֹ
בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת בַּקֹּדֶשׁ וְלֹא־יִשְׂאוּ עָוֺן וָמֵתוּ
חֻקַּת עוֹלָם לוֹ וּלְזַרְעוֹ אַחֲרָיו׃ ס רביעי

כט

CAP. XXIX. כט

א וְזֶה הַדָּבָר אֲשֶׁר־תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי לְקַח
2 פַּר אֶחָד בֶּן־בָּקָר וְאֵילִם שְׁנַיִם תְּמִימִם׃ וְלֶחֶם מַצּוֹת
וְחַלֹּת מַצֹּת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן
3 סֹלֶת חִטִּים תַּעֲשֶׂה אֹתָם׃ וְנָתַתָּ אוֹתָם עַל־סַל אֶחָד
4 וְהִקְרַבְתָּ אֹתָם בַּסָּל וְאֶת־הַפָּר וְאֵת שְׁנֵי הָאֵילִם׃ וְאֶת־
אַהֲרֹן וְאֶת־בָּנָיו תַּקְרִיב אֶל־פֶּתַח אֹהֶל מוֹעֵד וְרָחַצְתָּ

43. *altar.* Of burnt-offerings.

holy place. Here this phrase denotes the Sanctuary in general, including the Court.

and die. God ruthlessly punishes any desecration of the Tabernacle by its ministers; cf. the fate of Nadab and Abihu, Lev. x, 1f.

CHAPTER XXIX. CONSECRATION OF THE PRIESTHOOD

The fulfilment of the regulations here laid down are given more fully in Lev. VIII, with which this chapter should be compared.

1. *bullock.* Of the sin-offering (Lev. VIII, 2). The priests must themselves have undergone atonement for their transgressions before they could perform the ceremonies that would help others to gain purification from sin.

two rams. One served as a burnt-offering (*v.* 18), and the other was the "ram of consecration" (*v.* 22).

reach: 43. and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him.* iv

Chapter XXIX

29 1. And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock and two rams without blemish, 2. and unleavened bread, and cakes unleavened mingled with oil and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them. 3. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4. And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. 5. And thou shalt

2. *unleavened bread.* This, together with the cakes and wafers, constituted a "meal offering" (see on Lev. II).

3. *bring them.* To the court of the Sanctuary.

4. *shalt wash them.* See that they undergo ablution of entire body. The moral symbolism of the act of washing, as the first stage in the ceremony of induction, is obvious. "Clean hands and pure heart," according to the Psalmist (XXIV, 4), are an essential qualification in those who would draw near to God.

ה אֹתָם בַּמָּיִם׃ וְלָקַחְתָּ אֶת־הַבְּגָדִים וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן
אֶת־הַכֻּתֹּנֶת וְאֵת מְעִיל הָאֵפֹד וְאֶת־הָאֵפֹד וְאֶת־הַחֹשֶׁן
6 וְאָפַדְתָּ לוֹ בְּחֵשֶׁב הָאֵפֹד׃ וְשַׂמְתָּ הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וְנָתַתָּ
7 אֶת־נֵזֶר הַקֹּדֶשׁ עַל־הַמִּצְנָפֶת׃ וְלָקַחְתָּ אֶת־שֶׁמֶן הַמִּשְׁחָה
8 וְיָצַקְתָּ עַל־רֹאשׁוֹ וּמָשַׁחְתָּ אֹתוֹ׃ וְאֶת־בָּנָיו תַּקְרִיב
9 וְהִלְבַּשְׁתָּם כֻּתֳּנֹת׃ וְחָגַרְתָּ אֹתָם אַבְנֵט אַהֲרֹן וּבָנָיו
וְחָבַשְׁתָּ לָהֶם מִגְבָּעֹת וְהָיְתָה לָהֶם כְּהֻנָּה לְחֻקַּת עוֹלָם
י וּמִלֵּאתָ יַד־אַהֲרֹן וְיַד־בָּנָיו׃ וְהִקְרַבְתָּ אֶת־הַפָּר לִפְנֵי אֹהֶל
מוֹעֵד וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר׃
11 12 וְשָׁחַטְתָּ אֶת־הַפָּר לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד׃ וְלָקַחְתָּ
מִדַּם הַפָּר וְנָתַתָּה עַל־קַרְנֹת הַמִּזְבֵּחַ בְּאֶצְבָּעֶךָ וְאֶת־כָּל־

5. *put upon Aaron the coat.* The clothing of Aaron, and his sons, invested them with the visible emblems of their holiness and their functions, and marked them as distinct from the rest of the nation. "When the priests are clothed in their garments," says the Talmud, "their priesthood is upon them; when they are not clothed in their garments, their priesthood is not upon them." This Rabbinic dictum teaches the important truth that the priests did not differ from the rest of Israel. Only when they functioned in the Sanctuary were they, for the time being, distinct from the remainder of the community.

6. *crown.* Or, "diadem"; the gold plate (xxviii, 36).

7. *anointing oil.* Its composition is described in xxx, 22f. The soothing effect of oil on the skin scorched by the burning sun in the Orient made it to be regarded as a symbol of comfort and happiness. Hence, its place in the ceremony of the anointing of kings and priests. It became synonymous with the imparting of the Divine blessing.

pour it upon his head. Only in case of the High Priest. For an ordinary priest the oil was not poured, but smeared with the finger upon the head (see on Lev. viii, 12).

take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the cunningly woven band of the ephod: 6. and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. 7. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 8. And thou shalt bring his sons, and put coats upon them. 9. And thou shalt gird them with girdles, Aaron and his sons, and bind headtires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aaron and his sons. 10. And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. 11. And thou shalt kill the bullock before the LORD, at the door of the tent of meeting. 12. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the

9. *a perpetual statute.* The priesthood was for all time to be restricted to the house of Aaron.

10–14. The sin-offering of Aaron and his sons.

10. *lay their hands.* Each shall lay his hand to designate the animal as the representative of the person who brought the sacrifice; see on Lev. I, 4. Aaron and his sons no doubt make a confession of sins while their hands were upon the head of the animal.

11. *thou shalt kill.* The slaying of the sacrifice need not be of necessity be done by a priest (see on Lev. I, 5).

12. The ritual which is now described is that which normally accompanied the sacrifice of a sin-offering (see Lev. IV, 4).

13 הַדָּם תִּשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ׃ וְלָקַחְתָּ אֶת־כָּל־הַחֵלֶב
הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת הַיֹּתֶרֶת עַל־הַכָּבֵד וְאֵת שְׁתֵּי
14 הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן וְהִקְטַרְתָּ הַמִּזְבֵּחָה׃ וְאֶת־
בְּשַׂר הַפָּר וְאֶת־עֹרוֹ וְאֶת־פִּרְשׁוֹ תִּשְׂרֹף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה
טו חַטָּאת הוּא׃ וְאֶת־הָאַיִל הָאֶחָד תִּקָּח וְסָמְכוּ אַהֲרֹן וּבָנָיו
16 אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל׃ וְשָׁחַטְתָּ אֶת־הָאָיִל וְלָקַחְתָּ
17 אֶת־דָּמוֹ וְזָרַקְתָּ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָאַיִל תְּנַתֵּחַ
לִנְתָחָיו וְרָחַצְתָּ קִרְבּוֹ וּכְרָעָיו וְנָתַתָּ עַל־נְתָחָיו וְעַל־
18 רֹאשׁוֹ׃ וְהִקְטַרְתָּ אֶת־כָּל־הָאַיִל הַמִּזְבֵּחָה עֹלָה הוּא לַיהוָה
חמישי 19 רֵיחַ נִיחוֹחַ אִשֶּׁה לַיהוָה הוּא׃ וְלָקַחְתָּ אֵת הָאַיִל הַשֵּׁנִי
כ וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל׃ וְשָׁחַטְתָּ
אֶת־הָאַיִל וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־תְּנוּךְ אֹזֶן אַהֲרֹן וְעַל־
תְּנוּךְ אֹזֶן בָּנָיו הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית וְעַל־בֹּהֶן
21 רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וְלָקַחְתָּ

13. *caul.* Better, *lobe* (AJ).
burn. Heb. *hiktir*, the technical term for burning a sacrifice or incense.

15. *the one ram.* After the sin-offering which brought purification from sin, there was the burnt-offering which symbolised communion with God. The ritual of the burnt-offering is detailed in Lev. I and VIII, and will be explained in the notes on those chapters.

18. *a sweet savour.* *i.e.* a savour agreeable to God. "The burning of the offering is called 'a sweet savour unto the Lord'; and so it undoubtedly is, since it serves to remove sinful thoughts from our hearts. The *effect of the offering upon the man* who sacrificed it, is pleasant unto the Lord" (Maimonides).

19. *the other ram.* For the consecration sacrifice. All that has preceded is only preparatory to the rites of induction.

base of the altar. 13. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14. But the flesh of the bullock, and its skin, and its dung shalt thou burn with fire without the camp: it is a sin offering. 15. Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram. 16. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. 17. And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. 18. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.* v 19. And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram. 20. Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

20. *ear . . . thumb . . . toe.* The ear was touched with the blood, that it may be consecrated to hear the word of God; the hand, to perform the duties connected with the priesthood; and the foot, to walk in the path of righteousness. In a "kingdom of priests," the consecration of ear, hand and foot, should be extended to every member of that kingdom.

מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזֵּיתָ עַל־
אַהֲרֹן וְעַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ וְקָדַשׁ
22 הוּא וּבְגָדָיו וּבָנָיו וּבִגְדֵי בָנָיו אִתּוֹ׃ וְלָקַחְתָּ מִן־הָאַיִל
הַחֵלֶב וְהָאַלְיָה וְאֶת־הַחֵלֶב ׀ הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת
יֹתֶרֶת הַכָּבֵד וְאֵת ׀ שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן
23 וְאֵת שׁוֹק הַיָּמִין כִּי אֵיל מִלֻּאִים הוּא׃ וְכִכַּר לֶחֶם אַחַת
וְחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד מִסַּל הַמַּצּוֹת אֲשֶׁר
24 לִפְנֵי יְהוָה׃ וְשַׂמְתָּ הַכֹּל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בָנָיו
כה וְהֵנַפְתָּ אֹתָם תְּנוּפָה לִפְנֵי יְהוָה׃ וְלָקַחְתָּ אֹתָם מִיָּדָם
וְהִקְטַרְתָּ הַמִּזְבֵּחָה עַל־הָעֹלָה לְרֵיחַ נִיחוֹחַ לִפְנֵי יְהוָה
26 אִשֶּׁה הוּא לַיהוָה׃ וְלָקַחְתָּ אֶת־הֶחָזֶה מֵאֵיל הַמִּלֻּאִים
אֲשֶׁר לְאַהֲרֹן וְהֵנַפְתָּ אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ
27 לְמָנָה׃ וְקִדַּשְׁתָּ אֵת ׀ חֲזֵה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה
אֲשֶׁר הוּנַף וַאֲשֶׁר הוּרָם מֵאֵיל הַמִּלֻּאִים מֵאֲשֶׁר לְאַהֲרֹן

21. *sprinkle.* The double sprinkling of blood and oil typified the two main functions of the priesthood; to diffuse the light and joy of godliness, and impress upon the people the truth that atonement can be found for human wrongdoing.

22–30. Symbolised investiture of the priests with the authority to offer sacrifice. Typical offerings are to be placed upon their hands and waved before the altar, and finally burnt.

24. *wave them.* Turn the offering to all the four parts of heaven and earth, as a symbol that it was offered to the God of heaven and earth.

26. *the breast.* Was allowed to be retained by the officiating priests for food (Lev. VII, 34); hence, it is allocated to Moses who on this occasion filled the priests's office.

27. *sanctify.* Consecrate; *i.e.* set apart as the due of Aaron and his sons; see Lev. VII, 34f.

21. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his graments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.
22. Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh; for it is a ram of consecration:
23. and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before the LORD:
24. and thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons; and shalt wave them for a wave offering before the LORD.
25. And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.
26. And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave offering before the LORD: and it shall be thy portion.
27. And thou shalt sanctify the breast of the wave offering, and the thigh of the heave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is

heave offering. Or, "contribution," by the worshipper to the priest.

28 וּמֵאֲשֶׁ֖ר לְבָנָֽיו׃ וְהָיָה֩ לְאַהֲרֹ֨ן וּלְבָנָ֜יו לְחָק־עוֹלָ֗ם מֵאֵת֙
בְּנֵ֣י יִשְׂרָאֵ֔ל כִּ֥י תְרוּמָ֖ה ה֑וּא וּתְרוּמָ֞ה יִהְיֶ֨ה מֵאֵ֤ת בְּנֵֽי־
29 יִשְׂרָאֵל֙ מִזִּבְחֵ֣י שַׁלְמֵיהֶ֔ם תְּרוּמָתָ֖ם לַיהוָֽה׃ וּבִגְדֵ֤י הַקֹּ֙דֶשׁ֙
אֲשֶׁ֣ר לְאַהֲרֹ֔ן יִהְי֥וּ לְבָנָ֖יו אַחֲרָ֑יו לְמָשְׁחָ֣ה בָהֶ֔ם וּלְמַלֵּא־
ל בָ֖ם אֶת־יָדָֽם׃ שִׁבְעַ֣ת יָמִ֗ים יִלְבָּשָׁ֧ם הַכֹּהֵ֛ן תַּחְתָּ֖יו מִבָּנָ֑יו
31 אֲשֶׁ֥ר יָבֹ֛א אֶל־אֹ֥הֶל מוֹעֵ֖ד לְשָׁרֵ֥ת בַּקֹּֽדֶשׁ׃ וְאֵ֛ת אֵ֥יל הַמִּלֻּאִ֖ים
32 תִּקָּ֑ח וּבִשַּׁלְתָּ֥ אֶת־בְּשָׂר֖וֹ בְּמָקֹ֥ם קָדֹֽשׁ׃ וְאָכַל֩ אַהֲרֹ֨ן וּבָנָ֜יו
אֶת־בְּשַׂ֣ר הָאַ֗יִל וְאֶת־הַלֶּ֙חֶם֙ אֲשֶׁ֣ר בַּסָּ֔ל פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃
33 וְאָכְל֤וּ אֹתָם֙ אֲשֶׁ֣ר כֻּפַּ֣ר בָּהֶ֔ם לְמַלֵּ֥א אֶת־יָדָ֖ם לְקַדֵּ֣שׁ אֹתָ֑ם
34 וְזָ֥ר לֹא־יֹאכַ֖ל כִּי־קֹ֥דֶשׁ הֵֽם׃ וְאִם־יִוָּתֵ֞ר מִבְּשַׂ֧ר הַמִּלֻּאִ֛ים
וּמִן־הַלֶּ֖חֶם עַד־הַבֹּ֑קֶר וְשָׂרַפְתָּ֤ אֶת־הַנּוֹתָר֙ בָּאֵ֔שׁ לֹ֥א יֵאָכֵ֖ל
לה כִּי־קֹ֥דֶשׁ הֽוּא׃ וְעָשִׂ֜יתָ לְאַהֲרֹ֤ן וּלְבָנָיו֙ כָּ֔כָה כְּכֹ֖ל אֲשֶׁר־
36 צִוִּ֣יתִי אֹתָ֑כָה שִׁבְעַ֥ת יָמִ֖ים תְּמַלֵּ֥א יָדָֽם׃ וּפַ֨ר חַטָּ֜את תַּעֲשֶׂ֤ה
לַיּוֹם֙ עַל־הַכִּפֻּרִ֔ים וְחִטֵּאתָ֙ עַל־הַמִּזְבֵּ֔חַ בְּכַפֶּרְךָ֖ עָלָ֑יו

30. *seven days.* See on *v.* 35 below.
when he cometh. *i.e.* when he first cometh.

31–34. A continuation of *v.* 27, describing the sacrificial meal of Aaron and his sons in connection with their installation.

32. *shall eat.* A characteristic feature of the peace-offering was that it was a symbolic meal, in which, so to speak, God and the Israelite shared (see on XXIV, 11).

33. *atonement.* *i.e.* at-one-ment, setting at one, reconciliation.
a stranger. A non-priest.

34. *remain.* Cf. XII, 10. This law applied to all peace-offerings and sin-offerings.
it is holy. Sacred to God.

35. *seven days.* The rites of consecration were to be repeated daily for seven days.

36. *for atonement.* Or, "beside the other offerings of atonement" (AJ).

for his sons: 28. and it shall be for Aaron and his sons as a due for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifices of their peace offerings, even their heave offering unto the LORD. 29. And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. 30. Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place. 31. And thou shalt take the ram of consecration, and seethe its flesh in a holy place. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. 33. And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. 34. And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. 35. And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. 36. And every day shalt thou offer the bullock of sin offering for atonement: and thou shalt purge the altar, by thy making atonement for it; and thou shalt anoint it, to sanctify it. 37. Seven days thou shalt make atonement for the altar, and sanctify

37 וּמָשַׁחְתָּ אֹתוֹ לְקַדְּשׁוֹ׃ שִׁבְעַת יָמִים תְּכַפֵּר עַל־הַמִּזְבֵּחַ
וְקִדַּשְׁתָּ אֹתוֹ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קָדָשִׁים כָּל־הַנֹּגֵעַ בַּמִּזְבֵּחַ
ששי 38 יִקְדָּשׁ׃ ס וְזֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־
39 שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד׃ אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה
מ בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃ וְעִשָּׂרֹן
סֹלֶת בָּלוּל בְּשֶׁמֶן כָּתִית רֶבַע הַהִין וְנֵסֶךְ רְבִיעִת הַהִין
41 יָיִן לַכֶּבֶשׂ הָאֶחָד׃ וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם
כְּמִנְחַת הַבֹּקֶר וּכְנִסְכָּהּ תַּעֲשֶׂה־לָּהּ לְרֵיחַ נִיחֹחַ אִשֶּׁה
42 לַיהוָה׃ עֹלַת תָּמִיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי
43 יְהוָה אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה לְדַבֵּר אֵלֶיךָ שָׁם׃ וְנֹעַדְתִּי
44 שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בִּכְבֹדִי׃ וְקִדַּשְׁתִּי אֶת־אֹהֶל

v. 43. ד׳ קמוצה

purge the altar. On the Day of Atonement, the High Priest purified the Sanctuary and its contents of any defilement which may have been contracted during the year (Lev. XVI, 20). Consequently, before the altar was used for the public offerings, a ceremony of purification was performed.

37. *whatsoever toucheth*. Or, "whosoever toucheth": anyone approaching the altar must be pure (Ibn Ezra, Rashbam). The Rabbis take it to imply that an unblemished animal that became unfit for sacrifice in the precincts of the Sanctuary, if offered on the altar, thereby became holy and acceptable. Most modern commentators explain the words to mean, Whatsoever touched the altar, became thereby "holy"; *i.e.* the property of the Sanctuary, and had to be sacrificed.

38–42. The Daily Sacrifices

The chapter ends with a summary of the daily sacrifices that were to be offered for the community as a whole, and the chief duty of the priests just consecrated. The law is given in full in Num. XXVIII, 3–8.

it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy.* vi

38. Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40. and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 41. And the other lamb thou shalt offer at even-and shalt do thereto according to the meal offer, ing of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42. It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the LORD: where I will meet with you, to speak there unto thee. 43. And there I will meet with the children of Israel; and the Tent shall be sanctified by my glory. 44. And I will sanctify the tent of

40. *fine flour.* With the burnt-offering were to be brought a meal-offering and drink-offering.

42. *I will meet you.* See XXV, 22.

43–46. The sacred purpose of the Sanctuary.

43. *with the children of Israel.* The words are significant as emphasising that the Sanctuary is not the exclusive possession of the priests, nor will God manifest Himself there only to the High Priest.

by my glory. i.e. the Manifestation of God in the cloud; see XL, 34f.

44. *I will sanctify.* It is not the rite of dedication which makes the Sanctuary holy and the priesthood sacred. God is the only source of holiness, and He alone can sanctify.

מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו אֲקַדֵּשׁ לְכַהֵן
מה לִי׃ וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹהִים׃
46 וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ
מִצְרַיִם לְשָׁכְנִי בְתוֹכָם אֲנִי יְהוָה אֱלֹהֵיהֶם׃ פ שביעי

Cap. XXX. ל

ל
א וְעָשִׂיתָ מִזְבֵּחַ מִקְטַר קְטֹרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ׃
2 אַמָּה אָרְכּוֹ וְאַמָּה רָחְבּוֹ רָבוּעַ יִהְיֶה וְאַמָּתַיִם קֹמָתוֹ
3 מִמֶּנּוּ קַרְנֹתָיו׃ וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר אֶת־גַּגּוֹ וְאֶת־
קִירֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וְעָשִׂיתָ לּוֹ זֵר זָהָב סָבִיב׃
4 וּשְׁתֵּי טַבְּעֹת זָהָב תַּעֲשֶׂה־לּוֹ ׀ מִתַּחַת לְזֵרוֹ עַל שְׁתֵּי
צַלְעֹתָיו תַּעֲשֶׂה עַל־שְׁנֵי צִדָּיו וְהָיָה לְבָתִּים לְבַדִּים לָשֵׂאת
ה אֹתוֹ בָּהֵמָּה׃ וְעָשִׂיתָ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם

45. *dwell among.* Cf. xxv, 8.
will be their God. See vi, 7.

46. *and they shall know.* That the same God who rescued them from Egypt selected them as His people; and that the release from Egypt was but the means to an end; namely, that the people might become consecrated to the service of God.

Chapter XXX. 1–10. The Altar of Incense

1. *altar.* No sacrifices were offered on it, and was only so called because of its resemblance to the altar of burnt-offerings.

3. *pure gold.* Since the altar of incense was located in the Holy Place, and not in the Court with the altar of burnt-offering, the metal was gold; see p. 293.
crown of gold. See on xxv, 11.

meeting and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office. 45. And I will dwell among the children of Israel, and will be their God. 46. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.* vii

CHAPTER XXX

30 1. And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. 2. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of one piece with it. 3. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4. And two golden rings shalt thou make for it under the crown thereof, upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves to bear it withal. 5. And thou shalt make the staves of acacia wood, and overlay them with gold. 6. And

4. *ribs.* Flanks. It has to have rings and acacia wood poles for transport, like the Ark, table and the other altar.

6 זָהָב׃ וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת לִפְנֵי
7 הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדֻת אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה׃ וְהִקְטִיר
עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת
8 יַקְטִירֶנָּה׃ וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה מפטיר
9 קְטֹרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם׃ לֹא־תַעֲלוּ עָלָיו קְטֹרֶת
י זָרָה וְעֹלָה וּמִנְחָה וְנֵסֶךְ לֹא תִסְּכוּ עָלָיו׃ וְכִפֶּר אַהֲרֹן עַל־
קַרְנֹתָיו אַחַת בַּשָּׁנָה מִדַּם חַטַּאת הַכִּפֻּרִים אַחַת בַּשָּׁנָה
יְכַפֵּר עָלָיו לְדֹרֹתֵיכֶם קֹדֶשׁ־קָדָשִׁים הוּא לַיהוָה׃

6. *before the veil.* *i.e.* from the standpoint of one entering the Sanctuary. The altar of incense (or "inner altar") was about half-way between the altar of burnt-offerings and the Holy of Holies.

by the ark. *i.e.* before the Ark.

testimony. See xxv, 16.

mercy-seat. Or, "ark-cover" (xxv, 17).

where I will meet. See xxv, 22.

7. *dresseth the lamps.* See xxvii, 21.

Incense had a symbolic significance, as is evident from Ps. cxli, 2, "Let my prayer be set forth as incense before Thee." It became a metaphor for fervent and contrite Prayer. The Rabbis explained that the four letters of the Heb. word for incence קְטֹרֶת stood for קדושה, holiness; טהרה purity; רחמים, pity; and תקוה, hope—a wonderful summary of the prerequisites of Prayer and of its spiritual results in the lives of men.

8. *at even.* Towards even.

perpetual incense. Better, *continual incense.*

9. *strange incense.* *i.e.* not prepared in the manner prescribed in *v.* 23, or offered in an irregular manner. This altar is to be reserved exclusively for incense.

10. *upon the horns.* By an application of the blood of the sin-offering (Lev. xvi, 18).

once in the year. On the Day of Atonement.

for it. To preserve it in its ideal holiness.

thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with
thee. 7. And Aaron shall burn thereon incense of sweet spices: every morning, when he dresseth
the lamps, he shall burn it.*m 8. And when Aaron lighteth the lamps at even, he shall burn it, a perpetual incense before the LORD throughout
your generations. 9. Ye shall offer no strange incense thereon, nor burnt offering, nor meal offering; and ye shall pour no drink offering
thereon. 10. And Aaron shall make atonement upon the horns of it once in the year: with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto the LORD.

For the Lesson from the Prophets, Ezekiel XLIII, 10–27, *see* The Haftorahs, p. 532.

For the Blessings before and after the Haftorah, see p. 454.

פ פ פ כא 21

ל 11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־
12 יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה בִּפְקֹד
13 אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף בִּפְקֹד אֹתָם׃ זֶה ׀ יִתְּנוּ כָּל־
הָעֹבֵר עַל־הַפְּקֻדִים מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים
14 גֵּרָה הַשֶּׁקֶל מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה׃ כֹּל הָעֹבֵר
עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה יִתֵּן תְּרוּמַת יְהוָה׃

IX. KI THISSA

(Chapters XXX, 11—XXXIV)

Chapter XXX

11–16. The Law of the Shekel

Whenever a census of the warriors was taken, every adult Israelite was to pay a half-shekel.

11. *numbered. i.e.* mustered, reviewed, as an army before going to the war.

12. *a ransom.* Heb. כפר. This technical expression for " ransom " occurs three times in the Torah, and each time it refers to the money paid by one who is guilty of taking human life in circumstances that do not constitute murder. Thus, the owner of the ox that had killed a man after the owner had received warning that the animal was dangerous, was charged with the death of a man; but as his crime was not intentional he was permitted to pay a *ransom* (כפר). Such a ransom was forbidden in the case of deliberate murder. This is the conception that underlies the law of the half-shekel in this chapter. The soldier who is ready to march into battle is in the eyes of Heaven a potential taker of life, though not a deliberate murderer. Hence, he requires " a ransom for his life " (B. Jacob).

IX. KI THISSA

30 11. And the LORD spake unto Moses, saying,
12. When thou takest the sum of the children of
Israel, according to those that are numbered of
them, then shall they give every man a ransom
for his soul unto the LORD, when thou number-
est them; that there be no plague among them,
when thou numberest them. 13. This they shall
give, every one that passeth over unto them
that are numbered, half a shekel after the shekel
of the sanctuary: (the shekel is twenty gerahs:)
half a shekel for an offering to the LORD. 14.
Every one that passeth over unto them that are
numbered, from twenty years old and upward,
shall give the offering of the LORD. 15. The rich

when thou numberest them. The soldier is to be impressed with the fact that, high as the aims for which he goes to battle may be, war remains a necessary *evil.* The ransom is, therefore, to be paid at the time of the mustering, long before the actual fighting begins.

plague. Heb. *negeph.* This word comes from the same root as the Heb. word for "slaughter in battle"; and a noted Karaite commentator translates the phrase, "that they suffer not defeat in battle."

when thou numberest them. According to the above explanation, this phrase would begin *v.* 13.

13. *every one that passeth over.* Before the officers mustering the forces for battle.

shekel of the sanctuary. The full weight shekel used in connection with sacred things.

offering to the LORD. Heb. *terumah,* "contribution"; the same phrase is used in Num. XXXI, 52.

14. *twenty years.* The Israelite's military age.

טו הֶעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשָּׁקֶל
16 לָתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם׃ וְלָקַחְתָּ אֶת־
כֶּסֶף הַכִּפֻּרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת
אֹהֶל מוֹעֵד וְהָיָה לִבְנֵי יִשְׂרָאֵל לְזִכָּרוֹן לִפְנֵי יְהוָה לְכַפֵּר
עַל־נַפְשֹׁתֵיכֶם׃ פ

15. *the rich shall not give more, and the poor shall not give less.* All souls are of equal value in the eyes of God. Hence, all are to give the same ransom.

to make atonement for your souls. Heb. לכפר על נפשתיכם This phrase is an amplification of כפר, and is repeated in the next verse. Even a rationalist commentator like Ehrlich, rightly sees in the use of this last phrase one of the sublimest teachings of Scripture, unparalleled in any other sacred Book, ancient or modern. The same phrase is used in connection with the Midianite battle in Num. xxxi, 52. After signally defeating the Midianites, the victorious warriors come to the Tabernacle, bringing jewels and other valuable booty as an offering in order *to make atonement for their souls before the* Lord. "Other peoples sing songs of triumph after a victory over their enemies; why then did these warriors offer sacrifices of atonement for their souls at such an hour?" asks Ehrlich; "it is another indication of the horror of shedding human blood that the Torah inculcates. It is the same feeling that prompted the Jewish Sages to tell that the angels when about to break forth in song over the Egyptian hosts drowning in the Red Sea, were silenced by God in the words, 'My creatures are perishing, and ye are ready to sing!'"

16. *for the service.* In the Wilderness, the silver of the shekels was used for the bases of the pillars of the Sanctuary, and also for the hooks and binding-rings to keep the boards together (xxxviii, 27). It thus stood for the unity of both Sanctuary and People.

a memorial. i.e. that the Lord remember the children of Israel in grace and forgiveness, and grant them atonement for the blood shed in battle; cf. Num. xxxi, 54.

In later ages, the half-shekel became an annual tax devoted to maintaining the public services of the Temple; the daily worship was thus carried on by the entire People

shall not give more, and the poor shall not give less, than the half shekel, when they give the offering to the LORD, to make atonement for your souls. 16. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls.

and not by the gifts of a few rich donors. The fact that the rich were not to give more, nor the poor less, than a half shekel taught that, "weighed in the balance of the Sanctuary" (which is the lit. meaning of בשקל הקדש), differences of rank and wealth do not exist. The fact, furthermore, that only a *half*-shekel was to be paid, taught that an individual's contribution to the community was but a fragment. For any complete work to be achieved on behalf of the Sanctuary, the efforts of all, high and low, rich and poor alike, are required.

The Jews outside Palestine were, throughout the ancient world, as zealous in their contribution of this Temple tax as the inhabitants of Judea. Anti-Semites, in consequence, even raised the cry that the Jews "were sending too much money out of the country." One of the Roman Provincial Governors who seized these offerings, was defended by Cicero in an anti-Jewish speech. After the destruction of the Temple, the Jews of the Empire were compelled to pay this contribution to the Temple of Jupiter at Rome! When this iniquitous tax was eventually abolished, the contribution from the Jews in the Diaspora was used for the support of the Rabbinical Academies in Palestine.

At the present day, the memory of the half-shekel is still kept alive by the reading of Exodus xxx, 11–17, on the Sabbath before the month of Adar, with a special Haftorah (see p. 578); as well as by donating on Purim half the current silver coin of the country for any worthy charitable cause. With the rise of the Jewish Nationalist Movement, the payment of the shekel has been revived as a token of sympathy with the aims of that movement.

17 18 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכַנּוֹ
נְחֹשֶׁת לְרָחְצָה וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ
19 וְנָתַתָּ שָׁמָּה מָיִם׃ וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם
כ וְאֶת־רַגְלֵיהֶם׃ בְּבֹאָם אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם וְלֹא
יָמֻתוּ אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אִשֶּׁה
21 לַיהוָה׃ וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ וְהָיְתָה לָהֶם
חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם׃ פ
22 23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ וְאַתָּה קַח־לְךָ בְּשָׂמִים
רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְּמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים
24 וּמָאתָיִם וּקְנֵה־בֹשֶׂם חֲמִשִּׁים וּמָאתָיִם׃ וְקִדָּה חֲמֵשׁ
מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הִין׃

17–21. The Laver

18. *base.* A pedestal.

the altar. Of burnt-offerings.

20. *that they die not.* To enter the Sanctuary with soiled hands and feet would have been a desecration of its holiness.

to the altar. Although the altar was situated in the Court and not in the Holy Sanctuary, the same penalty would be incurred.

21. *they shall wash.* The repetition of the preceding words is to stress that the ordinance was for ever.

throughout their generations. This rule has been observed by the pious in all ages, who wash their hands before beginning any of the statutory services, which the Rabbis declare to be the present-day equivalents of the sacrifices. Many synagogues arrange lavers at the entrance for such a ceremonial washing of the hands by the worshippers.

22–23. The Anointing Oil

Olive oil was to be mixed with the essences of four aromatic herbs for use in the symbolic act of anointing; *i.e.* consecrating the Tent of Meeting and those that minister therein.

17. And the LORD spake unto Moses, saying,
18. Thou shalt also make a laver of brass, and the base thereof of brass, to wash withal: and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein.
19. And Aaron and his sons shall wash their hands and their feet thereat: 20. when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto the LORD: 21. so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22. Moreover the LORD spake unto Moses, saying, 23. Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, 24. and of cassia five hundred, after the shekel of the sanctuary, and of olive oil an hin:

23. *chief spices.* lit. "finest spices."
flowing myrrh. Of the purest kind, which either exuded spontaneously from the plant or was obtained by tapping.
five hundred shekels. In weight; about sixteen pounds.
sweet calamus. Called in Jeremiah, "the goodly cane from a far country" (probably India).
24. *cassia.* The inner bark of a species of cinnamon tree, peeled off and dried in the sun (Driver).
an hin. About ten pints.

כה וְעָשִׂיתָ אֹתוֹ שֶׁמֶן
מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רֹקֵחַ שֶׁמֶן מִשְׁחַת־
26 קֹדֶשׁ יִהְיֶה׃ וּמָשַׁחְתָּ בוֹ אֶת־אֹהֶל מוֹעֵד וְאֵת אֲרוֹן הָעֵדֻת׃
27 וְאֶת־הַשֻּׁלְחָן וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמְּנֹרָה וְאֶת־כֵּלֶיהָ וְאֵת
28 מִזְבַּח הַקְּטֹרֶת׃ וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־
29 הַכִּיֹּר וְאֶת־כַּנּוֹ׃ וְקִדַּשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קָדָשִׁים כָּל־
ל הַנֹּגֵעַ בָּהֶם יִקְדָּשׁ׃ וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּמְשָׁח וְקִדַּשְׁתָּ
31 אֹתָם לְכַהֵן לִי׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן
32 מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃ עַל־בְּשַׂר אָדָם
לֹא יִיסָךְ וּבְמַתְכֻּנְתּוֹ לֹא תַעֲשׂוּ כָּמֹהוּ קֹדֶשׁ הוּא קֹדֶשׁ
33 יִהְיֶה לָכֶם׃ אִישׁ אֲשֶׁר יִרְקַח כָּמֹהוּ וַאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־
34 זָר וְנִכְרַת מֵעַמָּיו׃

29. *shall be holy.* Cf. XXIX, 37.
30. *anoint Aaron.* Cf. XXIX, 7, 29.
32. *man.* *i.e.* a non-priest. This holy oil was not to be utilised for secular purposes.
neither shall ye make any like it. For ordinary use.
33. *stranger.* One not authorised to be anointed with it.
shall be cut off. See on XII, 15.

34–38. The Holy Incense

Incense forms part of all forms of ancient ceremonial worship. On its symbolic significance, see note on XXX, 7. The Jewish mystics declare, "If men knew the sublime importance of the Holy Incense, they would set a crown of gold on each of the ingredients." Incense possesses anti-

25. and thou shalt make it an holy anointing oil,
a perfume compounded after the art of the per-
fumer: it shall be an holy anointing oil. 26. And
thou shalt anoint therewith the tent of meeting,
and the ark of the testimony, 27. and the table and
all the vessels thereof, and the candlestick and
the vessels thereof, and the altar of incense, 28. and
the altar of burnt offering with all the vessels
thereof, and the laver and the base thereof,
29. And thou shalt sanctify them, that they may be
most holy: whatsoever toucheth them shall be
holy. 30. And thou shalt anoint Aaron and his
sons, and sanctify them, that they may minister
unto me in the priest's office. 31. And thou shalt
speak unto the children of Israel, saying, This
shall be an holy anointing oil unto me through-
out your generations. 32. Upon the flesh of man
shall it not be poured, neither shall ye make
any like it, according to the composition thereof:
it is holy, and it shall be holy unto you. 33. Who-
soever compoundeth any like it, or whosoever
putteth any of it upon a stranger, he shall be
cut off from his people.

septic properties; and it has a marked effect both on the nervous system as well as on the emotions of the worshippers. In the sayings of the Rabbis on the incense we can discern their recognition of these qualities.

34 ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ
סַמִּים נָטָף ׀ וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד
לה יִהְיֶה׃ וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח
36 טָהוֹר קֹדֶשׁ׃ וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק וְנָתַתָּה מִמֶּנָּה לִפְנֵי
הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה קֹדֶשׁ קָדָשִׁים
37 תִּהְיֶה לָכֶם׃ וְהַקְּטֹרֶת אֲשֶׁר תַּעֲשֶׂה בְּמַתְכֻּנְתָּהּ לֹא
38 תַעֲשׂוּ לָכֶם קֹדֶשׁ תִּהְיֶה לְךָ לַיהוָה׃ אִישׁ אֲשֶׁר־יַעֲשֶׂה
כָמוֹהָ לְהָרִיחַ בָּהּ וְנִכְרַת מֵעַמָּיו׃ ס

Cap. XXXI. לא

לא

2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל
3 בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה׃ וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים
4 בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה׃ לַחְשֹׁב מַחֲשָׁבֹת

34. *stacte.* A fragrant oil or resin. The Rabbis identified it with "balm of Gilead."

onycha. Obtained from certain shell-fish found in the Red Sea.

galbanum. Heb. חלבנה, the gum of a shrub, growing in Asia Minor and Persia. In contrast with the foregoing ingredients it did not have an agreeable odour. Its inclusion was intentional, say the Rabbis. As the galbanum is an essential ingredient of the sacred incense, even so is the prayer of the Congregation of Israel most acceptable to God when it includes the prayers of sinners and transgressors.

35. *art of the perfumer.* Special skill was also demanded for the compounding of the incense, secrets which were transmitted from generation to generation in the family of Abtinas, who were entrusted with its manufacture.

seasoned with salt. Or, "tempered together."

36. *beat . . . small.* The ingredients were mixed and melted

34. And the LORD said unto Moses, Take unto
thee sweet spices, stacte, and onycha, and gal-
banum; sweet spices with pure frankincense:
of each shall there be a like weight; 35. and thou
shalt make of it incense, a perfume after the art
of the perfumer, seasoned with salt, pure and
holy. 36. and thou shalt beat some of it very
small, and put of it before the testimony in the
tent of meeting, where I will meet with thee: it
shall be unto you most holy. 37. And the incense
which thou shalt make, according to the com-
position thereof ye shall not make for your-
selves: it shall be unto thee holy for the LORD.
38. Whosoever shall make like unto that, to
smell thereto, he shall be cut off from his people.

CHAPTER XXXI

31 1. And the LORD spake unto Moses, saying,
2. See, I have called by name Bezalel the son of
Uri, the son of Hur, of the tribe of Judah: 3. and
I have filled him with the spirit of God, in
wisdom, and in understanding, and in know-
ledge, and in all manner of workmanship, 4. to

into a solid mass: portions of this were broken off, and beaten into a powder.

37. *holy for the* LORD. Preparation of incense from similar ingredients and in similar proportions for private or profane use is forbidden.

CHAPTER XXXI

1–11. THE CHIEF ARTIFICERS AND THEIR TASK

These verses are almost verbally repeated in XXXV, 30–XXXVI, 2, and will be there commented on.

ה לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת׃ וּבַחֲרֹשֶׁת אֶבֶן לְמַלֹּאת
6 וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכָה׃ וַאֲנִי הִנֵּה נָתַתִּי אִתּוֹ
אֵת אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן וּבְלֵב כָּל־חֲכַם־לֵב
7 נָתַתִּי חָכְמָה וְעָשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִךָ׃ אֵת ׀ אֹהֶל מוֹעֵד
וְאֶת־הָאָרֹן לָעֵדֻת וְאֶת־הַכַּפֹּרֶת אֲשֶׁר עָלָיו וְאֵת כָּל־כְּלֵי
8 הָאֹהֶל׃ וְאֶת־הַשֻּׁלְחָן וְאֶת־כֵּלָיו וְאֶת־הַמְּנֹרָה הַטְּהֹרָה
9 וְאֶת־כָּל־כֵּלֶיהָ וְאֵת מִזְבַּח הַקְּטֹרֶת׃ וְאֶת־מִזְבַּח הָעֹלָה
י וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיּוֹר וְאֶת־כַּנּוֹ׃ וְאֵת בִּגְדֵי הַשְּׂרָד וְאֶת־
11 בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן׃ וְאֵת
שֶׁמֶן הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים לַקֹּדֶשׁ כְּכֹל אֲשֶׁר־
צִוִּיתִךָ יַעֲשׂוּ׃ פ
12 13 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם

13–17. The Sabbath

13. *my sabbaths.* The work of constructing the Tabernacle that was now to commence was of the highest importance, and was work in the service of God; but it was not of greater importance than the Divinely-ordained Sabbath, and was not to be permitted to supersede it. Hence the repetition of the law of the Sabbath; cf. xxxv, 2.

a sign. The Sabbath was more than a day of rest. Its observance by the Israelite was a constantly recurring acknowledgment of God as the Creator of the Universe. It would be an open denial of God for an Israelite to desecrate the Sabbath, even in the construction of the Tabernacle; as well as a contradiction of the essential purpose of the Sanctuary, the sanctification of Israel's life in the service of God.

that ye may know. lit. "to know," and the subject has to be supplied. Rashi and Maimonides explain it to mean "that all nations shall know." Similarly Driver comments: "that all the world may recognise, by means of the Sabbath, that

devise cunning works, to work in gold, and in silver, and in brass, 5. and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. 6. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: 7. the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent; 8. and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense; 9. and the altar of burnt offering with all its vessels, and the laver and its base; 10. and the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office; 11. and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.

12. And the LORD spake unto Moses, saying, 13. Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD which sanctify you. 14. Ye shall keep

it is God Who sanctifies Israel, or provides it with the means of becoming a holy People." The Sabbath was recognised throughout the ancient world as the peculiar and distinctive festival of the Jewish people.

14 לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי יְהוָה מְקַדִּשְׁכֶם׃ וּשְׁמַרְתֶּם אֶת־
הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָּל־
הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃
טו שֵׁשֶׁת יָמִים יֵעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן
קֹדֶשׁ לַיהוָה כָּל־הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשַּׁבָּת מוֹת יוּמָת׃
16 וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
17 לְדֹרֹתָם בְּרִית עוֹלָם׃ בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
שני 18 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃ ס וַיִּתֵּן אֶל־מֹשֶׁה כְּכַלֹּתוֹ
לְדַבֵּר אִתּוֹ בְּהַר סִינַי שְׁנֵי לֻחֹת הָעֵדֻת לֻחֹת אֶבֶן כְּתֻבִים
בְּאֶצְבַּע אֱלֹהִים׃

v. 14. קמץ בז״ק

14. *be put to death.* This extreme penalty was only to be inflicted if the culprit desecrated the Sabbath in the presence of two witnesses who had previously warned him of the punishment that awaited him.

15. *sabbath of solemn rest.* *i.e.* a complete cessation of work.

16. *a perpetual covenant.* The weekly hallowing of the Sabbath by the Israelites, being a proclamation of belief in God and obedience of His law, effects a perennial renewal of the covenant of God with the Patriarchs.

17. *in six days.* As in the fourth commandment (xx, 11).

ceased from work and rested. This is the rendering of (AJ), and is a departure from the RV, which renders, "rested and was refreshed."

the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his
people. 15. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to
death. 16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
17. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he ceased from work, and rested.* ii

18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

18. MOSES RECEIVES THE TABLES OF STONE

18. *tables of the testimony.* *i.e.* the Decalogue (cf. XXV, 16).
tables of stone. See XXIV, 12.
finger of God. An expression for the ineffable sanctity of the Tables, and for the Divine source of their Message to the children of men.

v. 18 connects this chapter with the narrative of the Golden Calf in the chapter following. XXXII, 15 relates that Moses had the Tables in his hands, and this verse tells how he received them.

לב

Cap. XXXII. לב

א וַיַּרְא הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם
עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם ׀ עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר
יֵלְכוּ לְפָנֵינוּ כִּי־זֶה ׀ מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ
2 מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃ וַיֹּאמֶר אֲלֵהֶם אַהֲרֹן
פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם
3 וְהָבִיאוּ אֵלָי׃ וַיִּתְפָּרְקוּ כָּל־הָעָם אֶת־נִזְמֵי הַזָּהָב אֲשֶׁר
4 בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל־אַהֲרֹן׃ וַיִּקַּח מִיָּדָם וַיָּצַר אֹתוֹ בַּחֶרֶט
וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר

Chapter XXXII

The Golden Calf and the Idolatry of the People

1. *delayed.* The Rabbis explain that the people expected Moses to return on the fortieth day, inclusive of the day of his ascent; but he remained forty clear days on Mount Sinai. When he did not appear on the day they expected him, the people concluded that he was dead, and a feeling of utter helplessness possessed them. They demanded a visible god. That day was, according to Tradition, the 17th of Tammuz, a date which in the later history was connected with the overthrow of the Temple.

unto Aaron. When Moses departed from the camp, he left Aaron and Hur in charge (xxiv, 14). Why, then, is Aaron alone mentioned here? Tradition relates that Hur resisted the people's demand, and was put to death by them. Aaron, seeing the determination of the people, decided to work for gaining time till the arrival of Moses.

make us a god. R V Text translates, "make us gods."

which shall go before us. The "god" was to replace Moses as their leader.

CHAPTER XXXII

32 1. And when the people saw that Moses delayed
to come down from the mount, the people
gathered themselves together unto Aaron, and
said unto him, Up, make us a god which shall
go before us; for as for this Moses, the man
that brought us up out of the land of Egypt, we
know not what is become of him. 2. And Aaron
said unto them, Break off the golden rings, which
are in the ears of your wives, of your sons, and
of your daughters, and bring them unto me.
3. And all the people brake off the golden rings
which were in their ears, and brought them
unto Aaron. 4. And he received it at their hand,
and fashioned it with a graving tool, and made
it a molten calf: and they said, This is thy god,
O Israel, which brought thee up out of the

2. *break off.* Aaron's intention may have been to cool their ardour, thinking they would hesitate to sacrifice their ornaments.

3. *brake off.* To Aaron's astonishment, the people at once complied with his request. "What a fickle people!" say the Rabbis; "one day they give their silver and gold for the Sanctuary of God; and on the morrow, they do the same for a Golden Calf."

4. *fashioned it.* The golden articles were first melted, so that a mass of metal was formed, and this was shaped by Aaron into the semblance of a calf. The latter was the object of worship among Israel's Semitic kinsmen (see on I, 7).

this is thy god. The RV Text translates, "These be thy gods."

ה הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם׃ וַיַּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא
6 אַהֲרֹן וַיֹּאמַר חַג לַיהוָה מָחָר׃ וַיַּשְׁכִּימוּ מִמָּחֳרָת וַיַּעֲלוּ עֹלֹת
וַיַּגִּשׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׁתוֹ וַיָּקֻמוּ לְצַחֵק׃ פ
7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֶךְ־רֵד כִּי שִׁחֵת עַמְּךָ אֲשֶׁר הֶעֱלֵיתָ
8 מֵאֶרֶץ מִצְרָיִם׃ סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם עָשׂוּ
לָהֶם עֵגֶל מַסֵּכָה וַיִּשְׁתַּחֲווּ־לוֹ וַיִּזְבְּחוּ־לוֹ וַיֹּאמְרוּ אֵלֶּה
9 אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם׃ וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא׃
י וְעַתָּה הַנִּיחָה לִּי וְיִחַר־אַפִּי בָהֶם וַאֲכַלֵּם וְאֶעֱשֶׂה אוֹתְךָ

5. *to-morrow.* The postponement, the Rabbis say, was due to Aaron's confident hope that Moses would appear by then, and the feast in honour of the calf would be changed into "a feast to the LORD." Yehudah Hallevi declares, "the people did not intend to give up their allegiance to God." They wanted a *visible symbolic representation* of the God who brought them out of Egypt. Their sin was not a breach of the First, but of the Second Commandment.

The conduct of Aaron throughout this incident is difficult to understand. There is, however, an explanation, though no excuse, for his behaviour. Tradition makes love of peace the outstanding trait of his nature. Always a lover of peace and a pursuer of peace, and thinking that resistance was futile, he acquiesced in the people's demand. There would doubtless have been many to side with him, but he feared division that might result in bloodshed.

6. *on the morrow.* After the altar had been erected.

burnt offerings. Cf. xx, 24.

to eat and to drink. Possibly a sacramental meal is intended (see on xxiv, 11).

to play. Or, "to make merry." By dancing and singing (cf. *v.* 18f), which usually figured in the religious celebrations of heathen peoples.

7. *thy people.* God disowns the sinful Israelites. He refuses to acknowledge them as His people. The Rabbis, on the other hand, understand "*thy* people which thou broughtest up out of the land of Egypt" as an allusion to

land of Egypt. 5. And when Aaron saw this,
he built an altar before it; and Aaron made
proclamation, and said, To-morrow shall be a
feast to the LORD. 6. And they rose up early
on the morrow, and offered burnt offerings, and
brought peace offerings; and the people sat
down to eat and to drink, and rose up to play.

7. And the LORD spake unto Moses, Go, get
thee down; for thy people, which thou broughtest
up out of the land of Egypt, have corrupted
themselves: 8. they have turned aside quickly out
of the way which I commanded them: they
have made them a molten calf, and have wor-
shipped it, and have sacrificed unto it, and said,
These be thy gods, O Israel, which brought thee
up out of the land of Egypt. 9. And the LORD
said unto Moses, I have seen this people, and,
behold, it is a stiffnecked people: 10. now there-
fore let me alone, that my wrath may wax hot
against them, and that I may consume them:
and I will make of thee a great nation. 11.

the mixed multitude. It was not God who had brought these out of Egypt, but Moses had allowed them to accompany the Israelites.

8. *quickly.* It was less than six weeks since they had heard the Voice of God declaring, "Thou shalt not make unto thee a graven image."

9. *stiffnecked.* Obstinate; here, persisting in its idolatry. The figure is taken from a stubborn ox that refuses to submit to the yoke.

10. *let me alone.* The Rabbis explain this to mean that Moses understood from these Divine words that his intercession alone could save the Israelites from the extermination which threatened them.

11 לְגוֹי גָּדוֹל׃ וַיְחַל מֹשֶׁה אֶת־פְּנֵי יְהוָה אֱלֹהָיו וַיֹּאמֶר לָמָה
יְהוָה יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ
12 גָּדוֹל וּבְיָד חֲזָקָה׃ לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה
הוֹצִיאָם לַהֲרֹג אֹתָם בֶּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה
13 שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ׃ זְכֹר לְאַבְרָהָם
לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ וַתְּדַבֵּר
אֲלֵהֶם אַרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמָיִם וְכָל־הָאָרֶץ
14 הַזֹּאת אֲשֶׁר אָמַרְתִּי אֶתֵּן לְזַרְעֲכֶם וְנָחֲלוּ לְעֹלָם׃ וַיִּנָּחֶם
יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ׃ פ
טו וַיִּפֶן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיָדוֹ לֻחֹת
16 כְּתֻבִים מִשְּׁנֵי עֶבְרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתֻבִים׃ וְהַלֻּחֹת
מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא חָרוּת
17 עַל־הַלֻּחֹת׃ וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בְּרֵעֹה וַיֹּאמֶר

v. 17. ברעו ק

12. *for evil.* With evil intent. Such would be the mockery of the Egyptians, if Israel were now to perish; cf. x, 10.

the mountains. Of the Peninsula of Sinai.

repent. Heb. idiom often attributes to God the feelings or emotions of man. God is thus said to "repent," when, in consequence of a change in the character and conduct of men, He makes a corresponding change in the purpose towards them which he had previously announced (Driver).

13. *by thine own self.* By the great Name which endures for all eternity.

15–20. Moses returns to the Camp

16. *the work of God.* The horror which Moses experienced when he saw the Israelites dancing round their idol was so great that he shattered the Tablets, although they were made by God Himself.

11. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? 12. Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14. And the LORD repented of the evil which he said he would do unto his people.

15. And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. 16. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 17. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in

17. *Joshua.* Moses had left him on the lower slope of the mountain (XXIV, 13); and, consequently, Joshua was in ignorance of what had transpired.

18 אֶל־מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה׃ וַיֹּאמֶר אֵין קוֹל עֲנוֹת
19 גְּבוּרָה וְאֵין קוֹל עֲנוֹת חֲלוּשָׁה קוֹל עַנּוֹת אָנֹכִי שֹׁמֵעַ׃ וַיְהִי
כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיַּרְא אֶת־הָעֵגֶל וּמְחֹלֹת וַיִּחַר־
אַף מֹשֶׁה וַיַּשְׁלֵךְ מִיָּדָו* אֶת־הַלֻּחֹת וַיְשַׁבֵּר אֹתָם תַּחַת
כ הָהָר׃ וַיִּקַּח אֶת־הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחַן עַד
אֲשֶׁר־דָּק וַיִּזֶר עַל־פְּנֵי הַמַּיִם וַיַּשְׁקְ אֶת־בְּנֵי יִשְׂרָאֵל׃
21 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן מֶה־עָשָׂה לְךָ הָעָם הַזֶּה כִּי־הֵבֵאתָ
22 עָלָיו חֲטָאָה גְדֹלָה׃ וַיֹּאמֶר אַהֲרֹן אַל־יִחַר אַף אֲדֹנִי אַתָּה
23 יָדַעְתָּ אֶת־הָעָם כִּי בְרָע הוּא׃ וַיֹּאמְרוּ לִי עֲשֵׂה־לָנוּ אֱלֹהִים

v. 19. מידיו ק

18. *sing.* *i.e.* answer in song; the answering voices of singers.

19. *Moses' anger waxed hot, and he cast the tables . . . . and brake them.* This represents one of the highest moments in the life of the Lawgiver. The Heb. term translated by "anger" covers both *anger* and *indignation*. Now, it was not *anger* that caused him to shatter the Tables. "He who breaks anything in anger is as if he were an idolater," say the Rabbis. Anger is selfish and blind, and a purely emotional reaction against an injury received. Thus, when a child hurts its foot against a stone, it is often so unreasonably angry as to strike the stone. Altogether different is the moral feeling of *indignation* that sweeps over us whenever we see a great wrong committed; not because it injures *us*, as is always the case in anger, but because the wrong is an outrage against justice and right. Such a feeling of righteous indignation filled Moses when he beheld a People that had been at Sinai, dancing before a golden calf! A mob guilty of such base and senseless ingratitude to God was, he felt, unworthy of the Divine Tables of the Law.

beneath the mount. At its foot.

20. *which they had made.* By contributing the gold, the Israelites were co-makers of the calf with Aaron.

the camp. 18. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.
19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. 21. And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin upon them?
22. And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on evil. 23. For they said unto me, Make us a god, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become

strewed it upon the water. An emblem of perfect annihilation. In Deut. IX, 21, it is mentioned that a brook "descended out of the mount."

made the children of Israel drink. The Talmud compares this act with the ordeal imposed upon a suspected wife (Num. v); the drink harmfully affecting anyone who had been guilty, and leaving the innocent immune.

21. *brought a great sin upon them.* The participation of Aaron in such an offence fills Moses with amazement; and he demands an explanation.

22. *set on evil.* Aaron puts the whole blame on others.

אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה ׀ מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ
24 מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃ וָאֹמַר לָהֶם לְמִי זָהָב
הִתְפָּרָקוּ וַיִּתְּנוּ־לִי וָאַשְׁלִכֵהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה׃
כה וַיַּרְא מֹשֶׁה אֶת־הָעָם כִּי פָרֻעַ הוּא כִּי־פְרָעֹה אַהֲרֹן
26 לְשִׁמְצָה בְּקָמֵיהֶם׃ וַיַּעֲמֹד מֹשֶׁה בְּשַׁעַר הַמַּחֲנֶה וַיֹּאמֶר
27 מִי לַיהוָה אֵלָי וַיֵּאָסְפוּ אֵלָיו כָּל־בְּנֵי לֵוִי׃ וַיֹּאמֶר לָהֶם
כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שִׂימוּ אִישׁ־חַרְבּוֹ עַל־יְרֵכוֹ
עִבְרוּ וָשׁוּבוּ מִשַּׁעַר לָשַׁעַר בַּמַּחֲנֶה וְהִרְגוּ אִישׁ־אֶת־אָחִיו
28 וְאִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־קְרֹבוֹ׃ וַיַּעֲשׂוּ בְנֵי־לֵוִי כִּדְבַר
מֹשֶׁה וַיִּפֹּל מִן־הָעָם בַּיּוֹם הַהוּא כִּשְׁלֹשֶׁת אַלְפֵי אִישׁ׃
29 וַיֹּאמֶר מֹשֶׁה מִלְאוּ יֶדְכֶם הַיּוֹם לַיהוָה כִּי אִישׁ בִּבְנוֹ
ל וּבְאָחִיו וְלָתֵת עֲלֵיכֶם הַיּוֹם בְּרָכָה׃ וַיְהִי מִמָּחֳרָת וַיֹּאמֶר
מֹשֶׁה אֶל־הָעָם אַתֶּם חֲטָאתֶם חֲטָאָה גְדֹלָה וְעַתָּה אֶעֱלֶה

v. 25. ק דגושה

24. *there came out this calf.* As if it happened by itself! Aaron's two pleas of compulsion and accident are the usual excuses in palliation of wrongdoing. His want of moral courage evoked the Divine displeasure; Deut. IX, 20.

25. *broken loose.* From their loyalty to God.

a derision. God's punishment of their sin would render them ignominious in the eyes of the neighbouring hostile peoples.

26. *whoso is on the* LORD'S *side.* By not having had any share in the idolatry.

27. *thus saith the* LORD. The Mechilta explains that Moses applied the law of XXII, 19. "He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed."

from gate to gate. From one end of the camp to the other.

his brother. He summoned the Levites to kill the criminals with the sword, and not even to spare their nearest relatives if among the criminals. "Brother" is often used in Heb. in the sense of "relative."

of him. 24. And I said unto them, Whosoever
hath any gold, let them break it off; so they
gave it me: and I cast it into the fire, and
there came out this calf. 25. And when Moses
saw that the people were broken loose; for
Aaron had let them loose for a derision among
their enemies: 26. then Moses stood in the gate
of the camp, and said, Whoso is on the LORD's
side, let him come unto me. And all the sons
of Levi gathered themselves together unto him.
27. And he said unto them, Thus saith the LORD,
the God of Israel, Put ye every man his sword
upon his thigh, and go to and fro from gate to
gate throughout the camp, and slay every man
his brother, and every man his companion, and
every man his neighbour. 28. And the sons of
Levi did according to the word of Moses:
and there fell of the people that day about
three thousand men. 29. And Moses said, Con-
secrate yourselves to-day to the LORD, yea,
every man upon his son, and upon his brother;
that he may bestow upon you a blessing this
day. 30. And it came to pass on the morrow,
that Moses said unto the people, Ye have sinned
a great sin: and now I will go up unto the
LORD; peradventure I shall make atonement

29. *consecrate yourselves to the* LORD. lit. "fill your hand to the LORD," see on XXVIII, 41; usually taken to mean that as a reward for fidelity and zeal, the tribe of Levi was to be given the charge of the Sanctuary.

a blessing. The privilege of being His servant.

30. *make atonement.* By intercession, win God's forgiveness for the people.

31 אֶל־יְהוָה אוּלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם׃ וַיָּשָׁב מֹשֶׁה אֶל־
יְהוָה וַיֹּאמַר אָנָּא חָטָא הָעָם הַזֶּה חֲטָאָה גְדֹלָה וַיַּעֲשׂוּ
32 לָהֶם אֱלֹהֵי זָהָב׃ וְעַתָּה אִם־תִּשָּׂא חַטָּאתָם וְאִם־אַיִן מְחֵנִי
33 נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מִי אֲשֶׁר
34 חָטָא־לִי אֶמְחֶנּוּ מִסִּפְרִי׃ וְעַתָּה לֵךְ ׀ נְחֵה אֶת־הָעָם אֶל
אֲשֶׁר־דִּבַּרְתִּי לָךְ הִנֵּה מַלְאָכִי יֵלֵךְ לְפָנֶיךָ וּבְיוֹם פָּקְדִי
לה וּפָקַדְתִּי עֲלֵיהֶם חַטָּאתָם׃ וַיִּגֹּף יְהוָה אֶת־הָעָם עַל אֲשֶׁר
עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן׃ ס

CAP. XXXIII. לג

לג

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵךְ עֲלֵה מִזֶּה אַתָּה וְהָעָם אֲשֶׁר
הֶעֱלִיתָ מֵאֶרֶץ מִצְרָיִם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם
2 לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה׃ וְשָׁלַחְתִּי לְפָנֶיךָ

v. 31. ב׳ טעמים

32. *if thou wilt forgive.* Words as, " I am content to live," must be supplied. This suppressing of part of a conditional sentence, is not unusual in Hebrew.

blot me. Moses lived only for his people. If they were destroyed, he had no desire for life. " This verse is one of the most beautiful and impressive in the whole of Scripture, strikingly depicting Moses' affection and self-devotion for his people " (Driver).

thy book. In which the destinies of human beings are recorded ; cf. Mal. III, 16, and Psalm CXXXIX, 16.

33. *him will I blot out of my book.* God will not permit Moses to suffer vicariously for others. Judaism recognises neither vicarious punishment nor vicarious atonement. " The soul that sinneth, *it* shall die"—unless by repentance and good deeds it gains the Divine forgiveness.

34. *mine angel.* Not God Himself, because He cannot overlook what the people had done. For the " angel," see on XXIII, 20.

when I visit. Moffatt : " Yet when I am punishing, I will punish them for their sin." The day of reckoning is only

for your sin. 31. And Moses returned unto
the LORD, and said, Oh, this people have sinned
a great sin, and have made them gods of gold.
32. Yet now, if thou wilt forgive their sin—;
and if not, blot me, I pray thee, out of thy book
which thou hast written. 33. And the LORD
said unto Moses, Whosoever hath sinned against
me, him will I blot out of my book. 34. And
now go, lead the people unto the place of which
I have spoken unto thee: behold, mine angel
shall go before thee: nevertheless in the day
when I visit, I will visit their sin upon them.
35. And the LORD smote the people, because
they made the calf, which Aaron made.

CHAPTER XXXIII

33 1. And the LORD spake unto Moses, Depart,
go up hence, thou and the people which thou
hast brought up out of the land of Egypt, unto
the land of which I sware unto Abraham, to
Isaac, and to Jacob, saying, Unto thy seed will

postponed; but, for the sake of Moses, the people shall, nevertheless, be led to the Land of Promise.

35. *smote.* A note confirming the words of the last sentence. Punishment was subsequently exacted from the people (Ibn Ezra).

CHAPTER XXXIII

1–6. THE CONTRITION OF THE PEOPLE

1. *thou and the people.* Not "thy people," as in XXXII, 7. God no longer utterly repudiates them.

מַלְאָךְ וְגֵרַשְׁתִּי אֶת־הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי
3 וְהַיְבוּסִי׃ אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ כִּי לֹא אֶעֱלֶה בְּקִרְבְּךָ
4 כִּי עַם־קְשֵׁה־עֹרֶף אַתָּה פֶּן־אֲכֶלְךָ בַּדָּרֶךְ׃ וַיִּשְׁמַע הָעָם
אֶת־הַדָּבָר הָרָע הַזֶּה וַיִּתְאַבָּלוּ וְלֹא־שָׁתוּ אִישׁ עֶדְיוֹ עָלָיו׃
ה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־בְּנֵי־יִשְׂרָאֵל אַתֶּם עַם־
קְשֵׁה־עֹרֶף רֶגַע אֶחָד אֶעֱלֶה בְקִרְבְּךָ וְכִלִּיתִיךָ וְעַתָּה הוֹרֵד
6 עֶדְיְךָ מֵעָלֶיךָ וְאֵדְעָה מָה אֶעֱשֶׂה־לָּךְ׃ וַיִּתְנַצְּלוּ בְנֵי־
7 יִשְׂרָאֵל אֶת־עֶדְיָם מֵהַר חוֹרֵב׃ וּמֹשֶׁה יִקַּח אֶת־הָאֹהֶל
וְנָטָה־לוֹ ׀ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן־הַמַּחֲנֶה וְקָרָא לוֹ
אֹהֶל מוֹעֵד וְהָיָה כָּל־מְבַקֵּשׁ יְהוָה יֵצֵא אֶל־אֹהֶל מוֹעֵד
8 אֲשֶׁר מִחוּץ לַמַּחֲנֶה׃ וְהָיָה כְּצֵאת מֹשֶׁה אֶל־הָאֹהֶל
יָקוּמוּ כָּל־הָעָם וְנִצְּבוּ אִישׁ פֶּתַח אָהֳלוֹ וְהִבִּיטוּ אַחֲרֵי

2. *before thee.* *i.e.* before Israel, to whom this message was to be delivered.

3. *lest I consume thee.* The Divine Presence could only abide in the midst of a holy people. Another act of treason on their part might well bring about their utter destruction.

4. *these evil tidings.* That God's spirit would not dwell with them (Rashi).

5. *that I may know.* A consoling message to the people. They had shown their remorse by stripping themselves of their ornaments. If they persevered in this chastened frame of mind, God would show His mercy and turn to them with favour.

7–11. Moses and his Tent of Meeting

7. *used to take.* From the time of the sin of the Golden Calf onwards (Rashi), until the Sanctuary had been erected.

the tent. Despite the use of the definite article, the allusion cannot be to the "Tent of Meeting" mentioned in xxvii, 21, as that was not yet in existence. It may point back to Moses' tent, which is referred to in xviii, 7, where Moses used to receive the people who came to him with their disputes.

I give it: 2. and I will send an angel before thee:
and I will drive out the Canaanite, the Amorite,
and the Hittite, and the Perizzite, the Hivite,
and the Jebusite: 3. unto a land flowing with
milk and honey: for I will not go up in the
midst of thee; for thou art a stiffnecked people:
lest I consume thee in the way. 4. And when
the people heard these evil tidings, they mourned:
and no man did put on him his ornaments.
5. And the LORD said unto Moses, Say unto
the children of Israel, Ye are a stiffnecked
people: if I go up into the midst of thee for
one moment, I shall consume thee: therefore
now put off thy ornaments from thee, that I
may know what to do unto thee. 6. And the
children of Israel stripped themselves of their
ornaments from mount Horeb onward.

7. Now Moses used to take the tent and to
pitch it without the camp, afar off from the
camp; and he called it, The tent of meeting.
And it came to pass, that every one which
sought the LORD went out unto the tent of
meeting, which was without the camp. 8. And
it came to pass, when Moses went out unto

sought the LORD. Through the medium of Moses. Hence the Talmud declares that one who seeks religious guidance at the hands of a fully qualified religious teacher is as though he inquired of God Himself.

without the camp. Because the camp had been defiled by the Golden Calf, and the sins of the people had removed the Divine Presence from their midst; but Moses, who was innocent of guilt, was not for that reason debarred from communion with God.

9 מֹשֶׁה עַד־בֹּאוֹ הָאֹהֱלָה׃ וְהָיָה כְּבֹא מֹשֶׁה הָאֹהֱלָה יֵרֵד
י עַמּוּד הֶעָנָן וְעָמַד פֶּתַח הָאֹהֶל וְדִבֶּר עִם־מֹשֶׁה׃ וְרָאָה
כָל־הָעָם אֶת־עַמּוּד הֶעָנָן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל־הָעָם
11 וְהִשְׁתַּחֲווּ אִישׁ פֶּתַח אָהֳלוֹ׃ וְדִבֶּר יְהוָה אֶל־מֹשֶׁה פָּנִים
אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה
שלישי וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל׃ פ
12 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אַתָּה אֹמֵר אֵלַי הַעַל אֶת־
הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתַּנִי אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה

8. *rose up.* In reverence.

looked after Moses. Followed him reverently with their eyes.

9. *pillar of cloud.* The visible representation of the Shechinah (XIII, 21).

stood. *i.e.* remained.

spake. The subject, "the Lord," is not stated; cf. Ezek. II, 1.

10. *worshipped.* Prostrated themselves to the ground.

11. *face to face.* *i.e.* not in obscure visions and dreams, nor in enigmatical allusions, but distinctly. "As in a clear mirror was the Divine message reflected in Moses' mind," say the Rabbis; see p. 235.

he turned again. He only left them when it was essential to consult God, and then he would return into the camp.

his minister. His attendant; cf. XXIV, 13.

a young man. So called because he performed for Moses humble services, such as are generally given only by a youthful follower (Ibn Ezra). The Heb. term, *naar* may also denote an unmarried man (Ehrlich); he was, therefore, able permanently to remain in charge of the tent. No children of Joshua are mentioned in the genealogical table in I Chron. VII, 27.

12–XXXIV, 7. Moses' Prayer, the Second Tables, and the Thirteen Attributes of God's Nature

After Israel had danced before the Golden Calf, and the

the Tent, that all the people rose up, and stood,
every man at his tent door, and looked after
Moses, until he was gone into the Tent. 9.
And it came to pass, when Moses entered into
the Tent, the pillar of cloud descended, and stood
at the door of the Tent: and the LORD spake
with Moses. 10. And all the people saw the
pillar of cloud stand at the door of the Tent:
and all the people rose up and worshipped,
every man at his tent door. 11. And the LORD
spake unto Moses face to face, as a man speaketh
unto his friend. And he turned again into the
camp: but his minister Joshua, the son of Nun,
a young man, departed not out of the Tent.*iii

12. And Moses said unto the LORD, See, thou
sayest unto me, Bring up this people: and thou
hast not let me know whom thou wilt send with

Tables of the Law lay shattered at the foot of Sinai, Moses again ascended the mountain, and prostrated himself in prayer before God. After forty days, he returns unto Israel, when, in addition to new Tables of the Law, he brings a Heavenly commentary on that Law, the thirteen attributes of the Divine Nature, שלוש עשרה מדות each a synonym of the everlasting mercy of God.

12. *whom thou wilt send.* Moses, deprived of the assurance of God's Presence, feels that the task imposed upon him, "Bring up this people," is far too difficult to undertake. He, therefore, pleads for the Divine assistance.

thou hast said. The Torah has not recorded the circumstances in which the words that follow were spoken by God: but they might well have been uttered when He desired to destroy the Israelites and make "a great nation" of Moses (XXXII, 10).

13 אָמַרְתָּ יְדַעְתִּיךָ בְשֵׁם וְגַם־מָצָאתָ חֵן בְּעֵינָי׃ וְעַתָּה אִם־
נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדִעֵנִי נָא אֶת־דְּרָכֶךָ וְאֵדָעֲךָ לְמַעַן
14 אֶמְצָא־חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עַמְּךָ הַגּוֹי הַזֶּה׃ וַיֹּאמַר פָּנַי
טו יֵלֵכוּ וַהֲנִחֹתִי לָךְ׃ וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הֹלְכִים אַל־
16 תַּעֲלֵנוּ מִזֶּה׃ וּבַמֶּה ׀ יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי
וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ וְנִפְלֵינוּ אֲנִי וְעַמְּךָ מִכָּל־הָעָם
יעי אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ פ
17 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ
18 אֶעֱשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינַי וָאֵדָעֲךָ בְּשֵׁם׃ וַיֹּאמַר הַרְאֵנִי
19 נָא אֶת־כְּבֹדֶךָ׃ וַיֹּאמֶר אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ

I know thee by name. *i.e.* selected thee to fulfil My commission. Moses recalls these words of graciousness, for the purpose of contrasting them with the hopeless position in which he now finds himself.

13. *shew me.* lit. "make me to know."

thy ways. The Talmud understands Moses' request as a desire to know the principles on which God deals with human beings, granting prosperity to some and adversity to others; to understand God's nature, in order that he might lead and govern the people in accordance with the Divine will.

this nation is thy people. And should not be left without the inspiration of God's Presence.

14. *my presence.* Heb. *panai.* The expression is synonymous with "I" (cf. II Sam. xvii, 11). Onkelos renders by, "My Shechinah."

give thee rest. In the Promised Land. "Thee" refers to the people, as in *v.* 2f above.

15. *carry us not up hence.* Unless the Divine Presence be in their midst when they proceed on their journey, Moses begs that they stay at Sinai—a spot which had been hallowed by the Revelation.

16. *separated.* Israel's distinctiveness consisted solely in the Divine nearness to Israel.

me. Yet thou hast said, I know thee by name,
and thou hast also found grace in my sight.
13. Now therefore, I pray thee, if I have found
grace in thy sight, shew me now thy ways, that
I may know thee, to the end that I may find
grace in thy sight: and consider that this nation
is thy people. 14. And he said, My presence shall
go with thee, and I will give thee rest. 15. And
he said unto him, If thy presence go not with me,
carry us not up hence. 16. For wherein now shall
it be known that I have found grace in thy
sight, I and thy people? is it not in that thou
goest with us, so that we be separated, I and
thy people, from all the people that are upon
the face of the earth?*iv

17. And the LORD said unto Moses, I will do
this thing also that thou hast spoken: for thou
hast found grace in my sight, and I know thee
by name. 18. And he said, Shew me, I pray thee,
thy glory. 19. And he said, I will make all my

17. *this thing also.* Better, *even this thing that thou hast spoken will I do.*"

18. *thy glory.* Emboldened by the success of his plea on behalf of the people, Moses begs the privilege of being acquainted with "the glory of God," *i.e.* with His eternal qualities. "The glory of the Lord is in this instance the same as He Himself; and the expression *Thy glory* has been substituted for the word *Thyself*, as a tribute of homage" (Maimonides).

19. *my goodness.* God's moral attributes. The revelation of these Attributes of love and mercy is the source of the sublime principle of the *Imitation of God*, הדבקת במדותיו של הקב״ה. This Jewish ideal, "one of the most advanced triumphs of Religion," goes back to the Divine demand in

וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי
כ אֶת־אֲשֶׁר אֲרַחֵם׃ וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי
21 לֹא־יִרְאַנִי הָאָדָם וָחָי׃ וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ
22 עַל־הַצּוּר׃ וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר
23 וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃ וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ
אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃ פ חמישי

Lev. XIX, 2. "Ye shall be holy, the LORD your God am holy." Israel is not only to serve God, but to imitate Him. Mortal man, however, cannot imitate God's infinity, omnipotence or eternity. That side of His nature, which is beyond human comprehension, is also beyond human imitation. But we *can* know His "goodness," and we can follow *His ways of mercy and forgiveness*. Thus, pity is a Divine attribute; and man is never nearer to the Divine than in his compassionate moments. God's merciful qualities are, therefore, the most real links between God and Man. "Even as I am merciful, be thou merciful; even as I am gracious, be thou gracious," is the Rabbinic translation of the great commandment of the Imitation of God.

proclaim the name of the LORD. The term "Name" has here the same significance as in III, 13f, and denotes the Divine essence, nature, and character.

I will be gracious. God will show mercy to those who deserve it. Who these are, is not expressly stated; but fallen and penitent Israel is intended (Driver). The Heb. idiom employed here, is the same as in "send by the hand of him whom thou wilt send" (IV, 13).

20. *see my face.* Moses desires to know what no human being can fathom, what no human language can express. His request, however, is not due to curiosity, but in order to confirm the promise in *v.* 14.

and live. The expression that a mortal cannot see God and live is frequently found in Scripture.

21. *upon the rock.* Of Sinai.

goodness pass before thee, and will proclaim
the name of the LORD before thee; and I will
be gracious to whom I will be gracious, and
will shew mercy on whom I will shew mercy.
20. And he said, Thou canst not see my face: for
man shall not see me and live. 21. And the LORD
said, Behold, there is a place by me, and thou
shalt stand upon the rock: 22. and it shall come to
pass, while my glory passeth by, that I will put
thee in a cleft of the rock, and will cover thee
with my hand until I have passed by: 23. and I
will take away mine hand, and thou shalt see
my back: but my face shall not be seen.*v

23. *my face shall not be seen.* When God passes by, presumably in the form of fire (see XXIV, 17), Moses will be sheltered in "a cleft of the rock." He will thus not see "the face," the full Manifestation of the Divine radiance; but only its afterglow, "the back," so to speak. It is, of course, quite impossible to penetrate the full mystery of these words, conveying sublime truths concerning the Divine nature in the ordinary language of man. Many interpreters deduce from this passage the teaching that no living being can see God's face, *i.e.* penetrate His eternal essence. It is only from the *rearward* that we can know Him. Even as a ship sails through the waters of ocean and leaves its wake behind, so God may be known by His Divine "footprints" in human history, by His traces in the human soul.

לד

CAP. XXXIV. לד

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּסָל־לְךָ שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים
וְכָתַבְתִּי עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת
2 הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ׃ וֶהְיֵה נָכוֹן לַבֹּקֶר וְעָלִיתָ בַבֹּקֶר
3 אֶל־הַר סִינַי וְנִצַּבְתָּ לִי שָׁם עַל־רֹאשׁ הָהָר׃ וְאִישׁ לֹא־
יַעֲלֶה עִמָּךְ וְגַם־אִישׁ אַל־יֵרָא בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבָּקָר
4 אַל־יִרְעוּ אֶל־מוּל הָהָר הַהוּא׃ וַיִּפְסֹל שְׁנֵי־לֻחֹת אֲבָנִים
כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה בַבֹּקֶר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר
צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לֻחֹת אֲבָנִים׃

CHAPTER XXIV

1. *hew thee two tables.* The vision of God which was now to be granted to Moses marks the re-establishment of the Covenant between God and Israel that had been annulled by the apostasy in connection with the Golden Calf. Therefore, the broken Tables of the Law are replaced by new Tables.

2. *be ready.* Even a man living a life so consecrated as Moses must "prepare to meet his God" by self-purification; cf. XIX, 10.

top of the mount. From whence God had proclaimed the Ten Words (XIX, 20).

3. *no man.* Neither Aaron (XIX, 17), nor the elders (XXIV, 9) were to be with him on the mountain. Moses alone was this time to witness the Revelation. The Rabbis remark that the first Tables were given amid great pomp and upheaval, physical and psychic; and they were destroyed. The Second Revelation was given in silence, to one human soul, alone in mystic communion with His Maker; and these Tables endured, for the salvation of Israel and mankind.

4. *went up.* Tradition relates that Moses ascended on the first day of Ellul, and remaining on the Mount forty days,

Chapter XXXIV

34 1. And the Lord said unto Moses, Hew thee
two tables of stone like unto the first: and I
will write upon the tables the words that were
on the first tables, which thou brakest. 2. And
be ready by the morning, and come up in the
morning unto mount Sinai, and present thyself
there to me on the top of the mount. 3. And
no man shall come up with thee, neither let
any man be seen throughout all the mount;
neither let the flocks nor herds feed before that
mount. 4. And he hewed two tables of stone
like unto the first; and Moses rose up early
in the morning, and went up unto mount Sinai,
as the Lord had commanded him, and took in
his hand two tables of stone. 5. And the Lord

descended on the tenth of Tishri, the Day of Atonement, on which day he brought the tidings of God's perfect pardon unto the sinful people.

5–7. The Revelation of God's Nature in the Thirteen Attributes

God's "ways" are now proclaimed unto Moses in the thirteen characteristic qualities of the Divine Nature, enumerated in *v.* 6 and 7. Judaism has been very chary of definitions of God. He is the *En sof*, the Infinite, the Undefinable. However, the Thirteen Attributes give us a definition of God in ethical terms. All schools of Jewish thought agree that these momentous and sublime attributes enshrine some of the most distinctive doctrines of Judaism. The Rabbis made *v.* 6 and 7, containing the Thirteen Attributes of Divine Mercy, the dominant refrain in all prayers of repentance.

ה וַיֵּרֶד יְהוָה
6 בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְהוָה׃ וַיַּעֲבֹר יְהוָה ׀
עַל־פָּנָיו וַיִּקְרָא יְהוָה ׀ יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם
7 וְרַב־חֶסֶד וֶאֱמֶת׃ נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֺן וָפֶשַׁע
וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד ׀ עֲוֺן אָבוֹת עַל־בָּנִים וְעַל־
8 בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃ וַיְמַהֵר מֹשֶׁה וַיִּקֹּד

v. 7. נן רבתי

5. *stood.* The subject is "the Lord" (Ibn Ezra, Nachmanides).

6. *proclaimed.* God reveals the "name of the Lord," *i.e.* His characteristic qualities, to Moses. The Rabbis held that there are thirteen distinct attributes in these two verses; though there are differences as to their precise enumeration. The enumeration in the following comments is in accordance with the views of Rabbenu Tam, Ibn Ezra, Mendelssohn and Reggio.

the Lord, *the* Lord. Heb. *Adonay, Adonay* (I and II). Adonay denotes God in His attribute of mercy; and the repetition is explained in the Talmud as meaning, "I am the merciful God before a man commits a sin, and I am the same merciful and forgiving God after a man has sinned. Whatever change has to be wrought, must be in the heart of the sinner; not in the nature of the Deity. He is the same after a man has sinned, as He was before a man has sinned."

God. Heb. *el* (III). The all-mighty Lord of the Universe, Ruler of Nature and mankind.

full of compassion. Heb. *rachum* (IV); full of affectionate sympathy for the sufferings and miseries of human frailty.

and gracious. Heb. *ve-channun* (V); assisting and helping; consoling the afflicted and raising up the oppressed. "In man these two qualities manifest themselves fitfully and temporarily; he is מרחם וחונן. It is otherwise in God: in Him, compassion and grace are permanent, inherent and necessary emanations of His nature. Hence, He alone can be spoken of as *rachum ve-channun*" (Mendelssohn).

slow to anger. Heb. *erech appayim*; (VI); not hastening to punish the sinner, but affording him opportunities to retrace his evil courses.

descended in the cloud, and stood with him
there, and proclaimed the name of the LORD.
6. And the LORD passed by before him, and
proclaimed, The LORD, the LORD, a God full
of compassion and gracious, slow to anger, and
plenteous in mercy and truth; 7. keeping mercy
for thousands, forgiving iniquity and transgression and sin: and that will by no means
acquit the guilty; visiting the iniquity of the
fathers upon the children, and upon the children's
children, upon the third and upon the fourth
generation. 8. And Moses made haste, and bowed

plenteous in mercy. Heb. *rav chesed* (VII); granting His gifts and blessings beyond the deserts of man.

and truth. Heb. *ve-emess* (VIII); eternally true to Himself, pursuing His inscrutable plans for the salvation of mankind, and rewarding those who are obedient to His will. Note that "chesed," lovingkindness, precedes "emess," truth, both here and generally throughout Scripture; as if to say, "Speak the truth by all means; but be quite sure that you speak the truth *in love.*" It makes all the difference in the world whether, in judging our fellowmen, and "speaking the truth" of our neighbour, we put lovingkindness in the first, or whether we put it in the second, place.

7. *keeping mercy unto thousands.* Heb. *notzer chesed la-alafim* (IX). Remembering the good deeds of the ancestors to the thousandth generation, and reserving reward and recompense to the remotest descendants.

forgiving iniquity. Heb. *noseh avon* (X); bearing with indulgence the failings of man, and by forgiveness restoring him to the original purity of his soul. The Heb. for "iniquity" is *avon*; sins committed from evil disposition.

transgression. Heb. *pesha* (XI); evil deeds springing from malice and rebellion against the Divine.

sin. Heb. *chattaah* (XII); shortcomings due to heedlessness and error.

9 אַ֫רְצָה וַיִּשְׁתָּחוּ׃ וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי
יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ
לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃ וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת ששי׳ י
בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־
הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ
אֶת־מַעֲשֵׂה יְהוָה כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃
11 שְׁמָר־לְךָ אֵת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם הִנְנִי גֹרֵשׁ מִפָּנֶיךָ
אֶת־הָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃

will by no means acquit the guilty. *i.e.* He will not allow the guilty to pass unpunished. Heb. *venakkeh lo yenakkeh* (XIII). The Rabbis explain: *venakkeh* "acquitting—the penitent; *lo yenakkeh*, but not acquitting—the impenitent." He is merciful and gracious and forgiving; but He will never obliterate the eternal and unbridgeable distinction between light and darkness, between good and evil. God cannot leave repeated wickedness and obstinate persistence in evil entirely unpunished. His goodness cannot destroy His justice. The sinner must suffer the consequences of his misdeeds. The unfailing and impartial consequences of sin help man to perceive that there is no "chance" in morals; The punishments of sin are thus not vindictive, but remedial.

visiting . . upon the children. See XX, 5. This law relates only to the consequences of sin. Pardon is not the remission of the *penalty*, but the forgiveness of the guilt and the removal of the sinfulness. The misdeeds of those who are God's enemies are visited only to the third and fourth generation, whereas His mercy to those who love Him is unto a thousand generations.

8–9. Moses' Prayer

8. *made haste.* Upon learning the prominent place that mercy held in the Divine Nature, Moses immediately supplicates God to exercise His quality of mercy in favour of Israel.

his head toward the earth, and worshipped. 9.
And he said, If now I have found grace in thy
sight, O Lord, let the Lord, I pray thee, go in
the midst of us; for it is a stiffnecked people;
and pardon our iniquity and our sin, and take
us for thine inheritance.*vi 10. And he said,
Behold, I make a covenant: before all thy people
I will do marvels, such as have not been wrought
in all the earth, nor in any nation: and all the
people among which thou art shall see the work of
the LORD, for it is a terrible thing that I do
with thee. 11. Observe thou that which I com-
mand thee this day: behold, I drive out before
thee the Amorite, and the Canaanite, and the
Hittite, and the Perizzite, and the Hivite, and
the Jebusite. 12. Take heed to thyself, lest thou

9. *our iniquity.* Moses identified himself with his people. He speaks of "our" iniquity. Similarly in the Liturgy of the Synagogue, especially in the Confession of the Day of Atonement, the prayers are composed in the plural ("*we* have sinned," etc.); for the Rabbis exhort, "The individual should associate himself with the Community in all his supplications."

for thine inheritance. *i.e.* by Thy presence in Israel's midst, acknowledge the people as Thine.

10–26. THE RENEWAL AND CONDITIONS OF THE COVENANT

10. *I make a covenant.* In answer to Moses' petition, God will go in the midst of Israel.

thy people. God will manifest wondrous deeds on their behalf, to convince them that He is desirous of leading them to their destination.

terrible. Better, *tremendous* (AJ).

11. *command thee.* *i.e.* Israel, as in XXXIII, 2f.

12 הִשָּׁמֶר לְךָ פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ אֲשֶׁר אַתָּה בָּא
13 עָלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ׃ כִּי אֶת־מִזְבְּחֹתָם תִּתֹּצוּן
14 וְאֶת־מַצֵּבֹתָם תְּשַׁבֵּרוּן וְאֶת־אֲשֵׁרָיו תִּכְרֹתוּן׃ כִּי לֹא
תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי יְהוָה קַנָּא שְׁמוֹ אֵל קַנָּא הוּא׃
טו פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ וְזָנוּ ׀ אַחֲרֵי אֱלֹהֵיהֶם
16 וְזָבְחוּ לֵאלֹהֵיהֶם וְקָרָא לְךָ וְאָכַלְתָּ מִזִּבְחוֹ׃ וְלָקַחְתָּ
מִבְּנֹתָיו לְבָנֶיךָ וְזָנוּ בְנֹתָיו אַחֲרֵי אֱלֹהֵיהֶן וְהִזְנוּ אֶת־
17 18 בָּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן׃ אֱלֹהֵי מַסֵּכָה לֹא תַעֲשֶׂה־לָּךְ׃ אֶת־

v. 14. ר רבתי

12. *a snare.* Fraternisation with the heathen would inevitably lead to idol-worship, and bring disaster upon the Israelites, as proved abundantly in the time of the Judges.

13. *break down.* All forms of heathenish worship are to be obliterated.

altars. On which human sacrifice was not uncommon.

pillars. See on XXIII, 24. Wooden poles, around which immoral orgies were carried on.

Asherim. "Probably wooden symbols of a goddess Ashera" (RV Margin), the Venus of the Phoenicians, Ashtoreth, Astarte. Immoral rites were practised at these shrines.

14. *name.* *i.e.* character (cf. XXXIII, 19).

a jealous God. See on XX, 5.

15. *go a whoring.* Better, *go astray* (AJ); the usual Heb. idiom for exchanging the worship of God of Israel for the foul and licentious idolatry of the Canaanites.

call thee. *i.e.* invite thee.

eat of their sacrifice. To partake of the flesh of a heathen sacrifice would be tantamount to apostasy, since religious ideas were associated with a sacrificial meal.

16. *take of their daughters.* The dangers of intermarriage from the spiritual point of view were recognised by the Patriarchs (Gen. XXIV and XXVIII). They are emphasised

make a covenant with the inhabitants of the
land whither thou goest, lest it be for a snare
in the midst of thee: 13. but ye shall break down
their altars, and dash in pieces their pillars,
and ye shall cut down their Asherim: 14. for
thou shalt worship no other god: for the LORD,
whose name is Jealous, is a jealous God: 15. lest
thou make a covenant with the inhabitants of
the land, and they go a whoring after their gods,
and do sacrifice unto their gods, and one call
thee and thou eat of his sacrifice; 16. and thou
take of their daughters unto thy sons, and their
daughters go a whoring after their gods, and
make thy sons go a whoring after their gods.
17. Thou shalt make thee no molten gods. 18.

by Moses (Deut. VII, 3f) and by Joshua (Josh. XXIII, 12). The danger, though of a different character, is just as real to-day. The training of every Jewish child should be such that he remain part of Israel, that he continue the work of Israel, and that he make the building of a home *in* Israel the ambition of his youth and manhood. Intermarriage would then be out of the question for any son or daughter of Israel. Unlike other peoples, Israel does not wage any wars; and rarely, therefore, does it require its children to lay down their lives in its defence; but Judaism expects that its sons and daughters should feel themselves bound, even though the duty involve the sacrifice of precious affections, to refrain from courses of conduct that undermine the stability of Israel. "Every Jew who contemplates marriage outside the pale must regard himself as paving the way to a disruption which would be the final, as it would be the culminating, disaster in the history of his people" (M. Joseph).

17. *molten gods.* The "pillars" and "asherim" having been condemned as objects of worship, the warning against molten gods of silver and gold is repeated (XX, 23).

חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת אֲשֶׁר צִוִּיתִךָ
לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בְּחֹדֶשׁ הָאָבִיב יָצָאתָ מִמִּצְרָיִם׃
19 כָּל־פֶּטֶר רֶחֶם לִי וְכָל־מִקְנְךָ תִּזָּכָר פֶּטֶר שׁוֹר וָשֶׂה׃
כ וּפֶטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה וְאִם־לֹא תִפְדֶּה וַעֲרַפְתּוֹ כֹּל
21 בְּכוֹר בָּנֶיךָ תִּפְדֶּה וְלֹא־יֵרָאוּ פָנַי רֵיקָם׃ שֵׁשֶׁת יָמִים
תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת בֶּחָרִישׁ וּבַקָּצִיר תִּשְׁבֹּת׃
22 וְחַג שָׁבֻעֹת תַּעֲשֶׂה לְךָ בִּכּוּרֵי קְצִיר חִטִּים וְחַג הָאָסִיף
23 תְּקוּפַת הַשָּׁנָה׃ שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ
24 אֶת־פְּנֵי הָאָדֹן ׀ יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃ כִּי־אוֹרִישׁ גּוֹיִם
מִפָּנֶיךָ וְהִרְחַבְתִּי אֶת־גְּבֻלֶךָ וְלֹא־יַחְמֹד אִישׁ אֶת־אַרְצְךָ
בַּעֲלֹתְךָ לֵרָאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה׃

19. v. קמץ בז״ק

18–26. The commands in these verses concern exclusively the relation between God and man. For these verses speak of the Covenant which had been broken, not by any neglect of duties towards fellowmen, but of Israel's duty towards God.

18. *feast of unleavened bread.* The reminder that Israel owes freedom and national existence to the redemptive power of God. Its due observance would prevent Israel's going astray after other gods.

19. *firstlings.* See XIII, 12 and XXII, 28f. Ibn Ezra rightly explains that this law is mentioned here because it is connected with the Exodus from Egypt. The sparing of the firstborn of the Israelites (XII, 13) was commemorated by the dedication of the firstborn, human and animal, to God; see XIII, 2f, 15.

20. *a lamb.* See XIII, 13.

none shall appear. Cf. XXIII, 15. These words are taken to refer to the Feast of Unleavened Bread, and also to the Feast of Weeks and of Ingathering (*v.* 22f).

The feast of unleavened bread shalt thou keep.
Seven days thou shalt eat unleavened bread, as
I commanded thee, at the time appointed in
the month Abib: for in the month Abib thou
camest out from Egypt.
19. All that openeth the
womb is mine: and all thy cattle that is male,
the firstlings of ox and sheep.
20. And the first-
ling of an ass thou shalt redeem with a lamb: and
if thou wilt not redeem it, then thou shalt break
its neck. All the firstborn of thy sons thou shalt
redeem. And none shall appear before me empty.
21. Six days thou shalt work, but on the seventh
day thou shalt rest: in plowing time and in harvest
thou shalt rest.
22. And thou shalt observe
the feast of weeks, even of the firstfruits of
wheat harvest, and the feast of ingathering at
the year's end.
23. Three times in the year
shall all thy males appear before the Lord God,
the God of Israel.
24. For I will cast out nations
before thee, and enlarge thy borders: neither

21. *seventh day*. See xx, 8, xxiii, 12. The observance of the Sabbath would likewise be a reminder of God, both as Creator of the Universe, and Deliverer of Israel from Egypt.

in plowing time. Even during the periods of the year when there is urgent pressure in the field, and the Israelite feels that his livelihood demands continuous work, without a break on the Sabbath, he must nevertheless not desecrate the holy day.

22. *feast of weeks*. See on xxiii, 16. This name is given also in Deut. xvi, 10, and the reason for it stated, "seven weeks shalt thou number unto thee."

at the year's end. Or, "at the turn of the year" (AJ). The year being reckoned according to the agricultural seasons, the gathering of the harvest marks its end.

כה לֹא־תִשְׁחַט עַל־חָמֵץ דַּם־זִבְחִי וְלֹא־יָלִין לַבֹּקֶר זֶבַח חַג
26 הַפָּסַח׃ רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ
לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ׃ פ שביעי
27 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתָב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה כִּי
עַל־פִּי ׀ הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ בְּרִית וְאֶת־יִשְׂרָאֵל׃
28 וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם
לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֵת דִּבְרֵי
29 הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים׃ וַיְהִי בְּרֶדֶת מֹשֶׁה מֵהַר סִינַי

24. *desire thy land.* God will shield their homes against enemies who might seize such a favourable opportunity to attack the women and children.

25. *with leavened bread.* See xxiii, 18.

26. *seethe a kid.* See xxiii, 19.

27, 28. The Second Tables

27. *these words.* The contents of *v.* 11–26, which were the conditions of the renewal of the Covenant.

28. *forty days.* This period is reckoned from his ascent mentioned in *v.* 4.

the words of the covenant. Better, *with the words of the covenant* (Ibn Ezra) Moses wrote down all these commands, whilst God Himself inscribed the Decalogue upon the second Tables; see *v.* 1 and Deut. x, 1. The Heb. particle את here means " with " ; otherwise it would have been repeated before each of the two phrases.

Starting from this verse, the German poet Goethe conjectured in 1773 that the regulations in *v.* 14–26 could be grouped as ten laws, and these ten laws were the original Ten Commandments! In his later and riper years (*Wahrheit und Dichtung*, Book xii), he spoke of this alleged discovery of his as " a freakish notion," due to his insufficient knowledge. Since his day, however, Wellhausen

shall any man desire thy land, when thou goest up to appear before the LORD thy God three times in the year. 25. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. 26. The first of the firstfruits of thy ground thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.*vii

27. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. 28. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words. 29. And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came

and other Bible Critics, have revived the preposterous idea of the youthful poet as to a Second Decalogue, the "moral" Decalogue as they call it, as distinct from the alleged "ritual" Decalogue in this chapter. Leading Bible scholars, however, see the obvious intention of the narrative indicated in *v.* 1 ("I will write upon the tables of stone the words which were upon the first tables, which thou brakest"). They, furthermore, recognise that it is only by arbitrary and baseless *guesswork* that the precepts in *v.* 14–26 can be arranged so as to make ten.

29-35. SHINING OF MOSES' FACE

29. *two tables of the testimony.* As in XXXI, 18.

וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ מִן־הָהָר וּמֹשֶׁה לֹא־
ל יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ׃ וַיַּרְא אַהֲרֹן וְכָל־בְּנֵי
יִשְׂרָאֵל אֶת־מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירְאוּ מִגֶּשֶׁת
31 אֵלָיו׃ וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיָּשֻׁבוּ אֵלָיו אַהֲרֹן וְכָל־
32 הַנְּשִׂאִים בָּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם׃ וְאַחֲרֵי־כֵן נִגְּשׁוּ כָּל־
בְּנֵי יִשְׂרָאֵל וַיְצַוֵּם אֵת כָּל־אֲשֶׁר דִּבֶּר יְהוָה אִתּוֹ בְּהַר
מפטיר 33 34 סִינָי׃ וַיְכַל מֹשֶׁה מִדַּבֵּר אִתָּם וַיִּתֵּן עַל־פָּנָיו מַסְוֶה׃ וּבְבֹא
מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ יָסִיר אֶת־הַמַּסְוֶה עַד־צֵאתוֹ
לה וְיָצָא וְדִבֶּר אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יְצֻוֶּה׃ וְרָאוּ בְנֵי־
יִשְׂרָאֵל אֶת־פְּנֵי מֹשֶׁה כִּי קָרַן עוֹר פְּנֵי מֹשֶׁה וְהֵשִׁיב מֹשֶׁה
אֶת־הַמַּסְוֶה עַל־פָּנָיו עַד־בֹּאוֹ לְדַבֵּר אִתּוֹ׃

wist not. "Knew not" (AJ). Unconscious that through his proximity to the Glory of God, the Divine lustre was reflected upon his face. The greatest are unconscious of their greatness.

shone. lit. "sent forth beams." The Heb. for "shone" is connected with the noun קרן which means, "a ray of light" and more commonly, "a horn." The Latin translation of the Bible, the Vulgate, translates, "his face sent out horns of light." The medieval artists, therefore, including Michael Angelo, were thus misled into representing Moses as with horns protruding from his forehead!

by reason of his speaking with him. Communion with God illumines the soul with a Divine radiance.

31. *called.* To reassure them.

returned. The verb implies that they had retreated in terror.

spake to them. He repeated to them what God had commanded him in the Mount.

32. *all that the* LORD *had spoken.* *viz.*, the Covenant, upon the fulfilment of which, His presence would accompany the people.

down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him. 30. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. 32. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.*m 33. And when Moses had done speaking with them, he put a veil on his face. 34. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded; 35. and the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

33. *veil.* The radiance was something that appertained to the Divine, and for that reason must not be put to a profane use.

34. *when Moses went in . . . he took.* Better, *Whenever Moses went in . . . he would take . . .*

35. *children of Israel saw.* The People were the more deeply impressed by his message when they beheld the radiance of his countenance.

For the Lesson from the Prophets, I Kings XVIII, 1-39 (*Sephardim:* 20–39), *see* The Haftorahs, p. 538.

For the Blessings before and after the Haftorah, see p. 454.

CAP. XXXV. לה

לה
22 כב ס ס ס

א וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
2 אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה לַעֲשֹׂת אֹתָם׃ שֵׁשֶׁת יָמִים
תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת
3 שַׁבָּתוֹן לַיהוָה כָּל־הָעֹשֶׂה בוֹ מְלָאכָה יוּמָת׃ לֹא־תְבַעֲרוּ
אֵשׁ בְּכֹל מֹשְׁבֹתֵיכֶם בְּיוֹם הַשַּׁבָּת׃ פ
4 וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר
ה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר׃ קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל
נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת יְהוָה זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

X. VAYYAKHEL

(CHAPTERS XXXV—XXXVIII, 20)

CHAPTER XXXV

We now enter upon the final section of the Book of Exodus dealing with the actual construction of the Sanctuary. Instead of giving a brief notice announcing the execution of the Divine command, Scripture describes in detail how every instruction was faithfully and lovingly carried out.

1. *assembled.* The Rabbis, assuming that Moses would lose no time in starting upon the work, declare that the assembly occurred on the 11th of Tishri, immediately after his descent from Sinai on the day which was to become the Day of Atonement (see on xxxiv, 4).

all the congregation. Not only the elders but the entire community; teaching that the Sanctuary was the concern of every individual in the camp.

2, 3. THE SABBATH

2. *an holy day.* lit. "holiness." The exhortation which God had given to Moses concerning the holiness of the Sabbath which must not be violated even for the sacred purpose of building the Tabernacle (xxxi, 13f), is repeated by Moses to the Congregation.

X. VAYYAKHEL

Chapter XXXV

35 1. And Moses assembled all the congregation
of the children of Israel, and said unto them,
These are the words which the Lord hath com-
manded, that ye should do them. 2. Six days
shall work be done, but on the seventh day
there shall be to you an holy day, a sabbath
of solemn rest to the Lord: whosoever doeth
any work therein shall be put to death. 3. Ye
shall kindle no fire throughout your habitations
upon the sabbath day.
4. And Moses spake unto all the congregation
of the children of Israel, saying, This is the
thing which the Lord commanded, saying, 5.
Take ye from among you an offering unto the
Lord: whosoever is of a willing heart, let him
bring it, the Lord's offering; gold, and silver,

3. *kindle no fire.* This command has been understood by certain Jewish sects to prohibit the use of light or fire on the Sabbath; the Rabbis, however, apply it only to cooking and baking. In connection with the Manna, it had already been pointed out that there must be no preparation of food by fire on the Sabbath (xvi, 23).

your habitations. This excludes the Sanctuary. Lamps and the fire on the altar were there attended to on the Sabbath.

upon the sabbath day. On Festivals (barring the Day of Atonement, which is the "Sabbath of Sabbaths") kindling of fire is permitted.

4. *commanded, saying.* "Saying" is not here the equivalent of "namely," but of "to say;" *i.e.* that I should say to you.

5. *from among you.* Better, *from you.*

brass. Better, *bronze.*

6 7 וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים׃ וְעֹרֹת אֵילִם
8 מְאָדָּמִים וְעֹרֹת תְּחָשִׁים וַעֲצֵי שִׁטִּים׃ וְשֶׁמֶן לַמָּאוֹר
9 וּבְשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים׃ וְאַבְנֵי־שֹׁהַם
י וְאַבְנֵי מִלֻּאִים לָאֵפוֹד וְלַחֹשֶׁן׃ וְכָל־חֲכַם־לֵב בָּכֶם יָבֹאוּ
11 וְיַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה׃ אֶת־הַמִּשְׁכָּן אֶת־אָהֳלוֹ
וְאֶת־מִכְסֵהוּ אֶת־קְרָסָיו וְאֶת־קְרָשָׁיו אֶת־בְּרִיחָו אֶת־עַמֻּדָיו
12 וְאֶת־אֲדָנָיו׃ אֶת־הָאָרֹן וְאֶת־בַּדָּיו אֶת־הַכַּפֹּרֶת וְאֵת פָּרֹכֶת
13 הַמָּסָךְ׃ אֶת־הַשֻּׁלְחָן וְאֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו וְאֵת לֶחֶם
14 הַפָּנִים׃ וְאֶת־מְנֹרַת הַמָּאוֹר וְאֶת־כֵּלֶיהָ וְאֶת־נֵרֹתֶיהָ וְאֵת
טו שֶׁמֶן הַמָּאוֹר׃ וְאֶת־מִזְבַּח הַקְּטֹרֶת וְאֶת־בַּדָּיו וְאֵת שֶׁמֶן
הַמִּשְׁחָה וְאֵת קְטֹרֶת הַסַּמִּים וְאֶת־מָסַךְ הַפֶּתַח לְפֶתַח
16 הַמִּשְׁכָּן׃ אֵת ׀ מִזְבַּח הָעֹלָה וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־
17 לוֹ אֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ׃ אֵת קַלְעֵי
הֶחָצֵר אֶת־עַמֻּדָיו וְאֶת־אֲדָנֶיהָ וְאֵת מָסַךְ שַׁעַר הֶחָצֵר׃
18 אֶת־יִתְדֹת הַמִּשְׁכָּן וְאֶת־יִתְדֹת הֶחָצֵר וְאֶת־מֵיתְרֵיהֶם׃

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v. 11. בריחיו ק

6–9. Corresponding to xxv, 4–7.
10. *wise hearted.* See on xxviii, 3.
11. *tabernacle.* See on xxvi, 1.
covering. See xxvi, 14.
12. *ark.* See xxv, 10–22.
veil of the screen. In front of the Holy of Holies (xxvi, 31).
13. *table.* See xxv, 23.
shewbread. See xxv, 30.
14. *candlestick.* See xxv, 31.
oil. See xxvii, 20.
15. *altar of incense.* See xxx, 1.
anointing oil. See xxx, 23f.
sweet incense. See xxx, 34f.
screen. See xxvi, 36.

and brass; 6. and blue, and purple, and scarlet, and fine linen, and goats' hair; 7. and rams' skins dyed red, and porpoise-skins, and acacia wood; 8. and oil for the light, and spices for the anointing oil, and for the sweet incense; 9. and onyx stones, and stones to be set, for the ephod, and for the breastplate. 10. And let every wise hearted man among you come, and make all that the LORD hath commanded; 11. the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; 12. the ark, and the staves thereof, the mercy-seat, and the veil of the screen; 13. the table, and its staves, and all its vessels, and the shewbread; 14. the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; 15. and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; 16. the altar of burnt offering, with its grating of brass, its staves, and all its vessels, the laver and its base; 17. the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court; 18. the pins of the tabernacle, and the pins of the court, and their cords; 19. the

16. *altar of burnt offering.* See XXVII, 1.
the laver. See XXX, 18.
17. *hangings.* See XXVII, 9.
screen for the gate. See XXVII, 16.
18. *pins.* See XXVII, 19.
cords. These were not specified in the earlier chapters, but the mention of "pins" presupposes the use of cords to which they were fastened.

19 אֶת־בִּגְדֵי הַשְּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן
כ הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן׃ וַיֵּצְאוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל
שני 21 מִלִּפְנֵי מֹשֶׁה׃ וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נְשָׂאוֹ לִבּוֹ וְכֹל אֲשֶׁר
נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לִמְלֶאכֶת אֹהֶל
22 מוֹעֵד וּלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ׃ וַיָּבֹאוּ הָאֲנָשִׁים
עַל־הַנָּשִׁים כֹּל ׀ נְדִיב לֵב הֵבִיאוּ חָח וָנֶזֶם וְטַבַּעַת וְכוּמָז
כָּל־כְּלִי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפַת זָהָב לַיהוָה׃
23 וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אִתּוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי
וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ׃
24 כָּל־מֵרִים תְּרוּמַת כֶּסֶף וּנְחֹשֶׁת הֵבִיאוּ אֵת תְּרוּמַת יְהוָה
וְכֹל אֲשֶׁר נִמְצָא אִתּוֹ עֲצֵי שִׁטִּים לְכָל־מְלֶאכֶת הָעֲבֹדָה
כה הֵבִיאוּ׃ וְכָל־אִשָּׁה חַכְמַת־לֵב בְּיָדֶיהָ טָווּ וַיָּבִיאוּ מַטְוֶה
אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן אֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ׃
26 וְכָל־הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֹתָנָה בְּחָכְמָה טָווּ אֶת־
27 הָעִזִּים׃ וְהַנְּשִׂאִם הֵבִיאוּ אֵת אַבְנֵי הַשֹּׁהַם וְאֵת אַבְנֵי

19. *finely wrought garments.* See xxxi, 10.
holy garments. See chap. xxviii.

20–29. The Response of the People

20. *all the congregation.* All were ready and eager to share in the erection of the Sanctuary.

21. *whom his spirit made willing.* Cf. xxv, 2. Moses depended upon the enthusiasm of the people for freewill offerings; he had no need to resort to a levy.

22. *women.* Although nothing was asked of them, they freely contributed their ornaments.

earrings. Or, "bracelets" (Rashi).

necklaces. Or, "girdle" (AJ). The Heb. word occurs again only in Num. xxxi, 50. A necklace of golden beads seems the most likely explanation.

27. *rulers.* The leading men of the tribes.

finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20. And all the congregation of the children of Israel departed from the presence of Moses.*ii
21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the LORD's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. 22. And they came, both men and women, as many as were willing hearted, and brought brooches, and earrings, and signet-rings, and necklaces, all jewels of gold; even every man that offered an offering of gold unto the LORD. 23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and porpoise-skins, brought them. 24. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found acacia wood for any work of the service, brought it. 25. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. 26. And all the women whose heart stirred them up in wisdom spun the goats' hair. 27. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; 28. and the spice, and the oil; for the light, and for the anointing oil, and

28 הַמִּלֻּאִים לָאֵפוֹד וְלַחֹשֶׁן: וְאֶת־הַבֹּשֶׂם וְאֶת־הַשָּׁמֶן לְמָאוֹר
29 וּלְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר
נָדַב לִבָּם אֹתָם לְהָבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה
שלישי לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה: פ
כשהן ל וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְשֵׁם
חובי) 31 בְּצַלְאֵל בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה: וַיְמַלֵּא אֹתוֹ
רוּחַ אֱלֹהִים בְּחָכְמָה בִּתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:
2 33 וְלַחְשֹׁב מַחֲשָׁבֹת לַעֲשֹׂת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת: וּבַחֲרֹשֶׁת
אֶבֶן לְמַלֹּאת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלֶאכֶת מַחֲשָׁבֶת:
34 וּלְהוֹרֹת נָתַן בְּלִבּוֹ הוּא וְאָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן:

30—XXXVI, 2

The appointment of the artificers of the Sanctuary. These sections are almost identical with XXXI, 1–6.

30. *see, the* LORD *hath called by name.* The artist is "called"; *i.e.* specially endowed by native gift for his task; predestined, in a sense, for his artistic mission. The Rabbis explain the opening words, "See, the Lord hath called, etc." to mean that the nomination of Bezalel for his important task should be ratified by the community, as no leader may be set over a congregation without its approval.

Hur. The Rabbis identified him with the Hur of XVII, 10, XXIV, 14; and held that he was killed by the people for resisting their demand for the golden calf.

31. *the spirit of God.* Is regarded in Scripture as the source of any exceptional gift, power or activity of man; *e.g.*, Gen. XLI, 38, of administrative ability, and here of Bezalel's artistic capacity.

in wisdom . . . understanding . . . knowledge. *i.e.* displaying itself in artistic skill, whether that skill be the result of imitation, or the artist's own initiative and inspiration.

32. *to devise cunning works.* lit. "to think thoughts." In all true art, there is a vital underlying *thought*, and artists have accordingly been among the great thinkers of mankind.

for the sweet incense. 29. The children of Israel brought a freewill offering unto the LORD; every man and woman, whose heart made them willing to bring for all the work, which the LORD had commanded to be made by the hand of Moses.*iii (**ii)

30. And Moses said unto the children of Israel, See, the LORD hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; 31. and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32. and to devise cunning works, to work in gold, and in silver, and in brass, 33. and in cutting of stones for setting, and in carving of wood, to work in all manner of cunning workmanship. 34. And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the

An eminent painter of the nineteenth century has well expressed it: "My intention has not been so much to paint pictures that will charm the eye, as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is best and noblest in humanity. I even think, that in the future, art may yet speak, as great poetry itself, with the solemn and majestic ring in which the Hebrew prophets spoke to the Jews of old, demanding noble aspirations, condemning in the most trenchant manner private vices, and warning us in deep tones against lapses from morals and duties" (F. W. Watts).

33. *cunning workmanship*. Or, "skilled workmanship." We are accustomed to limit Divine inspiration to thoughts expressed in words. This is not the Scriptural view. The worker in metals, the cutter of precious stones, and the carver of wood can likewise produce work that is inspired.

34. *that he may teach*. lit. "to teach," *i.e.* direct and

לה מִלֵּא אֹתָם חָכְמַת־לֵב לַעֲשׂוֹת כָּל־מְלֶאכֶת חָרָשׁ ׀ וְחֹשֵׁב
וְרֹקֵם בַּתְּכֵלֶת וּבָֽאַרְגָּמָן בְּתוֹלַעַת הַשָּׁנִי וּבַשֵּׁשׁ וְאֹרֵג
עֹשֵׂי כָּל־מְלָאכָה וְחֹשְׁבֵי מַחֲשָׁבֹת׃

לו CAP. XXXVI. לו

א וְעָשָׂה בְצַלְאֵל וְאָהֳלִיאָב וְכֹל ׀ אִישׁ חֲכַם־לֵב אֲשֶׁר נָתַן

train others. The true artist possesses the power to inspire others. A light that cannot kindle other lights, is but a feeble flame. But להורת, "to teach," has also a wider meaning. The core of art is its teaching and ennobling influence not only on other artists, but on humanity.

tribe of Dan. Bezalel belonged to Judah, the leading tribe: Oholiab, to one of the smaller tribes. The selection, declares the Midrash, was significant. In the service of God, the great and the small should be united.

35. *embroiderer.* Or, "weaver in colours."

Proper understanding and appreciation of these verses should modify current views on Judaism and its relation to Art. The opinion is often expressed that there is no art in Judaism; that the Jew lacks the aesthetic sense; and that this is largely due to the influence of the Second Commandment which prohibited plastic art in Israel. Defenders of the Jew and Judaism usually reply that Judaism was determined to lift the God-idea above the sensual, and to represent the Divine as spirit only; that Art was not Israel's predestined province; that whereas the legacy of Greece was Beauty, the mission of Israel was Righteousness. Neither friend nor foe do full justice to the facts of the case. There is not such a clear-cut difference between the races as is generally assumed. Greek Art itself is now seen to be of Semitic origin; and Semites have produced many a monument of surpassing beauty in the world of Art. And is not poetry, too, a province of Art? Surely, the Books of Psalms, Isaiah and Job need fear no comparison with any literary product of man. And the above applies not merely to the Bible age. The Rabbis too had a passionate love of beauty. They prescribed a special

tribe of Dan. 35. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise cunning works.

Chapter XXXVI

36 1. And Bezalel and Oholiab shall work, and every wise hearted man, in whom the Lord hath put wisdom and understanding to know how to

Benediction at the sight of a beautiful tree or animal, as well as on beholding the first blossoms of spring (Authorised Prayer Book, p. 291). Some of them conceived the whole of Creation as a process of unfolding beauty; and spoke of God as the Incomparable Artist (אין צור כאלהינו—אין צייר כאלהינו). The highest artist, in the eyes of Jewish teachers of all generations, is not the greatest master in self-expression, but in self-control; he who fashions *himself* into a sanctuary. Such a view sounds strange in modern ears. One of the saddest phenomena of the age is the misuse of Art for the perversion of Youth. Art is a divine gift, and must be divinely used. "When the Hebrew spirit prevails over the Greek, he strips it of its pagan sensuality, so that its beauty stands revealed untarnished by barbaric or ungodly associations" (Solomon J. Solomon)

Chapter XXXVI

1. *hath put wisdom.* "God gives wisdom to him only who possesses wisdom," is a paradoxical saying of the

יְהוָה חָכְמָה וּתְבוּנָה בָּהֵמָּה לָדַעַת לַעֲשֹׂת אֶת־כָּל־
2 מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכֹל אֲשֶׁר־צִוָּה יְהוָה׃ וַיִּקְרָא מֹשֶׁה
אֶל־בְּצַלְאֵל וְאֶל־אָהֳלִיאָב וְאֶל כָּל־אִישׁ חֲכַם־לֵב אֲשֶׁר
נָתַן יְהוָה חָכְמָה בְּלִבּוֹ כֹּל אֲשֶׁר נְשָׂאוֹ לִבּוֹ לְקָרְבָה אֶל־
3 הַמְּלָאכָה לַעֲשֹׂת אֹתָהּ׃ וַיִּקְחוּ מִלִּפְנֵי מֹשֶׁה אֵת כָּל־
הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְּנֵי יִשְׂרָאֵל לִמְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ
לַעֲשֹׂת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בַּבֹּקֶר בַּבֹּקֶר׃
4 וַיָּבֹאוּ כָּל־הַחֲכָמִים הָעֹשִׂים אֵת כָּל־מְלֶאכֶת הַקֹּדֶשׁ אִישׁ־
ה אִישׁ מִמְּלַאכְתּוֹ אֲשֶׁר־הֵמָּה עֹשִׂים׃ וַיֹּאמְרוּ אֶל־מֹשֶׁה
לֵּאמֹר מַרְבִּים הָעָם לְהָבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר־
6 צִוָּה יְהוָה לַעֲשֹׂת אֹתָהּ׃ וַיְצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה
לֵאמֹר אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ־עוֹד מְלָאכָה לִתְרוּמַת הַקֹּדֶשׁ
7 וַיִּכָּלֵא הָעָם מֵהָבִיא׃ וְהַמְּלָאכָה הָיְתָה דַיָּם לְכָל־הַמְּלָאכָה
8 לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר׃ ס וַיַּעֲשׂוּ כָל־חֲכַם־לֵב בְּעֹשֵׂי רביעי

Rabbis. They were already wise-hearted; *i.e.* possessed of the necessary artistic aptitude, and God further endowed them with the requisite skill.

the service. *i.e.* the construction.

according to all. Better, "*with respect to all.*"

2. *to come unto.* lit. "to draw near unto," in order to participate in the construction.

3–7. The People's Liberality

3. *of Moses.* lit. "from before Moses." The donations of the people are represented as lying in a heap before Moses, and the artificers took what they required.

4. *which they wrought.* More accurately, "which they were doing."

work all the work for the service of the sanctuary, according to all that the LORD hath commanded.

2. And Moses called Bezalel and Oholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: 3. and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him freewill offerings every morning. 4. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; 5. and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. 6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. 7. For the stuff they had was sufficient for all the work to make it, and too much.*iv

8. And every wise hearted man among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue,

7. *sufficient . . . and too much.* Young and old, noble and commoner, were all aglow with holy enthusiasm, and cheerfully consecrated their diversity of gifts to the Sanctuary.

הַמְּלָאכָה אֶת־הַמִּשְׁכָּן עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב עָשָׂה אֹתָם׃
9 אֹרֶךְ הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה וְרֹחַב אַרְבַּע
י בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְכָל־הַיְרִיעֹת׃ וַיְחַבֵּר
אֶת־חֲמֵשׁ הַיְרִיעֹת אַחַת אֶל־אֶחָת וְחָמֵשׁ יְרִיעֹת חִבַּר אַחַת
11 אֶל־אֶחָת׃ וַיַּעַשׂ לֻלְאֹת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת
מִקָּצָה בַּמַּחְבָּרֶת כֵּן עָשָׂה בִּשְׂפַת הַיְרִיעָה הַקִּיצוֹנָה
12 בַּמַּחְבֶּרֶת הַשֵּׁנִית׃ חֲמִשִּׁים לֻלָאֹת עָשָׂה בַּיְרִיעָה הָאֶחָת
וַחֲמִשִּׁים לֻלָאֹת עָשָׂה בִּקְצֵה הַיְרִיעָה אֲשֶׁר בַּמַּחְבֶּרֶת
13 הַשֵּׁנִית מַקְבִּילֹת הַלֻּלָאֹת אַחַת אֶל־אֶחָת׃ וַיַּעַשׂ חֲמִשִּׁים
קַרְסֵי זָהָב וַיְחַבֵּר אֶת־הַיְרִיעֹת אַחַת אֶל־אַחַת בַּקְּרָסִים
וַיְהִי הַמִּשְׁכָּן אֶחָד׃ פ
14 וַיַּעַשׂ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת
טו עָשָׂה אֹתָם׃ אֹרֶךְ הַיְרִיעָה הָאַחַת שְׁלֹשִׁים בָּאַמָּה וְאַרְבַּע
אַמּוֹת רֹחַב הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְעַשְׁתֵּי עֶשְׂרֵה
16 יְרִיעֹת׃ וַיְחַבֵּר אֶת־חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת־שֵׁשׁ הַיְרִיעֹת
17 לְבָד׃ וַיַּעַשׂ לֻלָאֹת חֲמִשִּׁים עַל שְׂפַת הַיְרִיעָה הַקִּיצֹנָה
בַּמַּחְבָּרֶת וַחֲמִשִּׁים לֻלָאֹת עָשָׂה עַל־שְׂפַת הַיְרִיעָה הַחֹבֶרֶת
18 הַשֵּׁנִית׃ וַיַּעַשׂ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים לְחַבֵּר אֶת־הָאֹהֶל
19 לִהְיֹת אֶחָד׃ וַיַּעַשׂ מִכְסֶה לָאֹהֶל עֹרֹת אֵלִם מְאָדָּמִים
חמישי כ וּמִכְסֵה עֹרֹת תְּחָשִׁים מִלְמָעְלָה׃ ס וַיַּעַשׂ אֶת־הַקְּרָשִׁים

קמץ בזיק v. 10.

8–19. The Curtains

Corresponding to xxvi, 1–11, 14.

and purple, and scarlet, with cherubim the work of the cunning workman made he them. 9. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one measure. 10. And he coupled five curtains one to another: and the other five curtains he coupled one to another. 11. And he made loops of blue upon the edge of the one curtain that was outmost in the first set; likewise he made in the edge of the curtain that was outmost in the second set. 12. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second set: the loops were opposite one to another. 13. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one.

14. And he made curtains of goats' hair for a tent over the tabernacle: eleven curtains he made them. 15. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one measure. 16. And he coupled five curtains by themselves, and six curtains by themselves. 17. And he made fifty loops on the edge of the curtain that was outmost in the first set, and fifty loops made he upon the edge of the curtain which was outmost in the second set. 18. And he made fifty clasps of brass to couple the tent together, that it might be one. 19. And he made a covering for the tent of rams' skins dyed red, and a covering of porpoise-skins above.*v

21 לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃ עֶשֶׂר אַמֹּת אֹרֶךְ הַקָּרֶשׁ
22 וְאַמָּה וַחֲצִי הָאַמָּה רֹחַב הַקֶּרֶשׁ הָאֶחָד׃ שְׁתֵּי יָדֹת לַקֶּרֶשׁ
הָאֶחָד מְשֻׁלָּבֹת אַחַת אֶל־אֶחָת כֵּן עָשָׂה לְכֹל קַרְשֵׁי
23 הַמִּשְׁכָּן׃ וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קְרָשִׁים
24 לִפְאַת נֶגֶב תֵּימָנָה׃ וְאַרְבָּעִים אַדְנֵי־כֶסֶף עָשָׂה תַּחַת
עֶשְׂרִים הַקְּרָשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי
יְדֹתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו׃
כה וּלְצֶלַע הַמִּשְׁכָּן הַשֵּׁנִית לִפְאַת צָפוֹן עָשָׂה עֶשְׂרִים קְרָשִׁים׃
26 וְאַרְבָּעִים אַדְנֵיהֶם כָּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד
27 וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד׃ וּלְיַרְכְּתֵי הַמִּשְׁכָּן יָמָּה
28 עָשָׂה שִׁשָּׁה קְרָשִׁים׃ וּשְׁנֵי קְרָשִׁים עָשָׂה לִמְקֻצְעֹת הַמִּשְׁכָּן
29 בַּיַּרְכָתָיִם׃ וְהָיוּ תוֹאֲמִם מִלְּמַטָּה וְיַחְדָּו יִהְיוּ תַמִּים אֶל־
רֹאשׁוֹ אֶל־הַטַּבַּעַת הָאֶחָת כֵּן עָשָׂה לִשְׁנֵיהֶם לִשְׁנֵי
ל הַמִּקְצֹעֹת׃ וְהָיוּ שְׁמֹנָה קְרָשִׁים וְאַדְנֵיהֶם כֶּסֶף שִׁשָּׁה עָשָׂר
31 אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד׃ וַיַּעַשׂ
בְּרִיחֵי עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הָאֶחָת׃
32 וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הַשֵּׁנִית וַחֲמִשָּׁה
33 בְרִיחִם לְקַרְשֵׁי הַמִּשְׁכָּן לַיַּרְכָתַיִם יָמָּה׃ וַיַּעַשׂ אֶת־הַבְּרִיחַ
34 הַתִּיכֹן לִבְרֹחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקָּצֶה אֶל־הַקָּצֶה׃ וְאֶת־
הַקְּרָשִׁים צִפָּה זָהָב וְאֶת־טַבְּעֹתָם עָשָׂה זָהָב בָּתִּים לַבְּרִיחִם
לה וַיְצַף אֶת־הַבְּרִיחִם זָהָב׃ וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן

20–34. The Wooden Framework

Corresponding to xxvi, 15–29.

20. And he made the boards for the tabernacle of acacia wood, standing up. 21. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. 22. Each board had two tenons, joined one to another: thus did he make for all the boards of the tabernacle. 23. And he made the boards for the tabernacle; twenty boards for the south side southward; 24. and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. 25. And for the second side of the tabernacle, on the north side, he made twenty boards. 26. and their forty sockets of silver; two sockets under one board, and two sockets under another board. 27. And for the hinder part of the tabernacle westward he made six boards. 28. And two boards made he for the corners of the tabernacle in the hinder part. 29. And they were double beneath, and in like manner they were entire unto the top thereof unto the first ring: thus he did to both of them in the two corners. 30. And there were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets. 31. And he made bars of acacia wood; five for the boards of the one side of the tabernacle, 32. and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. 33. And he made the middle bar to pass through in the midst of the boards from the one end to the other. 34. And he overlaid

וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה חֹשֵׁב עָשָׂה אֹתָהּ כְּרֻבִים׃
וַיַּעַשׂ לָהּ אַרְבָּעָה עַמּוּדֵי שִׁטִּים וַיְצַפֵּם זָהָב וָוֵיהֶם זָהָב
36 וַיִּצֹק לָהֶם אַרְבָּעָה אַדְנֵי־כָסֶף׃ וַיַּעַשׂ מָסָךְ לְפֶתַח הָאֹהֶל
37 תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה רֹקֵם׃
וְאֶת־עַמּוּדָיו חֲמִשָּׁה וְאֶת־וָוֵיהֶם וְצִפָּה רָאשֵׁיהֶם וַחֲשֻׁקֵיהֶם
38 זָהָב וְאַדְנֵיהֶם חֲמִשָּׁה נְחֹשֶׁת׃ פ

לז
CAP. XXXVII. לז

א וַיַּעַשׂ בְּצַלְאֵל אֶת־הָאָרֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ
2 וְאַמָּה וָחֵצִי רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ׃ וַיְצַפֵּהוּ זָהָב טָהוֹר
3 מִבַּיִת וּמִחוּץ וַיַּעַשׂ לוֹ זֵר זָהָב סָבִיב׃ וַיִּצֹק לוֹ אַרְבַּע
טַבְּעֹת זָהָב עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ
4 הָאֶחָת וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ הַשֵּׁנִית׃ וַיַּעַשׂ בַּדֵּי עֲצֵי
ה שִׁטִּים וַיְצַף אֹתָם זָהָב׃ וַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת עַל
6 צַלְעֹת הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן׃ וַיַּעַשׂ כַּפֹּרֶת זָהָב טָהוֹר

35–38. THE VEIL AND SCREEN

Corresponding to xxvi, 31f, 36f.

38. *their chapiters and their fillets.* Better, *their capitals and their sockets.* In the parallel passage (xxvi, 37), it is, "overlay them (*i.e.* the pillars) with gold." In addition to the verbal instructions given on Sinai, Moses was granted a vision wherein he saw a pattern of what was required. Hence many of the directions are not given in full detail. We have, therefore, to assume that the word "them" is used vaguely, and Moses understood that not the whole of the pillars, but only the tops, were to be overlaid with gold.

CHAPTER XXXVII

1–9. THE ARK

Corresponding to xxv, 10–15, 18–20.

the boards with gold, and made their rings of
gold for places for the bars, and overlaid the bars
with gold.
35. And he made the veil of blue, and purple,
and scarlet, and fine twined linen: with cherubim
the work of the cunning workman made he it.
36. And he made thereunto four pillars of
acacia, and overlaid them with gold: their hooks
were of gold; and he cast for them four sockets
of silver. 37. And he made a screen for the door
of the Tent, of blue, and purple, and scarlet,
and fine twined linen, the work of the em-
broiderer; 38. and the five pillars of it with their
hooks: and he overlaid their chapiters and
their fillets with gold: and their five sockets
were of brass.

Chapter XXXVII

37 1. And Bezalel made the ark of acacia wood:
two cubits and a half was the length of it, and a
cubit and a half the breadth of it, and a cubit
and a half the height of it: 2. and he overlaid it
with pure gold within and without, and made a
crown of gold to it round about. 3. And he
cast for it four rings of gold, in the four feet
thereof; even two rings on the one side of it,
and two rings on the other side of it. 4. And
he made staves of acacia wood, and overlaid
them with gold. 5. And he put the staves into
the rings on the sides of the ark, to bear the
ark. 6. And he made a covering of pure gold:
two cubits and a half was the length thereof, and
a cubit and a half the breadth thereof. 7. And he

בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפֶרַח וּשְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים
בְּקָנֶה אֶחָד כַּפְתֹּר וָפָרַח כֵּן לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים מִן־
כ הַמְּנֹרָה׃ וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים כַּפְתֹּרֶיהָ
21 וּפְרָחֶיהָ׃ וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת
שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה
22 לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים מִמֶּנָּה׃ כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה
23 הָיוּ כֻּלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר׃ וַיַּעַשׂ אֶת־נֵרֹתֶיהָ
24 שִׁבְעָה וּמַלְקָחֶיהָ וּמַחְתֹּתֶיהָ זָהָב טָהוֹר׃ כִּכָּר זָהָב טָהוֹר
עָשָׂה אֹתָהּ וְאֵת כָּל־כֵּלֶיהָ׃ פ
כה וַיַּעַשׂ אֶת־מִזְבַּח הַקְּטֹרֶת עֲצֵי שִׁטִּים אַמָּה אָרְכּוֹ וְאַמָּה
26 רָחְבּוֹ רָבוּעַ וְאַמָּתַיִם קֹמָתוֹ מִמֶּנּוּ הָיוּ קַרְנֹתָיו׃ וַיְצַף אֹתוֹ
זָהָב טָהוֹר אֶת־גַּגּוֹ וְאֶת־קִירֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וַיַּעַשׂ
27 לוֹ זֵר זָהָב סָבִיב׃ וּשְׁתֵּי טַבְּעֹת זָהָב עָשָׂה־לוֹ ׀ מִתַּחַת
לְזֵרוֹ עַל שְׁתֵּי צַלְעֹתָיו עַל שְׁנֵי צִדָּיו לְבָתִּים לְבַדִּים לָשֵׂאת
28 אֹתוֹ בָּהֶם׃ וַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיְצַף אֹתָם
29 זָהָב׃ וַיַּעַשׂ אֶת־שֶׁמֶן הַמִּשְׁחָה קֹדֶשׁ וְאֶת־קְטֹרֶת הַסַּמִּים
טָהוֹר מַעֲשֵׂה רֹקֵחַ׃ שביעי ס (רביעי כשהן מחוב׳)

Cap. XXXVIII. לח

לח
א וַיַּעַשׂ אֶת־מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חָמֵשׁ אַמּוֹת אָרְכּוֹ
2 וְחָמֵשׁ־אַמּוֹת רָחְבּוֹ רָבוּעַ וְשָׁלֹשׁ אַמּוֹת קֹמָתוֹ׃ וַיַּעַשׂ

17–24. The Candlestick

Corresponding to xxv, 31–39.

25–27. The Altar of Incense and Anointing Oil

Corresponding to xxx, 1–5.

three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 19. three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick. 20. And in the candlestick were four cups made like almond-blossoms, the knops thereof, and the flowers thereof: 21. and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it. 22. Their knops and their branches were of one piece with it: the whole of it was one beaten work of pure gold. 23. And he made the lamps thereof, seven, and the tongs thereof, and the snuffdishes thereof, of pure gold. 24. Of a talent of pure gold made he it, and all the vessels thereof.

25. And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns thereof were of one piece with it. 26. And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a crown of gold round about. 27. And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for places for staves to bear it withal. 28. And he made the staves of acacia wood, and overlaid them with

קַרְנֹתָיו עַל אַרְבַּע פִּנֹּתָיו מִמֶּנּוּ הָיוּ קַרְנֹתָיו וַיְצַף אֹתוֹ
3 נְחֹשֶׁת׃ וַיַּעַשׂ אֶת־כָּל־כְּלֵי הַמִּזְבֵּחַ אֶת־הַסִּירֹת וְאֶת־הַיָּעִים
וְאֶת־הַמִּזְרָקֹת אֶת־הַמִּזְלָגֹת וְאֶת־הַמַּחְתֹּת כָּל־כֵּלָיו עָשָׂה
4 נְחֹשֶׁת׃ וַיַּעַשׂ לַמִּזְבֵּחַ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת תַּחַת
ה כַּרְכֻּבּוֹ מִלְּמַטָּה עַד־חֶצְיוֹ׃ וַיִּצֹק אַרְבַּע טַבָּעֹת בְּאַרְבַּע
6 הַקְּצָוֺת לְמִכְבַּר הַנְּחֹשֶׁת בָּתִּים לַבַּדִּים׃ וַיַּעַשׂ אֶת־הַבַּדִּים
7 עֲצֵי שִׁטִּים וַיְצַף אֹתָם נְחֹשֶׁת׃ וַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת
עַל צַלְעֹת הַמִּזְבֵּחַ לָשֵׂאת אֹתוֹ בָּהֶם נְבוּב לֻחֹת עָשָׂה
8 אֹתוֹ׃ ס וַיַּעַשׂ אֵת הַכִּיּוֹר נְחֹשֶׁת וְאֵת כַּנּוֹ נְחֹשֶׁת
בְּמַרְאֹת הַצֹּבְאֹת אֲשֶׁר צָבְאוּ פֶּתַח אֹהֶל מוֹעֵד׃ ס
9 וַיַּעַשׂ אֶת־הֶחָצֵר לִפְאַת ׀ נֶגֶב תֵּימָנָה קַלְעֵי הֶחָצֵר שֵׁשׁ
י מָשְׁזָר מֵאָה בָּאַמָּה׃ עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים

Chapter XXXVIII

1–8. The Altar of Burnt-Offering and Laver

Corresponding to xxvii, 1–8, and xxx, 18–21.

8. *the mirrors.* These were made of burnished copper. According to a Rabbinic tradition, Moses at first wished to reject the offering of the mirrors because they ministered to feminine vanity; but God reminded him how the Israelite woman had shared the bitterness of her husband's bondage in Egypt and done her utmost to cheer him. Moses, thereupon, agreed to accept the mirrors, but utilised the metal for the laver, and not for the structure of the actual Tabernacle.

assembled to minister. Or, "that come to pray" (Onkelos). A number of devout women who yielded up their mirrors as a token of self-dedication to God, assembled at the entrance of the Tabernacle for prayer (Ibn Ezra).

tent of meeting. This may either mean the tent of Moses (xxxiii, 7) or the Sanctuary. If the latter, it is mentioned here by anticipation, since the Tent of Meeting had not yet been erected. They were the women who resolved to be in attendance there, and afterwards did so.

gold. 29. And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.*vii (**iv)

Chapter XXXVIII

38 1. And he made the altar of burnt offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. 2. And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it: and he overlaid it with brass. 3. And he made all the vessels of the altar, the pots, and the shovels, and the basons, the fleshhooks, and the firepans: all the vessels thereof made he of brass. 4. And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up. 5. And he cast four rings for the four ends of the grating of brass, to be places for the staves. 6. And he made the staves of acacia wood, and overlaid them with brass. 7. And he put the staves into the rings on the sides of the altar, to bear it withal; he made it hollow with planks.

8. And he made the laver of brass, and the base thereof of brass, of the mirrors of the women which assembled to minister at the door of the tent of meeting.

9. And he made the court: for the south side southward the hangings of the court were of fine twined linen, an hundred cubits: 10. their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets

11 נְחֹשֶׁת וָוֵי הָעַמּוּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְלִפְאַת צָפוֹן מֵאָה
בָאַמָּה עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וָוֵי
12 הָעַמּוּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְלִפְאַת־יָם קְלָעִים חֲמִשִּׁים
בָּאַמָּה עַמּוּדֵיהֶם עֲשָׂרָה וְאַדְנֵיהֶם עֲשָׂרָה וָוֵי הָעַמֻּדִים
13 וַחֲשׁוּקֵיהֶם כָּסֶף׃ וְלִפְאַת קֵדְמָה מִזְרָחָה חֲמִשִּׁים אַמָּה׃
14 קְלָעִים חֲמֵשׁ־עֶשְׂרֵה אַמָּה אֶל־הַכָּתֵף עַמּוּדֵיהֶם שְׁלֹשָׁה
טו וְאַדְנֵיהֶם שְׁלֹשָׁה׃ וְלַכָּתֵף הַשֵּׁנִית מִזֶּה וּמִזֶּה לְשַׁעַר
הֶחָצֵר קְלָעִים חֲמֵשׁ עֶשְׂרֵה אַמָּה עַמֻּדֵיהֶם שְׁלֹשָׁה
16 וְאַדְנֵיהֶם שְׁלֹשָׁה׃ כָּל־קַלְעֵי הֶחָצֵר סָבִיב שֵׁשׁ מָשְׁזָר׃
17 וְהָאֲדָנִים לָעַמֻּדִים נְחֹשֶׁת וָוֵי הָעַמּוּדִים וַחֲשׁוּקֵיהֶם כֶּסֶף
וְצִפּוּי רָאשֵׁיהֶם כָּסֶף וְהֵם מְחֻשָּׁקִים כֶּסֶף כֹּל עַמֻּדֵי
מפטיר 18 הֶחָצֵר׃ וּמָסַךְ שַׁעַר הֶחָצֵר מַעֲשֵׂה רֹקֵם תְּכֵלֶת וְאַרְגָּמָן
וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר וְעֶשְׂרִים אַמָּה אֹרֶךְ וְקוֹמָה בְרֹחַב
19 חָמֵשׁ אַמּוֹת לְעֻמַּת קַלְעֵי הֶחָצֵר׃ וְעַמֻּדֵיהֶם אַרְבָּעָה
וְאַדְנֵיהֶם אַרְבָּעָה נְחֹשֶׁת וָוֵיהֶם כֶּסֶף וְצִפּוּי רָאשֵׁיהֶם
כ וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְכָל־הַיְתֵדֹת לַמִּשְׁכָּן וְלֶחָצֵר סָבִיב נְחֹשֶׁת׃

9–20. The Court

Corresponding to xxvii, 9–19.

18. *answerable to.* Better, *corresponding to.*

For the Lesson from the Prophets, I Kings vii, 40–50 (*Sephardim:* I Kings vii, 13–26), *see* The Haftorahs, p. 548 (552).

When Vayyakhel and Pekudey are combined, read the Haftorah for Pekudey.

For the Blessings before and after the Haftorah, see p. 454.

were of silver. 11. And for the north side an hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver. 12. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. 13. And for the east side eastward fifty cubits. 14. The hangings for the one side of the gate were fifteen cubits; their pillars three, and their sockets three; 15. and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. 16. All the hangings of the court round about were of fine twined linen. 17. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.*m 18. And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. 19. And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. 20. And all the pins of the tabernacle, and of the court round about, were of brass.

ס ס ס כג 23

לח 21 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי
22 מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃ וּבְצַלְאֵל
בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה עָשָׂה אֵת כָּל־אֲשֶׁר־צִוָּה
23 יְהוָה אֶת־מֹשֶׁה׃ וְאִתּוֹ אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן
חָרָשׁ וְחֹשֵׁב וְרֹקֵם בַּתְּכֵלֶת וּבָאַרְגָּמָן וּבְתוֹלַעַת הַשָּׁנִי
24 וּבַשֵּׁשׁ׃ ס כָּל־הַזָּהָב הֶעָשׂוּי לַמְּלָאכָה בְּכֹל מְלֶאכֶת
הַקֹּדֶשׁ וַיְהִי ׀ זְהַב הַתְּנוּפָה תֵּשַׁע וְעֶשְׂרִים כִּכָּר וּשְׁבַע
כה מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ׃ וְכֶסֶף פְּקוּדֵי הָעֵדָה
מְאַת כִּכָּר וְאֶלֶף וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים שֶׁקֶל

XI. PEKUDEY

(Chapter XXXVIII, 21–XL)

With minute care these chapters of Exodus describe the concluding stages of the construction of the Sanctuary. *v.* 21–31 of this chapter give the total amount of the precious metals used.

21. *tabernacle of the testimony.* So called because of the Tables of the Decalogue that were deposited there; cf. xxv, 16.

for the service of the Levites. Or, "being the work of the Levites, under the hand, etc."

Ithamar. The superintendent of the Tabernacle (Num. iv, 28).

22. *Bezalel.* Tribute is paid in this and the following verse to the faithful manner in which the two principal architects executed their work.

24. *talents.* See on xxv, 39. A talent equalled 3,000 shekels.

XI. PEKUDEY

38 21. This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. 22. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. 23. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24. All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. 25. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after

shekel of the sanctuary. See on xxx, 13. It has been computed that the total quantity of gold was worth about £160,000.

25. *that were numbered.* Cf. xxx, 12f. The silver weighed 301,775 shekels; and since each male adult contributed half a shekel, the census showed a total of 603,000; cf. Num. I, 46. This suggests that the computations recorded here were not made at this time, but after the erection of the Tabernacle.

26 בְּשֶׁקֶל הַקֹּדֶשׁ׃ בֶּקַע לַגֻּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ לְכֹל הָעֹבֵר עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה
לְשֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים׃
27 וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת אֵת אַדְנֵי הַקֹּדֶשׁ וְאֵת אַדְנֵי
28 הַפָּרֹכֶת מְאַת אֲדָנִים לִמְאַת הַכִּכָּר כִּכָּר לָאָדֶן׃ וְאֶת־
הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים
29 וְצִפָּה רָאשֵׁיהֶם וְחִשַּׁק אֹתָם׃ וּנְחֹשֶׁת הַתְּנוּפָה שִׁבְעִים
ל כִּכָּר וְאַלְפַּיִם וְאַרְבַּע־מֵאוֹת שָׁקֶל׃ וַיַּעַשׂ בָּהּ אֶת־אַדְנֵי
פֶּתַח אֹהֶל מוֹעֵד וְאֵת מִזְבַּח הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת
31 אֲשֶׁר־לוֹ וְאֵת כָּל־כְּלֵי הַמִּזְבֵּחַ׃ וְאֶת־אַדְנֵי הֶחָצֵר סָבִיב
וְאֶת־אַדְנֵי שַׁעַר הֶחָצֵר וְאֵת כָּל־יִתְדֹת הַמִּשְׁכָּן וְאֶת־כָּל־
יִתְדֹת הֶחָצֵר סָבִיב׃

CAP. XXXIX. לט

לט

א וּמִן־הַתְּכֵלֶת וְהָאַרְגָּמָן וְתוֹלַעַת הַשָּׁנִי עָשׂוּ בִגְדֵי־שְׂרָד
לְשָׁרֵת בַּקֹּדֶשׁ וַיַּעֲשׂוּ אֶת־בִּגְדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה׃ שני פ (חמיש׳ כשהן מחוב׳)

27. *for casting the sockets.* See on XXVI, 19.

29. *brass of the offering.* The quantity of copper was about three tons.

30. *brasen altar.* There is no mention of the laver, which was likewise made of copper. The reason is that the material for this came from a special source; see *v.* 8 above.

CHAPTER XXXIX

1–31. THE PRIESTS' VESTMENTS

2–7. THE EPHOD

Corresponding to XXVIII, 6–12.

3. *beat the gold.* This verse does not occur in the parallel

the shekel of the sanctuary: 26. a beka a head, that is, half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.
27. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; an hundred sockets for the hundred talents, a talent for a socket. 28. And of
the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and made fillets for them. 29. And the brass of the offering was
seventy talents, and two thousand and four hundred shekels. 30. And therewith he made the
sockets to the door of the tent of meeting, and the brasen altar, and the brasen grating for it, and all the vessels of the altar, 31. and
the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

Chapter XXXIX

39 1. And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.*ii(**v)

passage, and explains how the gold was utilised in making the vestments.

8–21. The Breastplate

Corresponding to xxviii, 15–28.

2 וַיַּעַשׂ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
3 מָשְׁזָר׃ וַיְרַקְּעוּ אֶת־פַּחֵי הַזָּהָב וְקִצֵּץ פְּתִילִם לַעֲשׂוֹת
בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וּבְתוֹךְ תּוֹלַעַת הַשָּׁנִי
4 וּבְתוֹךְ הַשֵּׁשׁ מַעֲשֵׂה חֹשֵׁב׃ כְּתֵפֹת עָשׂוּ־לוֹ חֹבְרֹת עַל־שְׁנֵי
ה קְצוֹוֹתָו חֻבָּר׃ וְחֵשֶׁב אֲפֻדָּתוֹ אֲשֶׁר עָלָיו מִמֶּנּוּ הוּא
כְּמַעֲשֵׂהוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר
6 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיַּעֲשׂוּ אֶת־אַבְנֵי הַשֹּׁהַם
מֻסַבֹּת מִשְׁבְּצֹת זָהָב מְפֻתָּחֹת פִּתּוּחֵי חוֹתָם עַל־שְׁמוֹת
7 בְּנֵי יִשְׂרָאֵל׃ וַיָּשֶׂם אֹתָם עַל כִּתְפֹת הָאֵפֹד אַבְנֵי זִכָּרוֹן
לִבְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ
8 וַיַּעַשׂ אֶת־הַחֹשֶׁן מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד זָהָב תְּכֵלֶת
9 וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר׃ רָבוּעַ הָיָה כָּפוּל עָשׂוּ
י אֶת־הַחֹשֶׁן זֶרֶת אָרְכּוֹ וְזֶרֶת רָחְבּוֹ כָּפוּל׃ וַיְמַלְאוּ־בוֹ
אַרְבָּעָה טוּרֵי אָבֶן טוּר אֹדֶם פִּטְדָה וּבָרֶקֶת הַטּוּר הָאֶחָד׃
11 12 וְהַטּוּר הַשֵּׁנִי נֹפֶךְ סַפִּיר וְיָהֲלֹם׃ וְהַטּוּר הַשְּׁלִישִׁי לֶשֶׁם
13 שְׁבוֹ וְאַחְלָמָה׃ וְהַטּוּר הָרְבִיעִי תַּרְשִׁישׁ שֹׁהַם וְיָשְׁפֵה
14 מוּסַבֹּת מִשְׁבְּצוֹת זָהָב בְּמִלֻּאֹתָם׃ וְהָאֲבָנִים עַל־שְׁמֹת

v. 4. קצותו ק׳

2. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 3. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman. 4. They made shoulderpieces for it, joined together: at the two ends was it joined together. 5. And the

cunningly woven band, that was upon it, to gird it on withal, was of the same piece and like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6. And they wrought the onyx stones, inclosed in ouches of gold, graven with the engravings of a signet, according to the names of the children
of Israel. 7. And he put them on the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel; as the LORD commanded Moses.

8. And he made the breastplate, the work of the cunning workman, like the work of the ephod; of gold, of blue, and purple, and scarlet,
and fine twined linen. 9. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof,
being double. 10. And they set in it four rows of stones: a row of ruby, topaz, and emerald was
the first row. 11. And the second row, a carbuncle, a sapphire, and a diamond. 12. And
the third row, a jacinth, an agate, and an amethyst. 13. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of
gold in their settings. 14. And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to
his name, for the twelve tribes. 15. And they made upon the breastplate chains like cords,
of wreathen work of pure gold. 16. And they

בְּנֵֽי־יִשְׂרָאֵ֛ל הֵ֥נָּה שְׁתֵּ֥ים עֶשְׂרֵ֖ה עַל־שְׁמֹתָ֑ם פִּתּוּחֵ֨י חֹתָ֜ם
טו אִ֤ישׁ עַל־שְׁמוֹ֙ לִשְׁנֵ֥ים עָשָׂ֖ר שָֽׁבֶט׃ וַיַּעֲשׂ֥וּ עַל־הַחֹ֛שֶׁן
16 שַׁרְשְׁרֹ֥ת גַּבְלֻ֖ת מַעֲשֵׂ֣ה עֲבֹ֑ת זָהָ֖ב טָהֽוֹר׃ וַֽיַּעֲשׂ֗וּ שְׁתֵּי֙
מִשְׁבְּצֹ֣ת זָהָ֔ב וּשְׁתֵּ֖י טַבְּעֹ֣ת זָהָ֑ב וַֽיִּתְּנ֗וּ אֶת־שְׁתֵּי֙ הַטַּבָּעֹ֔ת
17 עַל־שְׁנֵ֖י קְצ֥וֹת הַחֹֽשֶׁן׃ וַֽיִּתְּנ֗וּ שְׁתֵּי֙ הָעֲבֹתֹ֣ת הַזָּהָ֔ב עַל־
18 שְׁתֵּ֖י הַטַּבָּעֹ֑ת עַל־קְצ֖וֹת הַחֹֽשֶׁן׃ וְאֵ֨ת שְׁתֵּ֤י קְצוֹת֙ שְׁתֵּ֣י
הָעֲבֹתֹ֔ת נָתְנ֖וּ עַל־שְׁתֵּ֣י הַֽמִּשְׁבְּצֹ֑ת וַֽיִּתְּנֻ֛ם עַל־כִּתְפֹ֥ת
19 הָאֵפֹ֖ד אֶל־מ֥וּל פָּנָֽיו׃ וַֽיַּעֲשׂ֗וּ שְׁתֵּי֙ טַבְּעֹ֣ת זָהָ֔ב וַיָּשִׂ֖ימוּ עַל־
שְׁנֵ֣י קְצ֣וֹת הַחֹ֑שֶׁן עַל־שְׂפָת֕וֹ אֲשֶׁ֛ר אֶל־עֵ֥בֶר הָאֵפֹ֖ד בָּֽיְתָה׃
כ וַֽיַּעֲשׂוּ֮ שְׁתֵּ֣י טַבְּעֹ֣ת זָהָב֒ וַֽיִּתְּנֻ֡ם עַל־שְׁתֵּי֩ כִתְפֹ֨ת הָאֵפֹ֤ד
מִלְּמַ֙טָּה֙ מִמּ֣וּל פָּנָ֔יו לְעֻמַּ֖ת מַחְבַּרְתּ֑וֹ מִמַּ֕עַל לְחֵ֖שֶׁב הָאֵפֹֽד׃
21 וַיִּרְכְּס֣וּ אֶת־הַחֹ֡שֶׁן מִטַּבְּעֹתָיו֩ אֶל־טַבְּעֹ֨ת הָאֵפֹ֜ד בִּפְתִ֣יל
תְּכֵ֗לֶת לִֽהְיֹת֙ עַל־חֵ֣שֶׁב הָֽאֵפֹ֔ד וְלֹֽא־יִזַּ֣ח הַחֹ֔שֶׁן מֵעַ֖ל הָאֵפֹ֑ד
כַּֽאֲשֶׁ֛ר צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ שלישי פ (ששי כשהן מחובר׳)
22 23 וַיַּ֛עַשׂ אֶת־מְעִ֥יל הָאֵפֹ֖ד מַעֲשֵׂ֣ה אֹרֵ֑ג כְּלִ֖יל תְּכֵֽלֶת׃ וּפִֽי־
הַמְּעִ֥יל בְּתוֹכ֖וֹ כְּפִ֣י תַחְרָ֑א שָׂפָ֨ה לְפִ֥יו סָבִ֖יב לֹ֥א יִקָּרֵֽעַ׃
24 וַֽיַּעֲשׂוּ֙ עַל־שׁוּלֵ֣י הַמְּעִ֔יל רִמּוֹנֵ֕י תְּכֵ֥לֶת וְאַרְגָּמָ֖ן וְתוֹלַ֣עַת
כה שָׁנִ֑י מָשְׁזָֽר׃ וַיַּעֲשׂ֥וּ פַעֲמֹנֵ֖י זָהָ֣ב טָה֑וֹר וַיִּתְּנ֨וּ אֶת־הַפַּעֲמֹנִ֜ים
בְּת֣וֹךְ הָרִמֹּנִ֗ים עַל־שׁוּלֵ֤י הַמְּעִיל֙ סָבִ֔יב בְּת֖וֹךְ הָרִמֹּנִֽים׃
26 פַּעֲמֹ֤ן וְרִמֹּן֙ פַּעֲמֹ֣ן וְרִמֹּ֔ן עַל־שׁוּלֵ֥י הַמְּעִ֖יל סָבִ֑יב לְשָׁרֵ֕ת
27 כַּאֲשֶׁ֛ר צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ ס וַיַּעֲשׂ֛וּ אֶת־הַכָּתְנֹ֥ת
28 שֵׁ֖שׁ מַעֲשֵׂ֣ה אֹרֵ֑ג לְאַהֲרֹ֖ן וּלְבָנָֽיו׃ וְאֵת֙ הַמִּצְנֶ֣פֶת שֵׁ֔שׁ

22–26. The Robe of the Ephod

Corresponding to xxviii, 31–34.

made two ouches of gold, and two gold rings; and
put the two rings on the two ends of the breast-
plate. 17. And they put the two wreathen chains
of gold on the two rings at the ends of the breast-
plate. 18. And the other two ends of the two
wreathen chains they put on the two ouches,
and put them on the shoulderpieces of the
ephod, in the forepart thereof. 19. And they
made two rings of gold, and put them upon
the two ends of the breastplate, upon the edge
thereof, which was toward the side of the ephod
inward. 20. And they made two rings of gold,
and put them on the two shoulderpieces of the
ephod underneath, in the forepart thereof, close
by the coupling thereof, above the cunningly
woven band of the ephod. 21. And they did bind
the breastplate by the rings thereof unto the
rings of the ephod with a lace of blue, that it
might be upon the cunningly woven band of
the ephod, and that the breastplate might not
be loosed from the ephod; as the LORD com-
manded Moses.*iii(**vi)

22. And he made the robe of the ephod of woven
work, all of blue; 23. and the hole of the robe in
the midst thereof, as the hole of a coat of mail,
with a binding round about the hole of it, that
it should not be rent. 24. And they made upon
the skirts of the robe pomegranates of blue,
and purple, and scarlet, and twined linen. 25.
And they made bells of pure gold, and put the
bells between the pomegranates upon the skirts
of the robe round about, between the pome-

וְאֶת־פַּאֲרֵי הַמִּגְבָּעֹת שֵׁשׁ וְאֶת־מִכְנְסֵי הַבָּד שֵׁשׁ מָשְׁזָר׃
29 וְאֶת־הָאַבְנֵט שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי
ל מַעֲשֵׂה רֹקֵם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיַּעֲשׂוּ אֶת־
צִיץ נֵזֶר־הַקֹּדֶשׁ זָהָב טָהוֹר וַיִּכְתְּבוּ עָלָיו מִכְתַּב פִּתּוּחֵי
31 חוֹתָם קֹדֶשׁ לַיהוָה׃ וַיִּתְּנוּ עָלָיו פְּתִיל תְּכֵלֶת לָתֵת עַל־
32 הַמִּצְנֶפֶת מִלְמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַתֵּכֶל
כָּל־עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל
אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ׃ פ רביעי
33 וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו
34 קְרָסָיו קְרָשָׁיו בְּרִיחָו וְעַמֻּדָיו וַאֲדָנָיו׃ וְאֶת־מִכְסֵה עוֹרֹת
הָאֵילִם הַמְאָדָּמִים וְאֶת־מִכְסֵה עֹרֹת הַתְּחָשִׁים וְאֵת פָּרֹכֶת
לה 36 הַמָּסָךְ׃ אֶת־אֲרוֹן הָעֵדֻת וְאֶת־בַּדָּיו וְאֵת הַכַּפֹּרֶת׃ אֶת־
37 הַשֻּׁלְחָן אֶת־כָּל־כֵּלָיו וְאֵת לֶחֶם הַפָּנִים׃ אֶת־הַמְּנֹרָה
הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת
38 שֶׁמֶן הַמָּאוֹר׃ וְאֵת מִזְבַּח הַזָּהָב וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֵת
39 קְטֹרֶת הַסַּמִּים וְאֵת מָסַךְ פֶּתַח הָאֹהֶל׃ אֵת ׀ מִזְבַּח

v. 33. בריחיו קרי

27–29. The Tunics and Headgear

Corresponding to xxviii, 39–42.

28. *goodly headtires.* lit. "ornaments of caps," *i.e.* ornamental caps. These were for the priests, whereas the mitre was for the High Priest.

30, 31. The Holy Crown

Corresponding to xxviii, 36f.

30. *holy crown.* Not mentioned in the parallel passage, but in xxix, 6. It is identical with the golden plate.

32–43. Summary of the Work

33. *brought . . . unto Moses.* The sectional pieces. The task of fitting them together and placing the articles of the Tabernacle in the right place, was to be done under the personal direction of Moses (xl, 1).

granates; 26. a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as the LORD commanded Moses.

27. And they made the coats of fine linen of woven work for Aaron, and for his sons, 28. and the mitre of fine linen, and the goodly headtires of fine linen, and the linen breeches of fine twined linen, 29. and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as the LORD commanded Moses.

30. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, HOLY TO THE LORD. 31. And they tied unto it a lace of blue, to fasten it upon the mitre above; as the LORD commanded Moses.

32. Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that the LORD commanded Moses, so did they.*iv

33. And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; 34. and the covering of rams' skins dyed red, and the covering of porpoise-skins, and the veil of the screen; 35. the ark of the testimony, and the staves thereof, and the mercy-seat; 36. the table, all the vessels thereof, and the shewbread; 37. the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels

הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ אֶת־בַּדָּיו וְאֶת־כָּל־
מ כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ׃ אֵת קַלְעֵי הֶחָצֵר אֶת־עַמֻּדֶיהָ
וְאֶת־אֲדָנֶיהָ וְאֶת־הַמָּסָךְ לְשַׁעַר הֶחָצֵר אֶת־מֵיתָרָיו וִיתֵדֹתֶיהָ
41 וְאֵת כָּל־כְּלֵי עֲבֹדַת הַמִּשְׁכָּן לְאֹהֶל מוֹעֵד׃ אֶת־בִּגְדֵי
הַשְּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן
42 וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן׃ כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה
43 כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל אֵת כָּל־הָעֲבֹדָה׃ וַיַּרְא מֹשֶׁה אֶת־
כָּל־הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה כֵּן עָשׂוּ
וַיְבָרֶךְ אֹתָם מֹשֶׁה׃ חמישי פ (שביעי כשהן מחוב׳)

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מ

א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן
3 בְּאֶחָד לַחֹדֶשׁ תָּקִים אֶת־מִשְׁכַּן אֹהֶל מוֹעֵד׃ וְשַׂמְתָּ שָׁם
4 אֵת אֲרוֹן הָעֵדוּת וְסַכֹּתָ עַל־הָאָרֹן אֶת־הַפָּרֹכֶת׃ וְהֵבֵאתָ
אֶת־הַשֻּׁלְחָן וְעָרַכְתָּ אֶת־עֶרְכּוֹ וְהֵבֵאתָ אֶת־הַמְּנֹרָה וְהַעֲלֵיתָ

37. *lamps to be set in order.* *i.e.* to be arranged on it (Driver).

40. *all the instruments.* See on XXVII, 19.

42. *the children of Israel.* *i.e.* the wise-hearted among them. Credit is here given to the nameless donors and workers, who made the achievement of Bezalel and Oholiab possible.

43. *blessed them.* *i.e.* expressed his thanks by invoking a blessing upon them. The time had been short, the task great and arduous, but the labourers, fired by holy enthusiasm and zeal, had joyfully completed the work they had undertaken. They fully earned the gratitude and benediction of their leader. Moses does not pronounce his blessing at the beginning of the sacred enterprise. Beginnings are easy; completions are as hard as they are rare. The number of those who never begin a good work is perhaps not larger than those that begin, waver, and steal

thereof, and the oil for the light; 38. and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; 39. the brasen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; 40. the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting; 41. the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. 42. According to all that the LORD commanded Moses, so the children of Israel did all the work. 43. And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it: and Moses blessed them.*v (**vii)

CHAPTER XL

40 1. And the LORD spake unto Moses, saying,
2. On the first day of the first month shalt thou
rear up the tabernacle of the tent of meeting.
3. And thou shalt put therein the ark of the testi-
mony, and thou shalt screen the ark with the
veil. 4. And thou shalt bring in the table, and

away from their posts. Tradition tells us that Moses composed Ps. xc, "A Prayer of Moses," for the occasion. Note its concluding words: "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

ה אֶת־נֵרֹתֶיהָ׃ וְנָתַתָּה אֶת־מִזְבַּח הַזָּהָב לִקְטֹרֶת לִפְנֵי אֲרוֹן
6 הָעֵדֻת וְשַׂמְתָּ אֶת־מָסַךְ הַפֶּתַח לַמִּשְׁכָּן׃ וְנָתַתָּה אֵת
7 מִזְבַּח הָעֹלָה לִפְנֵי פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד׃ וְנָתַתָּ אֶת־
8 הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁם מָיִם׃ וְשַׂמְתָּ
9 אֶת־הֶחָצֵר סָבִיב וְנָתַתָּ אֶת־מָסַךְ שַׁעַר הֶחָצֵר׃ וְלָקַחְתָּ
אֶת־שֶׁמֶן הַמִּשְׁחָה וּמָשַׁחְתָּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ
י וְקִדַּשְׁתָּ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְהָיָה קֹדֶשׁ׃ וּמָשַׁחְתָּ אֶת־
מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְקִדַּשְׁתָּ אֶת־הַמִּזְבֵּחַ וְהָיָה
11 הַמִּזְבֵּחַ קֹדֶשׁ קָדָשִׁים׃ וּמָשַׁחְתָּ אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ וְקִדַּשְׁתָּ
12 אֹתוֹ׃ וְהִקְרַבְתָּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו אֶל־פֶּתַח אֹהֶל מוֹעֵד
13 וְרָחַצְתָּ אֹתָם בַּמָּיִם׃ וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן אֵת בִּגְדֵי הַקֹּדֶשׁ
14 וּמָשַׁחְתָּ אֹתוֹ וְקִדַּשְׁתָּ אֹתוֹ וְכִהֵן לִי׃ וְאֶת־בָּנָיו תַּקְרִיב
טו וְהִלְבַּשְׁתָּ אֹתָם כֻּתֳּנֹת׃ וּמָשַׁחְתָּ אֹתָם כַּאֲשֶׁר מָשַׁחְתָּ אֶת־
אֲבִיהֶם וְכִהֲנוּ לִי וְהָיְתָה לִהְיֹת לָהֶם מָשְׁחָתָם לִכְהֻנַּת
16 עוֹלָם לְדֹרֹתָם׃ וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ
ששי 17 כֵּן עָשָׂה׃ ס וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית

Chapter XL

1–33. The Setting up of the Sanctuary

2. *the first month.* In the second year after the Exodus from Egypt (*v.* 17). Nine months had elapsed since the people's arrival at Sinai (xix, 1). The actual work of construction occupied about four months.

3. *screen the ark.* See xxvi, 33.

4. *set in order.* Lit. "thou shalt arrange its arrangement"; see xxv, 29f.

5. *golden altar.* For the location of the contents of the Holy Place, see on xxvi, 35, and Plan, p. 321.

6. *before the door of the tabernacle.* *i.e.* in the court.

7. *laver.* See xxx, 18.

8. *the court.* See xxvii, 9f.

set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. 6. And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of meeting. 7. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein. 8. And thou shalt set up the court round about, and hang up the screen of the gate of the court. 9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. 10. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be most holy. 11. And thou shalt anoint the laver and its base, and sanctify it. 12. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water. 13. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office. 14. And thou shalt bring his sons, and put coats upon them: 15. and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an ever-

9. *anointing oil.* See xxx, 26–28.
12. *bring Aaron.* See xxix, 4f, xxx, 30.

18 בְּאֶחָד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן׃ וַיָּקֶם מֹשֶׁה אֶת־הַמִּשְׁכָּן
וַיִּתֵּן אֶת־אֲדָנָיו וַיָּשֶׂם אֶת־קְרָשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיָּקֶם
19 אֶת־עַמּוּדָיו׃ וַיִּפְרֹשׂ אֶת־הָאֹהֶל עַל־הַמִּשְׁכָּן וַיָּשֶׂם אֶת־
מִכְסֵה הָאֹהֶל עָלָיו מִלְמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃
כ ס וַיִּקַּח וַיִּתֵּן אֶת־הָעֵדֻת אֶל־הָאָרֹן וַיָּשֶׂם אֶת־הַבַּדִּים עַל־
21 הָאָרֹן וַיִּתֵּן אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְמָעְלָה׃ וַיָּבֵא אֶת־
הָאָרֹן אֶל־הַמִּשְׁכָּן וַיָּשֶׂם אֵת פָּרֹכֶת הַמָּסָךְ וַיָּסֶךְ עַל אֲרוֹן
22 הָעֵדוּת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיִּתֵּן אֶת־
הַשֻּׁלְחָן בְּאֹהֶל מוֹעֵד עַל יֶרֶךְ הַמִּשְׁכָּן צָפֹנָה מִחוּץ לַפָּרֹכֶת׃
23 וַיַּעֲרֹךְ עָלָיו עֵרֶךְ לֶחֶם לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
24 מֹשֶׁה׃ ס וַיָּשֶׂם אֶת־הַמְּנֹרָה בְּאֹהֶל מוֹעֵד נֹכַח הַשֻּׁלְחָן
כה עַל יֶרֶךְ הַמִּשְׁכָּן נֶגְבָּה׃ וַיַּעַל הַנֵּרֹת לִפְנֵי יְהוָה כַּאֲשֶׁר
26 צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיָּשֶׂם אֶת־מִזְבַּח הַזָּהָב בְּאֹהֶל
27 מוֹעֵד לִפְנֵי הַפָּרֹכֶת׃ וַיַּקְטֵר עָלָיו קְטֹרֶת סַמִּים כַּאֲשֶׁר
שביעי 28 צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיָּשֶׂם אֶת־מָסַךְ הַפֶּתַח

15. *an everlasting priesthood.* It was to be hereditary in the family of Aaron.

their anointing. Only the High Priest had in every case to be anointed when inducted into his office. For the other priests, the anointing of the first priests, the sons of Aaron, was held to suffice; and the consecration of the ordinary descendant of the sons of Aaron consisted merely in being clothed in the priestly garments.

16. *thus did Moses.* The fulfilment of the command, so far as the erection of the Tabernacle was concerned, is described in the verses that follow. The induction of Aaron and his sons is narrated in Lev. VIII.

20. *the testimony.* *viz.*, the Tables of the Decalogue.

lasting priesthood throughout their generations.
16. Thus did Moses: according to all that the LORD commanded him, so did he.*vi

17. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.
18. And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars.
19. And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:
21. and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD commanded Moses.

22. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil.
23. And he set the bread in order upon it before the LORD; as the LORD commanded Moses.

24. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward.
25. And he lighted the lamps before the LORD; as the LORD commanded Moses.

Tradition declares that the broken pieces of the First Tables were also deposited in the Ark.

set the staves on the ark. From which they were not to be removed (xxv, 15).

29 לַמִּשְׁכָּן׃ וְאֵת מִזְבַּח הָעֹלָה שָׂם פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד
וַיַּעַל עָלָיו אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה כַּאֲשֶׁר צִוָּה יְהוָה
ל אֶת־מֹשֶׁה ס וַיָּשֶׂם אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין
31 הַמִּזְבֵּחַ וַיִּתֵּן שָׁמָּה מַיִם לְרָחְצָה׃ וְרָחֲצוּ מִמֶּנּוּ מֹשֶׁה
32 וְאַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם׃ בְּבֹאָם אֶל־אֹהֶל
מוֹעֵד וּבְקָרְבָתָם אֶל־הַמִּזְבֵּחַ יִרְחָצוּ כַּאֲשֶׁר צִוָּה יְהוָה
33 אֶת־מֹשֶׁה׃ ס וַיָּקֶם אֶת־הֶחָצֵר סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ
וַיִּתֵּן אֶת־מָסַךְ שַׁעַר הֶחָצֵר וַיְכַל מֹשֶׁה אֶת־הַמְּלָאכָה׃ פ מפטיר
34 וַיְכַס הֶעָנָן אֶת־אֹהֶל מוֹעֵד וּכְבוֹד יְהוָה מָלֵא אֶת־
לה הַמִּשְׁכָּן׃ וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־
36 שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן׃ וּבְהֵעָלוֹת
הֶעָנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְּנֵי יִשְׂרָאֵל בְּכֹל מַסְעֵיהֶם׃
37 38 וְאִם־לֹא יֵעָלֶה הֶעָנָן וְלֹא יִסְעוּ עַד־יוֹם הֵעָלֹתוֹ׃ כִּי עֲנַן

27. *burnt thereon incense.* Moses performed this and other priestly duties during the week of consecration, until the priests were installed.

34–38. The Cloud upon the Tent of Meeting

34. *the cloud.* As in xiii, 21, and xxiv, 15, a cloud screened the "glory of the Lord," and was a visible symbol to the people of His Presence.

glory of the Lord. See xxix, 43. Since God is not corporeal, this can only imply a spiritual manifestation of His presence in the tent of meeting; *i.e.* the Shechinah.

35. *filled the tabernacle.* The seal of His approval was thus set on the work that was now completed.

36. *went onward.* Still another purpose was served by the cloud: it was a signal for the People when to halt and when to proceed on their journey.

26. And he put the golden altar in the tent of meeting before the veil: 27. and he burnt thereon incense of sweet spices; as the LORD commanded Moses.*vii

28. And he put the screen of the door to the tabernacle. 29. And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering; as the LORD commanded Moses.

30. And he set the laver between the tent of meeting and the altar, and put water therein, to wash withal. 31. And Moses and Aaron and his sons washed their hands and their feet thereat; 32. when they went into the tent of meeting, and when they came near unto the altar, they washed: as the LORD commanded Moses.

33. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.*m

34. Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. 35. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. 36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: 37. but if the cloud were not taken up, then they journeyed not till the day that it was taken up. 38. For

יְהוָה עַל־הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה בּוֹ לְעֵינֵי כָל־
בֵּית־יִשְׂרָאֵל בְּכָל־מַסְעֵיהֶם׃

חזק

סכום פסוקי דספר ואלה שמות אלף ומאתים ותשעה. אר״ט
סימן: וחציו אלהים לא תקלל: ופרשיותיו אחד עשר. אי זה
בית אשר תבנו לי סימן: וסדריו עשרים ותשעה. ולילה
ללילה יחוה דעת סימן: ופרקיו ארבעים. תורת אלהיו בלבו
סימן: מנין הפתוחות תשע וששים. והסתומות חמש ותשעים.
הכל מאה וששים וארבע פרשיות: ישלח עזרך מקדש
ומציון יסעדך סימן:

38. *fire therein.* *i.e.* with fire shining in the cloud by night (cf. Num. IX, 15f). Without this fire, the cloud would not have been perceptible at night.

The Book of Exodus thus closes with the fulfilment of the promise in XXIX, 43, 45. Moses' appeal had been effective, and God's protecting and sanctifying Presence in the midst of His people, would lead them to their appointed destination.

The Tabernacle, after it had accompanied the Israelites in their wanderings in the Wilderness, was most probably first set up in the Holy Land at Gilgal (Josh. IV, 19). Before the death of Joshua, it was erected at Shiloh (Josh. XVIII, 1). Here it remained as the national Sanctuary throughout the time of the Judges (Judg. XVIII, 31 ; I Sam. IV, 3). But its external construction was at this time somewhat changed, and doors, seem to have taken the

the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

place of the entrance curtain (I Sam. III, 15). After the time of Eli, it was removed to Nob in the district of Benjamin, not far from Jerusalem (I Sam. XXI, 1–9). Thence, in the time of David, it was removed to Gibeon (I Kings III, 4). It was brought from Gibeon to Jerusalem by Solomon (I Kings VIII, 4). When the Temple of Solomon was built, the Tabernacle of the Wilderness had performed its work of protecting the Ark of the Covenant during all the migrations of Israel. The promise that the Lord would choose out a place for Himself in which His name should be preserved and His service should be maintained was then fulfilled.

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the Synagogue by the congregation exclaiming *Be strong, be strong, and let us strengthen one another*—an echo of the words of the ancient warrior, "Be of good courage and let us play the men, for our people and the cities of our God." (II Sam. X, 12). *Be strong, i.e.* to carry out the teaching contained in the Book just completed.

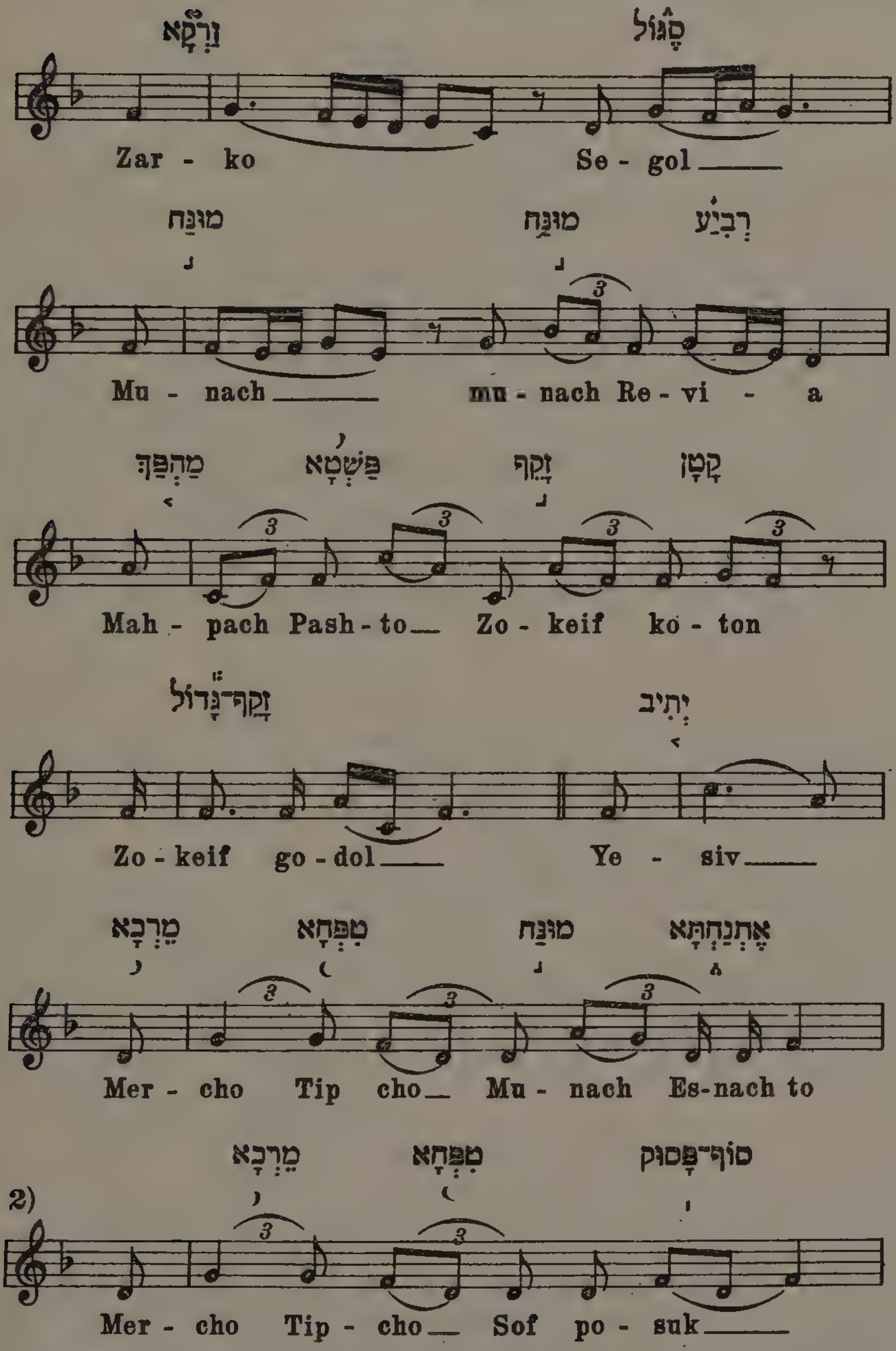
The Massoretic Note states the numbers of verses in Exodus to be 1209; its Sedrahs (parshiyyoth) 11; its Sedarim, smaller divisions according to the Triennial Cycle, 29; and its Chapters, 40.

For the Lesson from the Prophets, I Kings VII, 51–VIII, 21 (*Sephardim:* I Kings VII, 40–50), see *The Haftorahs*, p. 556 (548).

For the Blessings before and after the Haftorah, see p. 454.

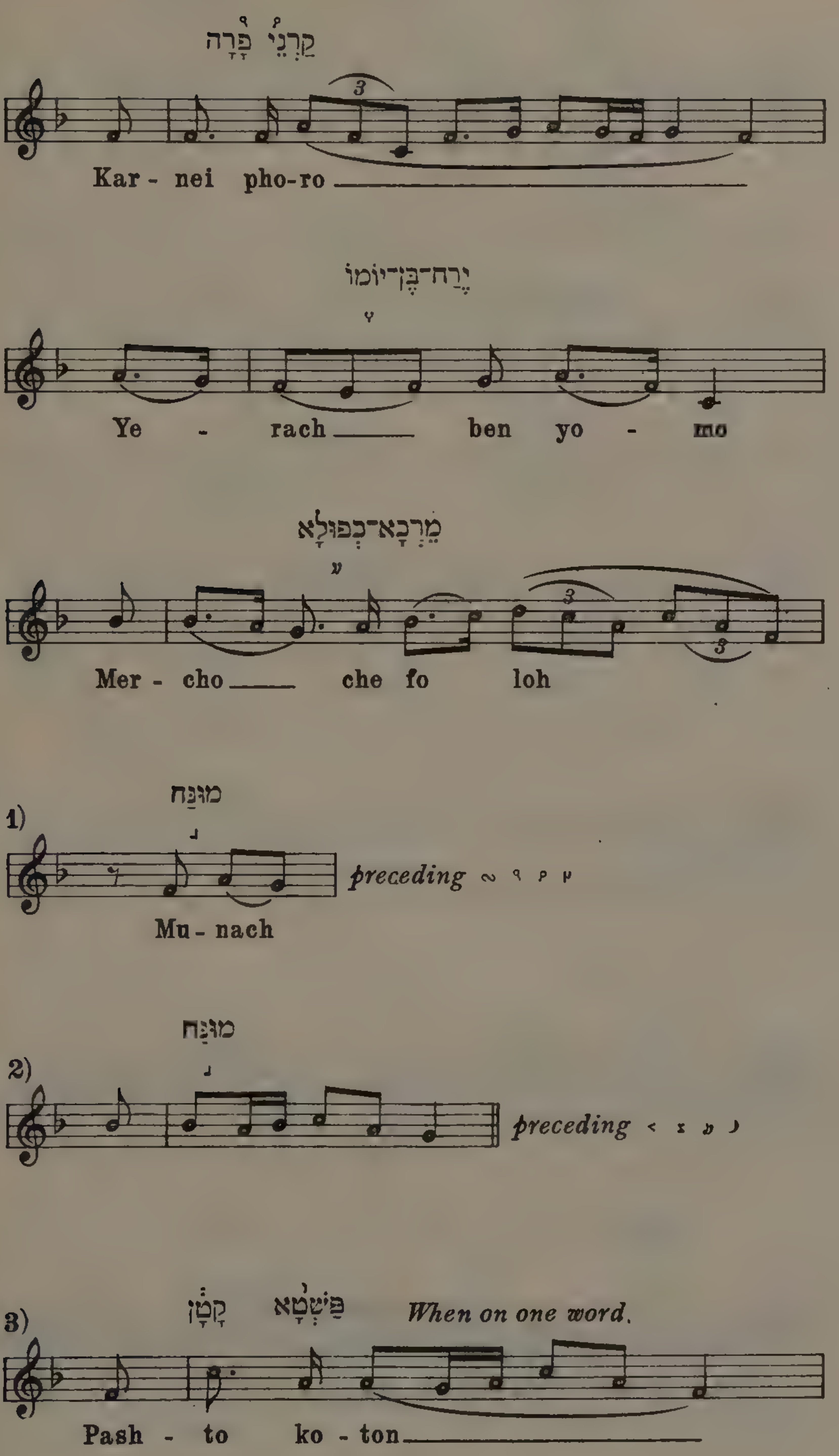
Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince



1) *in middle of verse* 2) *at end of verse*

3) *at end of section*


קַרְנֵי פָרָה
Kar - nei pho-ro
יֶרַח־בֶּן־יוֹמוֹ
Ye - rach ben yo - mo
מֵרְכָא־כְפוּלָא
Mer - cho che fo loh
1) מוּנַח
Mu - nach
preceding
2) מוּנַח
preceding
3) קָטֹן פַּשְׁטָא
When on one word.
Pash - to ko - ton

סדר ההפטרות

לספר שמות

THE HAFTORAHS

FOR

THE BOOK OF EXODUS.

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[*Sephardim conclude each Haftorah with the words :—*

גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:]

After the Lesson from the Prophets, the Maftir says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ· כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת· עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

נְגִינוֹת לְהַפְטָרָה

Cantillation of the Prophets

1) *in middle of verse*

2) *at end of verse*

3) *at the end of Haftorah*

סדר ההפטרות

הפטרת שמות

ישעיה כז

כז 6 הַבָּאִים֙ יַשְׁרֵ֣שׁ יַעֲקֹ֔ב יָצִ֥יץ וּפָרַ֖ח
7 יִשְׂרָאֵ֑ל וּמָלְא֥וּ פְנֵֽי־תֵבֵ֖ל תְּנוּבָֽה׃ הַכְּמַכַּ֥ת מַכֵּ֖הוּ

The Haftorah (the Heb. term is *haphtarah*, "conclusion"), is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the "Earlier Prophets" (Joshua, Judges, Samuel and Kings) or from the "Later Prophets" (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But whatever be the exact origin of the Haftorah, there is always some similarity between the Sedrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sedrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

SHEMOTH—(FOR ASHKENAZIM)

ISAIAH XXVII, 6–XXVIII, 13 AND XXIX, 22, 23

Isaiah the son of Amoz was a native of Jerusalem. His family seems to have been one of rank, and he moved in royal circles. His Prophetic ministry extended for close

THE HAFTORAHS

Or the Lessons from the Prophets

I A. SHEMOTH (for Ashkenazim)

Isaiah xxvii, 6–xxviii, 13 and xxix, 22, 23

27 6. In days to come shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit.

upon 40 years, from 740-701 B.C.E. These years were the most stirring that the kingdom of Judah had yet passed through; and, throughout that entire period, he was the dominant figure in the land. The momentous event of his time was the rise of Assyria. From being a mere garrison province of Babylon in northern Mesopotamia, Assyria had become a world power. The kingdoms of Syria and Israel fell before the Assyrians in 721; and only as by a miracle was Jerusalem delivered from their grasp in 701.

With the downfall of the kingdom of Israel, Judah became the sole representative and repository of true Religion; and in the fate of that tiny land, the moral destinies of the whole world were involved. In this time of upheaval and spiritual travail, Isaiah brought to King and People the message of the holiness, omnipotence, and sovereignty of God ("Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.") With passionate fervour he sought to instil his own vital faith in God and Providence into the heart of his brethren, and interpret for them the crises of history in the light of Divine guidance and Righteousness. His efforts brought him into violent conflict with the war party of his day; and, throughout his life, he remained an implacable enemy of shallow 'patriots' and opportunist politicians. According to one tradition, he perished in the heathen reaction under King Manasseh.

Great in thought and great in action, Isaiah united the profoundest religious insight with wide knowledge of men and affairs. The princely personality of the man is reflected

8 הִכָּהוּ אִם־כְּהֶרֶג הֲרֻגָיו הֹרָג׃ בְּסַאסְּאָה בְּשַׁלְחָהּ תְּרִיבֶנָּה
9 הָגָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים׃ לָכֵן בְּזֹאת יְכֻפַּר עֲוֺן־
יַעֲקֹב וְזֶה כָּל־פְּרִי הָסִר חַטָּאתוֹ בְּשׂוּמוֹ ׀ כָּל־אַבְנֵי מִזְבֵּחַ
י כְּאַבְנֵי־גִר מְנֻפָּצוֹת לֹא־יָקֻמוּ אֲשֵׁרִים וְחַמָּנִים׃ כִּי עִיר
בְּצוּרָה בָּדָד נָוֶה מְשֻׁלָּח וְנֶעֱזָב כַּמִּדְבָּר שָׁם יִרְעֶה עֵגֶל

in his style. His words are instinct with power, and he is the master of the sublime in universal literature. His moral passion, moreover, marks him as one of the world's greatest orators. See also p. 50 .

The connection between the Sedrah and Haftorah is apparent. Israel had suffered in Egypt, but Israel's task-masters had received adequate punishment; and Israel's affliction in Isaiah's day was as nothing compared with the fate that would befall its foes. Israel in Egypt chafed at Redemption's delay, tiring of the visits of Moses and Aaron; Israel of Isaiah's age gibed at the monotony of Prophetical teaching, and doubted the validity of Divine promise. The Egyptian Deliverance revealed the truth that Justice and Righteousness triumph in God's universe; so in days to come, the men of a later age would see that the hand of God moves in the destinies of men, and that His purposes cannot be gainsaid.

6. *in days to come.* Or, "in the generations to come." The word for "days" or "generations" must be supplied in the Heb. text.

fill the face of the world with fruit. Israel is saved, and saving the world. The prophet dreams for Israel the ascendancy of noble example to the other nations; as in Isa. II, 2f.

7. *smitten him.* *i.e.* Israel. Severe as Israel has been punished, its punishment was mild in comparison to that meted out to Israel's enemies, such as Pharaoh (Kimchi). The implied answer is No.

8. *in measure.* According to their sins, but tempered with mercy.

by sending her away. The reference is to Samaria, representing the Northern Kingdom (Ibn Ezra).

the east wind. The Assyrians, who would lead the Kingdom into captivity.

7. Hath he smitten him as he smote those that smote him? or is he slain according to the slaughter of their slain? 8. In measure, by sending her away, thou dost contend with her; he hath removed her with his rough blast in the day of the east wind.

9. Therefore by this shall the iniquity of Jacob be expiated, and this is all the fruit of taking away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more. 10. For the defenced city is solitary, an habitation deserted and forsaken, like the wilderness: there shall the calf feed, and there shall he lie down, and consume the branches

9. *therefore.* God had only banished, not destroyed, Israel; hence repentance is still possible. Let Israel remove all evidences of heathen worship, and its iniquity will be forgiven.

Jacob. The poetical name for Israel, the Northern Kingdom.

the fruit of taking away his sin. The act of penitence indicated in the second half of the verse is at once the condition and the "fruit" of Israel's forgiveness (Skinner).

when he maketh. Better, *that he should make.*

Asherim and the sun-images. The Asherah was probably the sacred pole, or symbol of fertility, found in ancient shrines. The sun-images were pillars dedicated to the worship of the sun-god.

10, 11. Repentance can bring forgiveness, but it does not imply immunity from punishment. The "solitary city" is Jerusalem, deserted and forsaken, with grass and boughs growing in the streets, food for calves and fuel for its needy inhabitants. They are "a people of no understanding." The time of punishment, in shape of exile must, therefore, inevitably come.

11 וְשָׁם יִרְבַּץ וְכִלָּה סְעִפֶיהָ׃ בִּיבֹשׁ קְצִירָהּ תִּשָּׁבַרְנָה
נָשִׁים בָּאוֹת מְאִירוֹת אוֹתָהּ כִּי לֹא עַם־בִּינוֹת הוּא עַל־כֵּן
12 לֹא־יְרַחֲמֶנּוּ עֹשֵׂהוּ וְיֹצְרוֹ לֹא יְחֻנֶּנּוּ׃ וְהָיָה בַּיּוֹם
הַהוּא יַחְבֹּט יְהוָה מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרָיִם וְאַתֶּם
13 תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל׃ וְהָיָה ׀ בַּיּוֹם הַהוּא
יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים
בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלִָם׃
כח א הוֹי עֲטֶרֶת גֵּאוּת שִׁכֹּרֵי אֶפְרַיִם וְצִיץ נֹבֵל צְבִי תִפְאַרְתּוֹ
2 אֲשֶׁר עַל־רֹאשׁ גֵּיא־שְׁמָנִים הֲלוּמֵי יָיִן׃ הִנֵּה חָזָק וְאַמִּץ
לַאדֹנָי כְּזֶרֶם בָּרָד שַׂעַר קָטֶב כְּזֶרֶם מַיִם כַּבִּירִים שֹׁטְפִים

v. 10. קמץ בטרחא

12, 13. But there will be a Return from that exile, and it will include even those who are scattered in distant lands.

12. *in that day.* The day of salvation; see the opening verse of the Haftorah and *v.* 1 of the chapter.

beat off his fruit. Or, "beat out his corn." As one beats the olives from the leaves (or the grain from the chaff) and goes back again and again and collects all the fruit, so that all is gathered in (Rashi).

one by one. With such loving care for each individual Israelite, that not a single soul shall be lost.

13. *trumpet.* Heb. *shofar.* But even those who seem to be lost in distant Assyria or the interior of Egypt, will be ingathered. This verse is employed with soul-stirring effect in the Mussaph Prayers for the New Year.

ready to perish. Or, "lost," to Israel.

Chapter XXVIII

The date of this denunciation of the luxury and dissoluteness of the aristocracy of Samaria, the capital of Israel, the northern Kingdom, must be before the capture of Samaria by the Assyrians, which took place in 722. In Judah, an influential party favoured resistance to Assyria

thereof. 11. When the boughs thereof are
withered, they shall be broken off; the women
shall come, and set them on fire: for it is a people
of no understanding; therefore he that made
them will not have compassion upon them, and
he that formed them will shew them no favour.
12. And it shall come to pass in that day, that
the LORD shall beat off his fruit, from the flood
of the River unto the brook of Egypt, and ye
shall be gathered one by one, O ye children of
Israel.
13. And it shall come to pass in that day, that
a great trumpet shall be blown; and they shall
come which were ready to perish in the land of
Assyria, and they that were outcasts in the land
of Egypt; and they shall worship the LORD in
the holy mountain at Jerusalem.
28 1. Woe to the crown of pride of the drunkards
of Ephraim, and to the fading flower of his
glorious beauty, which is on the head of the fat
valley of them that are overcome with wine!
2. Behold, the LORD hath a mighty and strong
one; as a tempest of hail, a destroying storm,
as a tempest of mighty waters overflowing, shall

and an alliance with Egypt for that purpose—a course of action opposed by Isaiah as both foolish and fatal.

1. *Woe to.* Or, "alas for."

crown of pride. Samaria, a city of great strength and beauty, on a hill overlooking a rich valley, is likened to a chaplet of flowers on the head of a reveller. But the wearer is a drunkard, and the flowers are fading (Skinner).

2. *a mighty and strong one. i.e.* the coming Assyrian invasion, compared to a devastating storm and flood.

3 הִנִּיחַ לָאָרֶץ בְּיָד׃ בְּרַגְלַיִם תֵּרָמַסְנָה עֲטֶרֶת גֵּאוּת שִׁכּוֹרֵי
4 אֶפְרָיִם׃ וְהָיְתָה צִיצַת נֹבֵל צְבִי תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ
גֵיא שְׁמָנִים כְּבִכּוּרָהּ בְּטֶרֶם קַיִץ אֲשֶׁר יִרְאֶה הָרֹאֶה
ה אוֹתָהּ בְּעוֹדָהּ בְּכַפּוֹ יִבְלָעֶנָּה׃ בַּיּוֹם הַהוּא יִהְיֶה
יְהוָה צְבָאוֹת לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה לִשְׁאָר
6 עַמּוֹ׃ וּלְרוּחַ מִשְׁפָּט לַיּוֹשֵׁב עַל־הַמִּשְׁפָּט וְלִגְבוּרָה
7 מְשִׁיבֵי מִלְחָמָה שָׁעְרָה׃ וְגַם־אֵלֶּה בַּיַּיִן שָׁגוּ וּבַשֵּׁכָר תָּעוּ
כֹּהֵן וְנָבִיא שָׁגוּ בַשֵּׁכָר נִבְלְעוּ מִן־הַיַּיִן תָּעוּ מִן־הַשֵּׁכָר שָׁגוּ
8 בָּרֹאֶה פָּקוּ פְּלִילִיָּה׃ כִּי כָּל־שֻׁלְחָנוֹת מָלְאוּ קִיא צֹאָה
9 בְּלִי מָקוֹם׃ אֶת־מִי יוֹרֶה דֵעָה וְאֶת־מִי יָבִין שְׁמוּעָה
י גְּמוּלֵי מֵחָלָב עַתִּיקֵי מִשָּׁדָיִם׃ כִּי צַו לָצָו צַו לָצָו קַו

4. *as the firstripe fig.* A delicacy eagerly coveted and devoured. Thus would the enemy pounce upon Samaria with avidity (Kimchi).

5. *crown of glory.* Isaiah denounces, but never fails to bring a message of comfort. Samaria, "the crown of pride," will fall; but a faithful residue of Israel shall survive the storm, and to them God Himself will be "the crown of glory."

6. *spirit of judgement.* To the faithful remnant of Israel, God will be the source of justice within, and of strength to withstand the enemy already pouring in through the gate of the almost captured city.

7. *these also.* The prophet now turns from Samaria to Jerusalem, and finds the ruling classes in Jerusalem are those of Samaria over again. Why should Judah escape Samaria's fate, if she too remain deaf to the Divine Voice?

they err in vision . . . judgement. Through intemperance the "prophets" lack the capacity to discern the real significance of their own visions, or to understand and convey the teachings of their great predecessors. The priests, who were forbidden while on duty to take any wine or strong drink, from the same cause give feeble and irresolute guidance.

he cast down to the earth with violence. 3. The
crown of pride of the drunkards of Ephraim shall
be trodden under foot: 4. and the fading flower
of his glorious beauty, which is on the head of
the fat valley, shall be as the firstripe fig before
the summer; which when he that looketh upon
it seeth, while it is yet in his hand he eateth it up.
5. In that day shall the LORD of hosts be for a
crown of glory, and for a diadem of beauty, unto
the residue of his people: 6. and for a spirit of
judgement to him that sitteth in judgement, and
for strength to them that turn back the battle
at the gate. 7. But these also have erred through
wine, and through strong drink are gone astray;
the priest and the prophet have erred through
strong drink, they are swallowed up of wine
they are gone astray through strong drink; they
err in vision, they stumble in judgement. 8. For
all tables are full of vomit and filthiness, so that
there is no place clean. 9. Whom will he teach
knowledge? and whom will he make to under-
stand the message? them that are weaned from

8. *all tables.* This verse is either a figurative description of the debasement of the national intelligence and conscience (Kay); or, "of an actual banquet at which priests, prophets, and nobles were carousing. When the orgy is at its height, Isaiah enters and expresses his abhorrence of the scene" (Skinner).

9. *whom will he teach.* This and the following verse should be in inverted commas. The revellers, who resent the monotonous lessons of this Prophetic pedagogue, as they think him, are mocking Iasiah over their cups. "Does he take us for mere children, that he gives us these platitudes and repetitions?"

11 לָקָו קַו לָקָו זְעֵיר שָׁם זְעֵיר שָׁם׃ כִּי בְּלַעֲגֵי שָׂפָה וּבְלָשׁוֹן
12 אַחֶרֶת יְדַבֵּר אֶל־הָעָם הַזֶּה׃ אֲשֶׁר ׀ אָמַר אֲלֵיהֶם זֹאת
הַמְּנוּחָה הָנִיחוּ לֶעָיֵף וְזֹאת הַמַּרְגֵּעָה וְלֹא אָבוּא שְׁמוֹעַ׃
13 וְהָיָה לָהֶם דְּבַר־יְהוָה צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו
זְעֵיר שָׁם זְעֵיר שָׁם לְמַעַן יֵלְכוּ וְכָשְׁלוּ אָחוֹר וְנִשְׁבָּרוּ
וְנוֹקְשׁוּ וְנִלְכָּדוּ׃

כט 22 לָכֵן כֹּה־אָמַר יְהוָה אֶל־
בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב
23 וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃ כִּי בִרְאֹתוֹ יְלָדָיו מַעֲשֵׂה יָדַי
בְּקִרְבּוֹ יַקְדִּישׁוּ שְׁמִי וְהִקְדִּישׁוּ אֶת־קְדוֹשׁ יַעֲקֹב וְאֶת־
אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ׃

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v. 12. כצ״ל v. 13. קמץ בז״ק

10. *precept . . . a little.* Heb. *tzav latzav . . . kav lakav.* The Heb. words are purposely of one syllable and made to rhyme, so as to convey the idea of childish instruction, what they deem the Prophet's unnecessary repetition of elementary truths.

11. *with another tongue.* Isiaah's reply is, You stammer out mocking words; God will soon "talk Assyrian" to you. Through the harsh, laconic speech of the merciless invader, you will be fittingly chastised.

12. *to whom he said.* "To whom it was said" (AJ). God had pointed out the way of peace and recovery for the nation; but the politicians in Judah, were preparing further trouble for the suffering people by seeking alliance with Egypt (Dummelow).

to him that is weary. The plain man of the people who would bear the brunt of the privation in any war.

precept upon precept. Their contempt, even their caricature, of the Prophet's plain teachings will come bitterly home to them when God speaks to them through "line upon line," in punishment upon punishment, for "every precept upon precept" they have defied and broken (Rashi).

the milk, and drawn from the breasts? 10.
For it is precept upon precept, precept upon
precept; line upon line, line upon line; here a
little, there a little. 11. Nay, but by men of strange
lips and with another tongue will he speak to this
people: 12. to whom he said, This is the rest, give
ye rest to him that is weary; and this is the
refreshing: yet they would not hear. 13. There-
fore shall the word of the LORD be unto them
precept upon precept, precept upon precept; line
upon line, line upon line; here a little, there a
little; that they may go, and fall backward, and
be broken, and snared, and taken.

29 22. Therefore thus saith the LORD, who re-
deemed Abraham, concerning the house of Jacob:
Jacob shall not now be ashamed, neither shall his
face now wax pale. 23. But when his children
see the work of mine hands, in the midst of him,
they shall sanctify my name; yea, they shall
sanctify the Holy One of Jacob, and shall stand
in awe of the God of Israel.

CHAPTER XXIX, 22, 23

Jewish custom ordains that in every public Scriptural Reading hope shall triumph. The Prophetic message must not end in despair. These verses hark back to Israel's early history; they look forward to the future as a time of restoration, when the people shall by their lives sanctify the Holy One of Jacob.

הפטרת שמות לספרדים

ירמיה א

א א דִּבְרֵי יִרְמְיָהוּ בֶּן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת
2 בְּאֶרֶץ בִּנְיָמִן׃ אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ
3 בֶן־אָמוֹן מֶלֶךְ יְהוּדָה בִּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ׃ וַיְהִי

SHEMOTH—(FOR SEPHARDIM)

JEREMIAH I–II, 3

The call of Jeremiah has been aptly chosen by the Sephardim as the Haftorah for the Sedrah dealing with the call of Moses: diffidence and hesitancy in assuming the well-nigh superhuman task that Heaven assigned to them, are common to both. The final verses of the Haftorah (II, 2, 3), poetically recalling the wanderings in the Wilderness, form another link with the Sedrah.

Jeremiah was born of a priestly family about the year 650 B.C.E. His Prophetic call came to him in the reign of Josiah, king of Judah, in the year 626. He witnessed the fall of Nineveh and the annihilation of the Assyrian Empire in 606; the death of Josiah, Judah's righteous king, in 605; and lived through the two sieges of Jerusalem in 597 and 586, with the attendant destruction of the Jewish state and the consequent transportation of the greater portion of his people to "the rivers of Babylon." We last hear of him in Egypt, carried thither by fugitive Judeans; and legend relates that he died a martyr's death at the hands of his brethren. Whatever basis there may be for this legend, it is but too true that Jeremiah the Prophet lived a martyr's life. For the greater part of his career, he was one man against the whole nation. By nature timid and shrinking, he proclaimed the Divine message fearlessly to ruler, noble, priest and people alike.

Jeremiah is the spiritual heir of the great Prophets that preceded him. He combines the tenderness of Hosea, the fearlessness of Amos, and the stern majesty of Isaiah. Like them, he is first of all a preacher of repentance; threatening judgement and, at the same time, holding out the

I B: SHEMOTH (FOR SEPHARDIM)

JEREMIAH I–II, 3

1 1. The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: 2. to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of

promise of restoration. But even in his darkest moments, when he utterly despairs of the future of Jewish state, his faith and trust in God do not forsake him. "Though all be lost," he seems to say to Israel, "turn to God in perfect trust, call Him your Father, and His love will regenerate you." To Jeremiah, Religion is an inward thing, a personal relation between the individual and his Maker, a relation that is untouched by national prosperity and can only be deepened by national ruin. "The history of Israel begins with the migration of Abraham from the Euphrates to the Jordan; its classical period closes with the compulsory migration of the exiles from the Jordan back to the Euphrates. If Israel had been merely a race like others it would never have survived this fearful catastrophe, and would have disappeared in the Babylonian exile" (Cornill). That it did not so disappear was due to the activity of two men—Jeremiah and his disciple Ezekiel. Jeremiah's message to his despairing brethren in Babylon, "Seek the welfare of the city wherein ye dwell, and pray unto the LORD for it: for in its welfare shall be your peace," has been of incalculable influence in the civic life of all Jews throughout the world.

1. *Hilkiah.* Not the priest of that name.

Anathoth. Four miles north-east of Jerusalem. It was the home of Abiathar the High Priest, whom Solomon banished from office. Thus Jeremiah, while of priestly lineage, did not himself act as priest.

land of Benjamin. This hilly territory was 26 miles by 12 miles, about the size of Middlesex.

2. *Josiah.* He reigned from 626–605. He put down the idolatries, abominations and immoralities that had been introduced by Manasseh, and led a great religious revival

בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תֹּם עַשְׁתֵּי־
עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת
4 יְרוּשָׁלַםִ בַּחֹדֶשׁ הַחֲמִישִׁי׃ וַיְהִי דְבַר־יְהוָה אֵלַי
ה לֵאמֹר׃ בְּטֶרֶם אֶצּוֹרְךָ בַבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא
6 מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ׃ וָאֹמַר אֲהָהּ
7 אֲדֹנָי יֱהוִה הִנֵּה לֹא־יָדַעְתִּי דַּבֵּר כִּי־נַעַר אָנֹכִי׃ וַיֹּאמֶר
יְהוָה אֵלַי אַל־תֹּאמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר אֶשְׁלָחֲךָ
8 תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוְּךָ תְּדַבֵּר׃ אַל־תִּירָא מִפְּנֵיהֶם
9 כִּי־אִתְּךָ אֲנִי לְהַצִּלֶךָ נְאֻם־יְהוָה׃ וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ
וַיַּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ׃

v. 5. ו׳ יתירה

in Israel. Unfortunately Judah's position between two great empires, Egypt and Babylon, was a most precarious one. Josiah took the side of Babylon, and was slain in the battle of Megiddo by Pharaoh Necho. Jeremiah and the whole people mourned for him "as one mourneth for an only son."

Zedekiah. The youngest son of Josiah, and the last king of Judah. He was well-disposed, but weak and devoid of any true religious zeal. In the eleventh year of his reign, Jerusalem was taken and burned by the Babylonians. He was blinded, taken to Babylon, and died there in prison.

4–10. Jeremiah's Call

5. *knew thee.* *i.e.* chose thee; cf. Gen. xviii, 19 ("For I have known him") and Amos iii, 2 ("You only have I known of all families of the earth").

sanctified thee. Consecrated thee; *i.e.* set thee apart for My service. "In the very moment of his call, Jeremiah learnt that he was a child of destiny. His choice for his great work was no haphazard selection. God had planned his life, even before he was born. The riddle and purpose of existence were thus solved for Jeremiah" (Duhm).

unto the nations. As Amos and Isaiah before him, but more so. Israel was now caught in the current of universal

his reign. 3. It came also in the days of Jehoi-
akim the son of Josiah, king of Judah, unto
the end of the eleventh year of Zedekiah the
son of Josiah, king of Judah; unto the carrying
away of Jerusalem captive in the fifth month.
4. Now the word of the LORD came unto me,
saying, 5. Before I formed thee in the belly I
knew thee, and before thou camest forth out of
the womb I sanctified thee; I have appointed
thee a prophet unto the nations. 6. Then said
I, Ah, Lord GOD! behold, I cannot speak: for
I am a child. 7. But the LORD said unto me,
Say not, I am a child: for on whatsoever errand
I shall send thee thou shalt go, and whatsoever
I shall command thee thou shalt speak. 8. Be
not afraid because of them: for I am with thee
to deliver thee, saith the LORD. 9. Then the
LORD put forth his hand, and touched my
mouth; and the LORD said unto me, Behold,
I have put my words in thy mouth: 10. see,

politics and its career was inextricably bound up with Assyria, Babylon and Egypt (Peake).

6. *I am a child.* Not necessarily in years. The Heb. word has a wider sense, indicating a child in fitness or experience. These words express the shrinking self-distrust of a sensitive nature, and the humility that characterises truly great minds; cf. the reply of Moses in the Sedrah, IV, 10.

7. *say not.* Whatever his limitations may be, they matter not, for he is to be God's messenger; and, whatever opposition or even persecution may be his lot, he would be Divinely supported.

9. *touched my mouth.* Symbolic of Divine inspiration. The message he would bring would not be *his* message, but the message of God.

י רְאֵה הִפְקַדְתִּיךָ ׀ הַיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת
לִנְתוֹשׁ וְלִנְתוֹץ וּלְהַאֲבִיד וְלַהֲרוֹס לִבְנוֹת וְלִנְטוֹעַ׃
11 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מָה־אַתָּה רֹאֶה יִרְמְיָהוּ וָאֹמַר
12 מַקֵּל שָׁקֵד אֲנִי רֹאֶה׃ וַיֹּאמֶר יְהוָה אֵלַי הֵיטַבְתָּ לִרְאוֹת
13 כִּי־שֹׁקֵד אֲנִי עַל־דְּבָרִי לַעֲשֹׂתוֹ׃ וַיְהִי דְבַר־יְהוָה ׀
אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֶה וָאֹמַר סִיר נָפוּחַ אֲנִי
14 רֹאֶה וּפָנָיו מִפְּנֵי צָפוֹנָה׃ וַיֹּאמֶר יְהוָה אֵלָי מִצָּפוֹן תִּפָּתַח
טו הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ׃ כִּי ׀ הִנְנִי קֹרֵא לְכָל־
מִשְׁפְּחוֹת מַמְלְכוֹת צָפוֹנָה נְאֻם־יְהוָה וּבָאוּ וְנָתְנוּ אִישׁ
כִּסְאוֹ פֶּתַח ׀ שַׁעֲרֵי יְרוּשָׁלִַם וְעַל כָּל־חוֹמֹתֶיהָ סָבִיב וְעַל
16 כָּל־עָרֵי יְהוּדָה׃ וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם

10. *set thee.* lit. "made thee My deputy."

to pluck up. Because the Word of God, which the Prophet proclaims, determines the fate of nations and kingdoms.

to plant. Jeremiah's activity would be destructive, but only to prepare the way for the work of restoration.

11, 12. The Symbol of the Almond Tree

11. *an almond tree.* Heb. *shaked*, and the Heb. for "watching" is *shoked.* There is more than a play on words here. The almond tree is so named in Hebrew, because, blossoming early in January, it is the first to awake from winter's sleep. On seeing it, the thought flashes across the Prophet's mind that God is awake and watches over His word to fulfil it, without delay. This assurance at the outset of his career, that God would surely execute His purpose, was to steady him, when in the course of his ministry he found himself doomed again and again to disappointment.

13–16. The Symbol of the Caldron

14. *out of the north.* From the North had come the

I have this day set thee over the nations and
over the kingdoms, to pluck up and to break
down, and to destroy and to overthrow; to
build, and to plant.
11. Moreover the word of the LORD came unto
me, saying, Jeremiah, what seest thou? And I
said, I see a rod of an almond tree. 12. Then said
the LORD unto me, Thou hast well seen: for
I watch over my word to perform it. 13. And the
word of the LORD came unto me the second
time, saying, What seest thou? And I said, I
see a seething caldron; and the face thereof is
from the north. 14. Then the LORD said unto me,
Out of the north evil shall break forth upon all
the inhabitants of the land. 15. For, lo, I will call
all the families of the kingdoms of the north,
saith the LORD; and they shall come, and they
shall set every one his throne at the entering of
the gates of Jerusalem, and against all the walls
thereof round about, and against all the cities of
Judah. 16. And I will utter my judgements against
them touching all their wickedness; in that they
have forsaken me, and have burned incense

Assyrian invasions, and into the North the Ten Tribes had been led captive. And Babylon, which was to take Judah into exile, also lay to the North.

evil. Better, *the evil* (AJ)—foretold by all the prophets as the result of nation's sinning.

15. *shall set every one his throne.* The neighbourhood of the city gate was the place where trials were ordinarily held. Here the rulers of the invading army will sit in judgement on the conquered people. This was literally fulfilled; see Jer. XXXIX, 3.

אֲשֶׁר עֲזָבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי
17 יְדֵיהֶם׃ וְאַתָּה תֶּאְזֹר מָתְנֶיךָ וְקַמְתָּ וְדִבַּרְתָּ אֲלֵיהֶם אֵת
כָּל־אֲשֶׁר אָנֹכִי אֲצַוֶּךָּ אַל־תֵּחַת מִפְּנֵיהֶם פֶּן־אֲחִתְּךָ
18 לִפְנֵיהֶם׃ וַאֲנִי הִנֵּה נְתַתִּיךָ הַיּוֹם לְעִיר מִבְצָר וּלְעַמּוּד
בַּרְזֶל וּלְחֹמוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ
19 לְכֹהֲנֶיהָ וּלְעַם הָאָרֶץ׃ וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ כִּי־
אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָ׃
ב 2 א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַםִ
לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת
3 כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃ קֹדֶשׁ
יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה
תָּבֹא אֲלֵיהֶם נְאֻם־יְהוָה׃

v. 3. קמץ בז״ק

17–19. Encouragement to Jeremiah

17. *gird up thy loins.* Prepare thyself for a strenuous task.

lest I dismay thee before them. If thou fearest them, thou wilt fail before them (Kimchi). If he delivers his stern message in fear and trusting, the confidence of those opposed to him would be strengthened, and there would be no hope of his words finding credence. Jeremiah can only conquer if he does not for one moment lose courage—a warning needed by the Prophet whose life would be full of anguish and martyrdom.

18. *the people of the land.* Heb. *am ha-aretz*; probably the National Assembly—"the ancient Hebrew Parliament" (Sulzberger); see *Genesis*, p. 192.

19. *shall not prevail.* *i.e.* shall not finally prevail (Streane). Before the Prophet's death, his warnings would be justified, and his cause vindicated.

Chapter II

1–3. The opening verses of the first prophecy of Jeremiah.

unto other gods, and worshipped the works of
their own hands. 17. Thou therefore gird up
thy loins, and arise, and speak unto them all
that I command thee: be not dismayed at them,
lest I dismay thee before them. 18. For, behold,
I have made thee this day a defenced city, and
an iron pillar, and brasen walls, against the
whole land, against the kings of Judah, against
the princes thereof, against the priests thereof,
and against the people of the land. 19. And
they shall fight against thee: but they shall
not prevail against thee: for I am with thee,
saith the LORD, to deliver thee.
2 1. And the word of the LORD came to me,
saying. 2. Go, and cry in the ears of Jerusalem,
saying, Thus saith the LORD, I remember for
thee the kindness of thy youth, the love of thine
espousals; how thou wentest after me in the
wilderness, in a land that was not sown.
3. Israel was holiness unto the LORD, the first-
fruits of his increase: all that devour him shall
be held guilty; evil shall come upon them, saith
the LORD.

God reminds Israel of her loyalty and affection in the Wilderness. Hosea had spoken of the relation between God and His people under the image of a marriage union. Jeremiah pictures Israel's loyalty to God as that of an affectionate bride, who follows the chosen of her heart even into a wilderness.

2. *kindness.* Heb. *chesed.* A very rich and beautiful word, here meaning unquestioned and whole-hearted devotion and total forgetfulness of self, a love more than filial, like that of a youthful, loving bride.

how thou wentest after me. It was only such love, thought

הפטרת וארא

יחזקאל כח

כח כֹּה־אָמַר֮ אֲדֹנָ֣י
יֱהוִה֒ בְּקַבְּצִ֣י ׀ אֶת־בֵּ֣ית יִשְׂרָאֵ֗ל מִן־הָֽעַמִּים֙ אֲשֶׁ֣ר נָפֹ֣צוּ
בָ֔ם וְנִקְדַּ֥שְׁתִּי בָ֖ם לְעֵינֵ֣י הַגּוֹיִ֑ם וְיָֽשְׁבוּ֙ עַל־אַדְמָתָ֔ם אֲשֶׁ֥ר
26 נָתַ֖תִּי לְעַבְדִּ֥י לְיַעֲקֹֽב׃ וְיָשְׁב֣וּ עָלֶיהָ֮ לָבֶטַח֒ וּבָנ֣וּ בָתִּ֗ים
וְנָטְע֤וּ כְרָמִים֙ וְיָשְׁב֣וּ לָבֶ֔טַח בַּעֲשׂוֹתִ֣י שְׁפָטִ֗ים בְּכֹל֙ הַשָּׁאטִ֣ים
אֹתָ֔ם מִסְּבִיבוֹתָ֑ם וְיָ֣דְע֔וּ כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיהֶֽם׃

the Prophet, that could account for Israel's willingness to forget the grandeur of Egypt, and brave the terrors of the Wilderness—its hardships, perils and treacherous foes. It was only such love that could cause them gladly to follow the call of God into the Unknown, on a novel quest of the Divine, that was to fill man's earthly existence with new hopes; on an unheard-of adventure in Religion, that was to turn the current of history and humanise mankind.

3. *holiness unto the* LORD. Or, "the LORD's hallowed portion" (AJ). All the nations are the Lord's harvest; but Israel is set apart for Him alone, even as the first-fruits are set apart for the use of the priest. In the Sedrah, IV, 21, Israel is called God's firstborn son.

evil shall come upon them. Woe to anyone who violates that sanctity, and assails Israel.

VA-AYRA

EZEKIEL XXVIII, 25–XXIX, 21

The section is chiefly a prophecy against Egypt and thus forms the link with the Sedrah.

For Ezekiel's life and message, see *Genesis*, p. 508–9, as well as the introductory notes to the Haftorah of Tetzaveh, Parah and Hachodesh in this volume. He and the flower

II. VA-AYRA

Ezekiel xxviii, 25–xxix, 21

28 25. Thus saith the Lord God: When I shall have
gathered the house of Israel from the peoples
among whom they are scattered, and shall be
sanctified in them in the sight of the nations, then
shall they dwell in their own land which I gave
to my servant Jacob. 26. And they shall dwell
securely therein; yea, they shall build houses,
and plant vineyards, and shall dwell securely;
when I have executed judgements upon all those
that do them despite round about them; and
they shall know that I am the Lord their God.

of the nation were deported to Babylon in 597 B.C.E. He seems to have lived a peaceful and honoured life in Chaldea. The exiles had their own houses and lands, and their own government by Elders. They seem readily to have entered into the "modern" life of Babylon, under the firm and not unjust rule of Nebuchadnezzar. In common with Jeremiah, he held that the future of the nation lay with the exiles, and he devoted his extraordinary genius to saving these exiles, as Israelites, for Israel. He follows events in the Holy Land with feverish anxiety, and warns his brethren against the alliance with Egypt.

25. *shall have gathered.* A leading doctrine in Ezekiel's message is that God will restore and purify His people.

shall be sanctified. *i.e.* be recognised as holy. Through Israel, God will be recognised as the God of Holiness by all the nations.

26. *do them despite.* Or, "have them in disdain" (AJ).

they shall know that I am the Lord. The result of such restoration and purification of Israel will vindicate the supreme power of the God of Israel. A repentant and restored Israel would reveal to all the nations the "Name" of God; *i.e.* the real character and majesty of the God of Israel. On the meaning of this phrase, see p. 104.

כט א בַּשָּׁנָה הָעֲשִׂרִית בָּעֲשִׂרִי בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָיָה דְבַר־
2 יְהוָה אֵלַי לֵאמֹר׃ בֶּן־אָדָם שִׂים פָּנֶיךָ עַל־פַּרְעֹה מֶלֶךְ
3 מִצְרָיִם וְהִנָּבֵא עָלָיו וְעַל־מִצְרַיִם כֻּלָּהּ׃ דַּבֵּר וְאָמַרְתָּ
כֹּה־אָמַר ׀ אֲדֹנָי יֱהוִה הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם
הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי
4 וַאֲנִי עֲשִׂיתִנִי׃ וְנָתַתִּי חַחִיִּים בִּלְחָיֶיךָ וְהִדְבַּקְתִּי דְגַת־
יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ וְהַעֲלִיתִיךָ מִתּוֹךְ יְאֹרֶיךָ וְאֵת כָּל־
ה דְּגַת יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ תִּדְבָּק׃ וּנְטַשְׁתִּיךָ הַמִּדְבָּרָה
אוֹתְךָ וְאֵת כָּל־דְּגַת יְאֹרֶיךָ עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל לֹא
תֵאָסֵף וְלֹא תִקָּבֵץ לְחַיַּת הָאָרֶץ וּלְעוֹף הַשָּׁמַיִם נְתַתִּיךָ
6 לְאָכְלָה׃ וְיָדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי יְהוָה יַעַן הֱיוֹתָם

כ״ט v. 4. חחים קרי

CHAPTER XXIX. THE ORACLE AGAINST EGYPT

Egypt, the house of bondage and oppression for Israel in the days of its youth, was again the enemy during the last years of the Jewish state. It was "a broken reed," and was as perfidious as it was decadent.

1. *in the tenth year.* Of the reign of Zedekiah, the last king of Judah; 587 B.C.E.

tenth month. i.e. Tebeth (January–February), about seven months before the destruction of Jerusalem.

2. *son of man.* A favourite expression of Ezekiel, and equivalent to *man* or *mortal*.

Pharaoh. Pharaoh Hophra.

3. *the great dragon.* The crocodile; which infested the Nile and was worshipped as a god. It is here the symbol of Egypt.

his rivers. The Nile and its branches.

my river is mine own. It is this insolent pride of Egypt in its land and River, this self-deification on the part of the Pharaohs, that was an assured forerunner of its fall.

29 1. In the tenth year, in the tenth month, in
the twelfth day of the month, the word of the
LORD came unto me, saying, 2. Son of man, set
thy face against Pharaoh king of Egypt, and
prophesy against him, and against all Egypt:
3. speak, and say, Thus saith the Lord GOD:
Behold, I am against thee, Pharaoh king of
Egypt, the great dragon that lieth in the midst
of his rivers, which hath said, My river is mine
own, and I have made it for myself. 4. And I
will put hooks in thy jaws, and I will cause the
fish of thy rivers to stick unto thy scales; and I
will bring thee up out of the midst of thy rivers,
with all the fish of thy rivers which stick unto
thy scales. 5. And I will leave thee thrown in-
to the wilderness, thee and all the fish of thy
rivers: thou shalt fall upon the open field; thou
shalt not be brought together, nor gathered: I
have given thee for meat to the beasts of the
earth and to the fowls of the heaven. 6. And
all the inhabitants of Egypt shall know that I
am the LORD, because they have been a staff

4. *hooks in thy jaws.* The crocodile is really less formidable than he appears to be, and is an easy prey to such as assail him with skill; the same will be true of Egypt.

fish of thy rivers. The subjects or allies of Egypt will be involved in its ruin.

6. *a staff of reed to the house of Israel.* An exact picture of the deceptive character of Egypt's relationship with Israel. By promises of assistance she incited Israel to rebel against Assyria and Babylon, but always failed at the critical hour to redeem her promise.

7 מִשְׁעֶנֶת קָנֶה לְבֵית יִשְׂרָאֵל׃ בְּתָפְשָׂם בְּךָ °בַכַּפְּךָ תֵּרוֹץ
וּבָקַעְתָּ לָהֶם כָּל־כָּתֵף וּבְהִשָּׁעֲנָם עָלֶיךָ תִּשָּׁבֵר וְהַעֲמַדְתָּ
8 לָהֶם כָּל־מָתְנָיִם׃ לָכֵן כֹּה אָמַר אֲדֹנָי יֱהֹוִה הִנְנִי
9 מֵבִיא עָלַיִךְ חָרֶב וְהִכְרַתִּי מִמֵּךְ אָדָם וּבְהֵמָה׃ וְהָיְתָה
אֶרֶץ־מִצְרַיִם לִשְׁמָמָה וְחָרְבָּה וְיָדְעוּ כִּי־אֲנִי יְהוָה יַעַן
אָמַר יְאֹר לִי וַאֲנִי עָשִׂיתִי׃ לָכֵן הִנְנִי אֵלֶיךָ וְאֶל־יְאֹרֶיךָ
וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם לְחָרְבוֹת חֹרֶב שְׁמָמָה מִמִּגְדֹּל
11 סְוֵנֵה וְעַד־גְּבוּל כּוּשׁ׃ לֹא תַעֲבָר־בָּהּ רֶגֶל אָדָם וְרֶגֶל
12 בְּהֵמָה לֹא תַעֲבָר־בָּהּ וְלֹא תֵשֵׁב אַרְבָּעִים שָׁנָה׃ וְנָתַתִּי
אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ ׀ אֲרָצוֹת נְשַׁמּוֹת וְעָרֶיהָ
בְּתוֹךְ עָרִים מָחֳרָבוֹת תִּהְיֶיןָ שְׁמָמָה אַרְבָּעִים שָׁנָה וַהֲפִצֹתִי
13 אֶת־מִצְרַיִם בַּגּוֹיִם וְזֵרִיתִים בָּאֲרָצוֹת׃ כִּי כֹּה אָמַר
אֲדֹנָי יֱהֹוִה מִקֵּץ אַרְבָּעִים שָׁנָה אֲקַבֵּץ אֶת־מִצְרַיִם מִן־
14 הָעַמִּים אֲשֶׁר־נָפֹצוּ שָׁמָּה׃ וְשַׁבְתִּי אֶת־שְׁבוּת מִצְרַיִם
וַהֲשִׁבֹתִי אֹתָם אֶרֶץ פַּתְרוֹס עַל־אֶרֶץ מְכוּרָתָם וְהָיוּ שָׁם

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v. 7. בכפּ קרי

7. *to be at a stand.* *i.e.* to stand alone, without the support on which the tired body could lean in time of strain.

10. *Migdol to Syene.* *i.e.* the whole of Egypt. Migdol is in the North, and Syene, the modern Assouan, in the South. (In 1904, a large quantity of Aramaic documents were found at Assouan, dating from the years 471–411 B.C.E. They reveal the existence of a large and prosperous Jewish community, probably the descendants of the Jewish refugees from Jerusalem; Jer. XLI.)

Ethiopia. The land and people of the southern Nile-valley, towards the Sudan and Abessynia.

11. *forty years.* A round number, indicating a generation.

13. *will I gather.* Isaiah and Jeremiah also foretell a restored Egypt.

of reed to the house of Israel. 7. When they
took hold of thee with the hand, thou didst
break, and didst rend all their shoulders: and
when they leaned upon thee, thou brakest, and
madest all their loins to be at a stand. 8. There-
fore thus saith the Lord GOD: Behold, I will
bring a sword upon thee, and will cut off from
thee man and beast. 9. And the land of Egypt
shall be a desolation and a waste; and they
shall know that I am the LORD: because he
hath said, The river is mine, and I have made
it. 10. Therefore behold, I am against thee, and
against thy rivers, and I will make the land of
Egypt an utter waste and desolation, from Migdol
to Syene and even unto the border of Ethiopia.
11. No foot of man shall pass through it, nor
foot of beast shall pass through it, neither shall
it be inhabited forty years. 12. And I will
make the land of Egypt a desolation in the
midst of the countries that are desolate, and her
cities among the cities that are laid waste shall
be a desolation forty years: and I will scatter
the Egyptians among the nations, and will
disperse them through the countries. 13. For thus
saith the Lord GOD: At the end of forty years
will I gather the Egyptians from the peoples
whither they were scattered: 14. and I will bring
again the captivity of Egypt, and will cause

14. *Pathros.* In Upper (*i.e.* South) Egypt, the original seat of Egyptian rule.

טו מַמְלָכָה שְׁפָלָה׃ מִן־הַמַּמְלָכוֹת תִּהְיֶה שְׁפָלָה וְלֹא־
תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהִמְעַטְתִּים לְבִלְתִּי רְדוֹת בַּגּוֹיִם׃
16 וְלֹא יִהְיֶה־עוֹד לְבֵית יִשְׂרָאֵל לְמִבְטָח מַזְכִּיר עָוֺן בִּפְנוֹתָם
17 אַחֲרֵיהֶם וְיָדְעוּ כִּי אֲנִי אֲדֹנָי יֱהוִה׃ וַיְהִי בְּעֶשְׂרִים
וָשֶׁבַע שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי
18 לֵאמֹר׃ בֶּן־אָדָם נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חֵילוֹ
עֲבֹדָה גְדוֹלָה אֶל־צֹר כָּל־רֹאשׁ מֻקְרָח וְכָל־כָּתֵף מְרוּטָה
וְשָׂכָר לֹא־הָיָה לוֹ וּלְחֵילוֹ מִצֹּר עַל־הָעֲבֹדָה אֲשֶׁר־עָבַד
19 עָלֶיהָ׃ לָכֵן כֹּה אָמַר אֲדֹנָי יֱהוִה הִנְנִי נֹתֵן לִנְבוּכַדְרֶאצַּר
מֶלֶךְ־בָּבֶל אֶת־אֶרֶץ מִצְרָיִם וְנָשָׂא הֲמֹנָהּ וְשָׁלַל שְׁלָלָהּ
כ וּבָזַז בִּזָּהּ וְהָיְתָה שָׂכָר לְחֵילוֹ׃ פְּעֻלָּתוֹ אֲשֶׁר־עָבַד בָּהּ נָתַתִּי
21 לוֹ אֶת־אֶרֶץ מִצְרָיִם אֲשֶׁר עָשׂוּ לִי נְאֻם אֲדֹנָי יֱהוִה׃ בַּיּוֹם
הַהוּא אַצְמִיחַ קֶרֶן לְבֵית יִשְׂרָאֵל וּלְךָ אֶתֵּן פִּתְחוֹן־פֶּה
בְּתוֹכָם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃

16. *no more the confidence.* Too weak to help, and no longer able either to harm or tempt Israel into trusting Egypt. After its conquest by the Babylonians, Egypt never again became really independent.

bringing iniquity to remembrance. "Every alliance with Egypt brings the headstrong folly of Israel into fresh prominence" (Lofthouse).

when they turn to look after them. Better, *when they turn after them* (AJ).

17–20. The Conquest of Egypt by Nebuchadnezzar

17. *the seven and twentieth year.* 570 B.C.E. This is Ezekiel's latest prophecy.

18. *Nebuchadrezzar.* The original and more correct form of the name.

every shoulder was peeled. From the constant carrying of burdens. As Nebuchadnezzar had no fleet, the arm of the sea between Tyre and the mainland had to be filled up. Hence the arduous toil of his army.

them to return into the land of Pathros, into the land of their origin; and they shall be there a base kingdom. 15. It shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall no more rule over the nations: 16. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them: and they shall know that I am the Lord GOD.

17. And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, 18. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, from Tyre, for the service that he had served against it: 19. therefore thus saith the Lord GOD: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry off her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. 20. I have given him the land of Egypt as his recompence for which he served, because they wrought for me, saith the Lord GOD.

21. In that day will I cause an horn to bud forth unto the house of Israel, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

הפטרת בא

ירמיה מו

מו 13 הַדָּבָר אֲשֶׁר דִּבֶּר
יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא לָבוֹא נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל
14 לְהַכּוֹת אֶת־אֶרֶץ מִצְרָיִם׃ הַגִּידוּ בְמִצְרַיִם וְהַשְׁמִיעוּ
בְמִגְדּוֹל וְהַשְׁמִיעוּ בְנֹף וּבְתַחְפַּנְחֵס אִמְרוּ הִתְיַצֵּב וְהָכֵן
טו לָךְ כִּי־אָכְלָה חֶרֶב סְבִיבֶיךָ׃ מַדּוּעַ נִסְחַף אַבִּירֶיךָ לֹא
עָמַד כִּי יְהוָה הֲדָפוֹ׃ הִרְבָּה כּוֹשֵׁל גַּם־נָפַל אִישׁ אֶל־רֵעֵהוּ
16 וַיֹּאמְרוּ קוּמָה ׀ וְנָשֻׁבָה אֶל־עַמֵּנוּ וְאֶל־אֶרֶץ מוֹלַדְתֵּנוּ מִפְּנֵי

no wages. He was disappointed in the spoil he expected from Tyre.

20. *they wrought for me.* Nebuchadnezzar and his army who are God's instruments against Egypt, which is now given to the Babylonian king as compensation for Tyre.

21. *in that day.* The humiliation of Egypt would open the way for Israel's restoration. Israel would see "the finger of God" in all this upheaval.

horn. Symbol of power and prosperity.

opening of the mouth. The Prophet's prediction having been fulfilled, the people would believe in the efficacy of his teaching and message.

BO

Jeremiah XLVI, 13–28

For Jeremiah's life and message, see p. 468.

Like the previous Haftorah, this also is a prophecy against Egypt, and is thus connected with the Sedrah. Jeremiah was the older contemporary of Ezekiel; and during the last days of the Jewish state, both of them, the one in Jerusalem, and

III. BO

JEREMIAH XLVI, 13–28

46 13. The word that the LORD spake to Jeremiah
the prophet, how that Nebuchadrezzar king of
Babylon should come and smite the land of
Egypt.
14. Declare ye in Egypt, and publish in Migdol,
and publish in Noph and in Tahpanhes: say ye,
Stand forth, and prepare thee; for the sword
hath devoured round about thee. 15. Why is
thy strong one swept away? he stood not, because
the LORD did thrust him down. 16. He made
many to stumble, yea, they fell one upon another:
and they said, Arise, and let us go again to our

the other in Babylon, denounced the sin and folly of seeking help from Egypt. This is one of the last prophecies uttered by Jeremiah. It forms part of his Ode of Triumph upon the humiliating defeat of Pharaoh at the great battle of Charchemish in 605 B.C.E., and foretells the total collapse of Egypt before the power of Babylon.

14. *declare ye.* All Egypt is called upon to stand forth and prepare to repel the coming invader. Migdol is a frontier town in the north, also Tahpanhes; and Noph (Memphis) is the capital of Upper Egypt; see Map, facing p.

15. *why is thy strong one swept away.* The Heb. for "strong one" is in the plural, "the plural of majesty," and refers to the king, not to the people. The Septuagint divides the Heb. word for "swept away" into two, reading "Why is Apis fled? The mighty one stood not, etc." Apis was the sacred bull, the symbol of Osiris, the chief Egyptian deity worshipped at Memphis, and was called *the mighty one.*

16. *they fell one upon another.* The Egyptian armies in the panic of defeat.

17 חֶרֶב הַיּוֹנָה׃ קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׁאוֹן הֶעֱבִיר
18 הַמּוֹעֵד׃ חַי־אָנִי נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ כִּי כְּתָבוֹר
19 בֶּהָרִים וּכְכַרְמֶל בַּיָּם יָבוֹא׃ כְּלֵי גוֹלָה עֲשִׂי לָךְ יוֹשֶׁבֶת
בַּת־מִצְרָיִם כִּי־נֹף לְשַׁמָּה תִהְיֶה וְנִצְּתָה מֵאֵין יוֹשֵׁב׃
כ 21 עֶגְלָה יְפֵה־פִיָּה מִצְרָיִם קֶרֶץ מִצָּפוֹן בָּא בָא׃ גַּם־שְׂכִרֶיהָ
בְקִרְבָּהּ כְּעֶגְלֵי מַרְבֵּק כִּי־גַם־הֵמָּה הִפְנוּ נָסוּ יַחְדָּיו לֹא
22 עָמָדוּ כִּי יוֹם אֵידָם בָּא עֲלֵיהֶם עֵת פְּקֻדָּתָם׃ קוֹלָהּ כַּנָּחָשׁ
יֵלֵךְ כִּי־בְחַיִל יֵלֵכוּ וּבְקַרְדֻּמּוֹת בָּאוּ לָהּ כְּחֹטְבֵי עֵצִים׃
23 כָּרְתוּ יַעְרָהּ נְאֻם־יְהוָה כִּי לֹא יֵחָקֵר כִּי רַבּוּ מֵאַרְבֶּה
24 וְאֵין לָהֶם מִסְפָּר׃ הֹבִישָׁה בַּת־מִצְרָיִם נִתְּנָה בְּיַד עַם־

they said. Either the mercenaries from other countries brought in to help Egypt; or, the foreign traders prepare to flee to their several countries.

17. *they cried.* The mercenaries and traders.

a noise . . . pass by. Pharaoh's name is but an empty noise; the time when he might have saved himself and them is past.

18. *like Tabor.* As surely as Tabor is among the mountains and Carmel is by the sea, so surely shall the conqueror come (Rashi and Kimchi). Others explain, just as Tabor stands out among mountains, and Carmel rises sheer out of the sea, so shall the coming foe—Nebuchadnezzar—overtop other conquerors.

19. *daughter.* Heb. poetical expression for "population"; cf. *daughter of Zion.*

20–26. The Overthrow would not be Final.

20. *fair heifer.* Well-nourished; the figure is chosen in allusion to her spouse, the bull Apis.

the gadfly. *i.e.* the foe, is stinging her to flight.

out of the north. Babylon was, of course, north of Egypt.

own people, and to the land of our nativity, from the oppressing sword. 17. They cried there, Pharaoh king of Egypt is but a noise; he hath let the appointed time pass by. 18. As I live, saith the King, whose name is the LORD of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come. 19. O thou daughter that dwellest in Egypt, furnish thyself to go into captivity: for Noph shall become a desolation, and shall be burnt up, without inhabitant. 20. Egypt is a very fair heifer; but the gadfly out of the north is come, it is come. 21. Also her hired men in the midst of her are like calves of the stall; for they also are turned back, they are fled away together, they did not stand: for the day of their calamity is come upon them, the time of their visitation. 22. Her sound is like that of the serpent as it goeth; for they shall march with an army, and come against her with axes, as hewers of wood. 23. They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the locusts, and are innumerable. 24. The daughter of Egypt shall be put to shame; she shall be delivered into the hand of the people of the north.

21. *hired men.* The mercenaries.

like calves. They were well-fed but cowardly, proving useless in the hour of danger.

22. *her sound.* The voice of Egypt as she flees from the enemy shall be like a serpent hissing impotently at the wood-cutters who attack her (Streane).

כה צָפוֹן׃ אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי פוֹקֵד אֶל־
אָמוֹן מִנֹּא וְעַל־פַּרְעֹה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֶיהָ וְעַל־מְלָכֶיהָ
26 וְעַל־פַּרְעֹה וְעַל הַבֹּטְחִים בּוֹ׃ וּנְתַתִּים בְּיַד מְבַקְשֵׁי נַפְשָׁם
וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד עֲבָדָיו וְאַחֲרֵי־כֵן תִּשְׁכֹּן
27 כִּימֵי־קֶדֶם נְאֻם־יְהוָה׃ וְאַתָּה אַל־תִּירָא עַבְדִּי יַעֲקֹב
וְאַל־תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁעֲךָ מֵרָחוֹק וְאֶת־זַרְעֲךָ
28 מֵאֶרֶץ שִׁבְיָם וְשָׁב יַעֲקוֹב וְשָׁקַט וְשַׁאֲנַן וְאֵין מַחֲרִיד׃ אַתָּה
אַל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְהוָה כִּי אִתְּךָ אָנִי כִּי אֶעֱשֶׂה
כָלָה בְּכָל־הַגּוֹיִם ׀ אֲשֶׁר הִדַּחְתִּיךָ שָׁמָּה וְאֹתְךָ לֹא־אֶעֱשֶׂה
כָלָה וְיִסַּרְתִּיךָ לַמִּשְׁפָּט וְנַקֵּה לֹא אֲנַקֶּךָּ׃

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v. 27. מלא ף

25. *Amon.* The god worshipped at No (Thebes, now Luxor, in South Egypt.)

26. *and afterwards . . it shall be inhabited.* A promise of restoration to Egypt; cf. previous Haftorah, *v.* 12.

27–28. Words of Hope for Israel.

27. *fear not.* In contrast with all the foregoing, the Prophet closes with a message of hope and restoration, addressed to the Jewish exiles in Egypt and Chaldea.

28. *with judgement.* Better, *in measure* (AJ).

will in no wise leave thee unpunished. Better, *but will not utterly destroy thee* (Targum Jonathan, Rashi, AJ). Other nations shall be blotted out of existence; not so shall it be with Israel.

25. The LORD of hosts, the God of Israel, saith:
Behold, I will punish Amon of No, and Pharaoh,
and Egypt, with her gods, and her kings; even
Pharaoh, and them that trust in him: 26. and I
will deliver them into the hand of those that
seek their lives, and into the hand of Nebu-
chadrezzar king of Babylon, and into the hand
of his servants: and afterwards it shall be in-
habited, as in the days of old, saith the LORD.
27. But fear not thou, O Jacob my servant, neither
be dismayed, O Israel: for, lo, I will save thee
from afar, and thy seed from the land of their
captivity; and Jacob shall return, and shall be
quiet and at ease, and none shall make him
afraid. 28. Fear not thou, O Jacob my servant,
saith the LORD; for I am with thee: for I will
make a full end of all the nations whither I have
driven thee, but I will not make a full end of
thee; but I will correct thee with judgement,
and will in no wise leave thee unpunished.

הפטרת בשלח

שופטים ד

ד 4 וּדְבוֹרָה אִשָּׁה נְבִיאָה אֵשֶׁת לַפִּידוֹת הִיא שֹׁפְטָה אֶת־
ה יִשְׂרָאֵל בָּעֵת הַהִיא׃ וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוֹרָה
בֵּין הָרָמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרָיִם וַיַּעֲלוּ אֵלֶיהָ בְּנֵי
6 יִשְׂרָאֵל לַמִּשְׁפָּט׃ וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בֶּן־אֲבִינֹעַם
מִקֶּדֶשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא־צִוָּה ׀ יְהוָה אֱלֹהֵי־
יִשְׂרָאֵל לֵךְ וּמָשַׁכְתָּ בְּהַר תָּבוֹר וְלָקַחְתָּ עִמְּךָ עֲשֶׂרֶת
7 אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוּן׃ וּמָשַׁכְתִּי אֵלֶיךָ

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v. 4. הפטרת בשלח ויש מתחילין ותשר דבורה

BESHALLACH

JUDGES IV, 4–V, 31

In the Sedrah, the deliverance from Egypt is celebrated in the Song of Moses and Miriam. The Haftorah brings the deliverance from later heathen oppression under the leadership of Deborah, and her Song of triumph and praise.

These chapters of the Book of Judges, take us back to an early period in Israel's history, the days after the death of Joshua, when the tribes were compelled to wage a hard and often desperate struggle against the remaining warlike Canaanites. It was a barbaric period, without national unity and devoid of religious authority. "In those days there was no king of Israel: every man did that which was right in his own eyes." But God does not utterly forsake His people. An overwhelming national calamity, or foreign oppression, would bring forth a Champion, who would repel or destroy the foe, or rescue the people from the threatened calamity. Such Champions, known as *Shofetim* ("Judges"), were Gideon, Jephthah, Samson, and the most remarkable of all, Deborah. The story of her achievement has come down to us in two versions,

IV. BESHALLACH

JUDGES IV, 4–V, 31

Sephardim, and some Ashkenazim, begin with chapter V

4 4. Now Deborah, a prophetess, the wife of
Lappidoth, she judged Israel at that time. 5.
And she sat under the palm tree of Deborah
between Ramah and Beth-el in the hill country
of Ephraim; and the children of Israel came up
to her for judgement. 6. And she sent and called
Barak the son of Abinoam out of Kedesh-
naphtali, and said unto him, Hath not the LORD,
the God of Israel, commanded, saying, Go and
draw unto mount Tabor, and take with thee
ten thousand men of the children of Naphtali
and of the children of Zebulun? 7. And I will

in prose and in verse. From them we can reconstruct the mortal danger from which her victory saved Israel. That victory was one of the "decisive battles" of the world. It settled the destiny of Palestine, and a great many other things, for all time. Moreover, under the inspiration of Deborah's lofty patriotism, most of the tribes for the first time combined in face of a common danger. Those wild years forged the bonds of a nationality that has survived unprecedented shocks till the present day.

4. *prophetess.* Although she did not foretell the future she is described as a prophetess, because she was inspired to grapple with the great difficulties of the hour (Kimchi).

5. *sat.* To decide disputes brought to her for judgement.

6. *Kedesh-naphtali.* About four miles from the north end of the "waters of Merom."

mount Tabor. The conical shaped hill commanding the Plain of Esdraelon. The Plain runs like a wedge from the coast to within 10 miles of the Jordan, and is dominated by hills on all sides. It is to-day known as "the Emek."

of Naphtali . . . Zebulun. These two tribes bordering on the Plain suffered most under the oppression of the heathens.

אֶל־נַחַל קִישׁוֹן אֶת־סִיסְרָא שַׂר־צְבָא יָבִין וְאֶת־רִכְבּוֹ
8 וְאֶת־הֲמוֹנוֹ וּנְתַתִּיהוּ בְּיָדֶךָ׃ וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם־תֵּלְכִי
9 עִמִּי וְהָלָכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֵךְ׃ וַתֹּאמֶר הָלֹךְ
אֵלֵךְ עִמָּךְ אֶפֶס כִּי לֹא תִהְיֶה תִּפְאַרְתְּךָ עַל־הַדֶּרֶךְ אֲשֶׁר־
אַתָּה הוֹלֵךְ כִּי בְּיַד־אִשָּׁה יִמְכֹּר יְהוָה אֶת־סִיסְרָא וַתָּקָם
י דְּבוֹרָה וַתֵּלֶךְ עִם־בָּרָק קֶדְשָׁה׃ וַיַּזְעֵק בָּרָק אֶת־זְבוּלֻן
וְאֶת־נַפְתָּלִי קֶדְשָׁה וַיַּעַל בְּרַגְלָיו עֲשֶׂרֶת אַלְפֵי אִישׁ וַתַּעַל
11 עִמּוֹ דְּבוֹרָה׃ וְחֶבֶר הַקֵּינִי נִפְרָד מִקַּיִן מִבְּנֵי חֹבָב חֹתֵן
12 מֹשֶׁה וַיֵּט אָהֳלוֹ עַד־אֵלוֹן בְּצַעֲנַיִּם אֲשֶׁר אֶת־קֶדֶשׁ׃ וַיַּגִּדוּ
13 לְסִיסְרָא כִּי עָלָה בָּרָק בֶּן־אֲבִינֹעַם הַר־תָּבוֹר׃ וַיַּזְעֵק
סִיסְרָא אֶת־כָּל־רִכְבּוֹ תְּשַׁע מֵאוֹת רֶכֶב בַּרְזֶל וְאֶת־כָּל־
14 הָעָם אֲשֶׁר אִתּוֹ מֵחֲרֹשֶׁת הַגּוֹיִם אֶל־נַחַל קִישׁוֹן׃ וַתֹּאמֶר
דְּבֹרָה אֶל־בָּרָק קוּם כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת־
סִיסְרָא בְּיָדֶךָ הֲלֹא יְהוָה יָצָא לְפָנֶיךָ וַיֵּרֶד בָּרָק מֵהַר
טו תָּבוֹר וַעֲשֶׂרֶת אֲלָפִים אִישׁ אַחֲרָיו׃ וַיָּהָם יְהוָה אֶת־

v. 11. דרי בקמץ ibid. בצעננים קרי

7. *Jabin.* The king of Canaan who oppressed Israel. He had 900 chariots of iron; and against these "armoured cars," the Israelite peasants were powerless.

8. *if thou wilt go with me.* Indicates the remarkable confidence that Deborah's wisdom and work had inspired.

9. *for thine honour.* The word *thine* is emphatic: the chief glory of the victory shall not be his.

sell. Deliver.

10. *went up.* *i.e.* to Mount Tabor.

11. *the Kenites.* A nomadic tribe in close league with Israel; see Num. xxiv, 22. Heber had branched off from the main clan, in Southern Palestine, and wandered as far north as Kedesh. This information is necessary for the understanding of *v.* 17.

draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. 8. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go. 9. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. 10. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him. 11. Now Heber the Kenite had severed himself from the Kenites, even from the children of Hobab, the father in law of Moses, and had pitched his tent as far as the terebinth in Zaanannim, which is by Kedesh. 12. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. 14. And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went

13. *Harosheth of the Gentiles.* Near Megiddo.
Kishon. The river rises in the S.E. of the Plain of Esdraelon, and flows through it into the sea of Haifa. It is the second river of Palestine.

סִֽיסְרָא וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַֽמַּחֲנֶה לְפִי־חֶרֶב לִפְנֵי
16 בָרָק וַיֵּרֶד סִֽיסְרָא מֵעַל הַמֶּרְכָּבָה וַיָּנָס בְּרַגְלָיו׃ וּבָרָק
רָדַף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַֽמַּחֲנֶה עַד חֲרֹשֶׁת הַגּוֹיִם וַיִּפֹּל
17 כָּל־מַחֲנֵה סִֽיסְרָא לְפִי־חֶרֶב לֹא נִשְׁאַר עַד־אֶחָד׃ וְסִֽיסְרָא
נָס בְּרַגְלָיו אֶל־אֹהֶל יָעֵל אֵשֶׁת חֶבֶר הַקֵּינִי כִּי שָׁלוֹם בֵּין
18 יָבִין מֶלֶךְ־חָצוֹר וּבֵין בֵּית חֶבֶר הַקֵּינִי׃ וַתֵּצֵא יָעֵל לִקְרַאת
סִֽיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנִי סוּרָה אֵלַי אַל־תִּירָא
19 וַיָּסַר אֵלֶיהָ הָאֹהֱלָה וַתְּכַסֵּהוּ בַּשְּׂמִיכָה׃ וַיֹּאמֶר אֵלֶיהָ
הַשְׁקִינִי־נָא מְעַט־מַיִם כִּי צָמֵתִי וַתִּפְתַּח אֶת־נֹאוד הֶחָלָב
כ וַתַּשְׁקֵהוּ וַתְּכַסֵּהוּ׃ וַיֹּאמֶר אֵלֶיהָ עֲמֹד פֶּתַח הָאֹהֶל וְהָיָה
אִם־אִישׁ יָבֹא וּשְׁאֵלֵךְ וְאָמַר הֲיֵשׁ־פֹּה אִישׁ וְאָמַרְתְּ אָיִן׃
21 וַתִּקַּח יָעֵל אֵֽשֶׁת־חֶבֶר אֶת־יְתַד הָאֹהֶל וַתָּשֶׂם אֶת־הַמַּקֶּבֶת
בְּיָדָהּ וַתָּבוֹא אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיָּתֵד בְּרַקָּתוֹ
22 וַתִּצְנַח בָּאָרֶץ וְהוּא־נִרְדָּם וַיָּעַף וַיָּמֹת׃ וְהִנֵּה בָרָק רֹדֵף
אֶת־סִֽיסְרָא וַתֵּצֵא יָעֵל לִקְרָאתוֹ וַתֹּאמֶר לוֹ לֵךְ וְאַרְאֶךָּ
אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהִנֵּה סִֽיסְרָא

ד׳ v. 18. מלרע v. 19. חסר א׳ ibid. מלא וא״ו v. 21. א׳ נחה

14. *went down.* From Mt. Tabor; the Israelites dashed down, and drove the Canaanites back upon the banks of the river Kishon. Its overflowing waters swollen by a rain-storm, had turned the Plain into a morass, rendering any use of the chariots impossible.

15. *discomfited.* Confused, threw into a panic; cf. the Sedrah, XIV, 24.

17. *Jael wife of Heber.* Though friendly to the Israelites, this Kenite family had taken no part in the battle.

21. *tent-pin.* Generally of wood. On the morality of the action, see note on *v.* 24 of next chapter.

down from mount Tabor, and ten thousand men after him. 15. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera lighted down from his chariot, and fled away on his feet. 16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

17. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. 18. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And he turned in unto her into the tent, and she covered him with a rug. 19. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. 20. And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. 21. Then Jael Heber's wife took a tent-pin, and took an hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died. 22. And, behold, as Barak pursued Sisera, Jael came out to meet him, and

23 נֹפֵל מֵת וְהַיָּתֵד בְּרַקָּתוֹ׃ וַיַּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֵת
24 יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל׃ וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל
הָלוֹךְ וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֵת
יָבִין מֶלֶךְ־כְּנָעַן׃ כאן מתחילין הספרדים

ה א וַתָּשַׁר דְּבוֹרָה וּבָרָק בֶּן־אֲבִינֹעַם בַּיּוֹם הַהוּא
2 לֵאמֹר׃ בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב
3 עָם בָּרְכוּ יְהוָה׃ שִׁמְעוּ מְלָכִים הַאֲזִינוּ
רֹזְנִים אָנֹכִי לַיהוָה אָנֹכִי אָשִׁירָה אֲזַמֵּר
4 לַיהוָה אֱלֹהֵי יִשְׂרָאֵל׃ יְהוָה בְּצֵאתְךָ
מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם אֶרֶץ
רָעָשָׁה גַּם־שָׁמַיִם נָטָפוּ גַּם־עָבִים נָטְפוּ
ה מָיִם׃ הָרִים נָזְלוּ מִפְּנֵי יְהוָה זֶה

v. 4. קָמֵץ בז״ק

24. *prevailed more and more.* The power and prestige of the Canaanites and their terrible chariots had received a staggering blow, and this success was the beginning of a series of crushing victories against Jabin.

Chapter V

Deborah's Song of Deliverance and Praise

"The Song of Deborah holds a high place among Triumphal Odes in the literature of the world. It is a work of that highest art which is not studied and artificial, but spontaneous and inevitable. It shows a development and command of the resources of the language for ends of poetical expression, which prove that poetry had long been cultivated among the Hebrews" (Moore).

2. *for that the leaders took the lead in Israel.* Or, "when the locks grew long in Israel"; *i.e.* when men took the vow and consecrated themselves to the war of liberation. "Wearing the hair long was the mark of a vow not to do certain things until a specified object had been attained" (Cooke); cf. Num. vi, 5.

said unto him, Come, and I will shew thee the
man whom thou seekest. And he came unto
her; and, behold, Sisera lay dead, and the tent-
pin was in his temples. 23. So God subdued on
that day Jabin the king of Canaan before the
children of Israel. 24. And the hand of the children
of Israel prevailed more and more against Jabin
the king of Canaan, until they had destroyed
Jabin king of Canaan.

(*Sephardim begin here.*)

5 1. Then sang Deborah and Barak the son of
Abinoam on that day, saying,

2. For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the LORD.

3. Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the LORD;
I will sing praise to the Lord, the God of Israel.

4. LORD, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.

5. The mountains quaked at the presence of the LORD,

4. LORD, *when thou wentest forth.* A bringing to remembrance of God's might in the days of old, at the Revelation at Sinai, as an encouragement in the present distress.

6 סִינַי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃ בִּימֵי שַׁמְגַּר בֶּן־
עֲנָת בִּימֵי יָעֵל חָדְלוּ אֳרָחוֹת וְהֹלְכֵי
7 נְתִיבוֹת יֵלְכוּ אֳרָחוֹת עֲקַלְקַלּוֹת׃ חָדְלוּ פְרָזוֹן בְּיִשְׂרָאֵל
חָדֵלּוּ עַד שַׁקַּמְתִּי דְּבוֹרָה שַׁקַּמְתִּי
8 אֵם בְּיִשְׂרָאֵל׃ יִבְחַר אֱלֹהִים
חֲדָשִׁים אָז לָחֶם שְׁעָרִים מָגֵן
אִם־יֵרָאֶה וָרֹמַח בְּאַרְבָּעִים אֶלֶף
9 בְּיִשְׂרָאֵל׃ לִבִּי לְחוֹקְקֵי יִשְׂרָאֵל הַמִּתְנַדְּבִים
י בָּעָם בָּרְכוּ יְהוָה׃ רֹכְבֵי אֲתֹנוֹת
צְחֹרוֹת יֹשְׁבֵי עַל־מִדִּין וְהֹלְכֵי
11 עַל־דֶּרֶךְ שִׂיחוּ׃ מִקּוֹל מְחַצְצִים בֵּין
מַשְׁאַבִּים שָׁם יְתַנּוּ צִדְקוֹת יְהוָה צִדְקֹת
פִּרְזוֹנוֹ בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־
יְהוָה׃

v. 7. הש׳ בפתח

6–11. The Oppression

6. *Shamgar.* The previous judge; see Judges III, 31.

high ways were unoccupied. Israel was in hiding, and all travel on the highways was stopped. The people had to abandon their villages because of the harrying armed bands of Canaanites.

7. *I arose a mother in Israel.* The Rabbis deem these expressions too removed from that self-effacing humility which is the mark of true inspiration. However, the Heb. may also be taken as an old grammatical form, and translated, "till thou, Deborah, didst arise, a mother in Israel."

8. *was there a shield or spear.* The people had no proper weapons with which to defend themselves.

9. *governors.* Commanders; they are praised for their instant response to her clarion call.

10. *tell of it.* All should now join in praising God. The leaders and magistrates ("Ye that ride on white asses"),

Even yon Sinai at the presence of the LORD,
the God of Israel.
6. In the days of Shamgar the son of Anath,
In the days of Jael, the high ways were unoccupied,
And the travellers walked through byways.
7. The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.
8. They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
9. My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye the LORD.
10. Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
11. Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the LORD,
Even the righteous acts of his rule in Israel.
Then the people of the LORD went down to the gates.

the men of wealth ("ye that sit on rich carpets"), as well as the plain people ("ye that walk by the way"). Because of the victory, they could now travel in safety on the high-roads, in contrast to *v.* 6.

11. *righteous.* With the additional meaning, "victorious."

went down to the gates. Prepared to assault the strongholds of the enemy.

12 עוּרִ֤י עוּרִי֙ דְּב֔וֹרָה עוּרִ֥י
ע֖וּרִי דַּבְּרִי־שִׁ֑יר קוּם בָּרָ֛ק וּֽשֲׁבֵ֥ה שֶׁבְיְךָ֖ בֶּן־
13 אֲבִינֹֽעַם׃ אָ֚ז יְרַ֣ד שָׂרִ֔יד לְאַדִּירִ֖ים עָ֑ם יְהוָ֕ה
14 יְרַד־לִ֖י בַּגִּבּוֹרִֽים׃ מִנִּ֣י אֶפְרַ֗יִם שָׁרְשָׁם֙
בַּעֲמָלֵ֔ק אַחֲרֶ֥יךָ בִנְיָמִ֖ין בַּעֲמָמֶ֑יךָ מִנִּ֣י
מָכִ֗יר יָֽרְדוּ֙ מְחֹ֣קְקִ֔ים וּמִזְּבוּלֻ֔ן מֹשְׁכִ֖ים בְּשֵׁ֥בֶט
טו סֹפֵֽר׃ וְשָׂרַ֤י בְּיִשָׂשכָר֙ עִם־דְּבֹרָ֔ה וְיִשָׂשכָר֙
כֵּ֣ן בָּרָ֔ק בָּעֵ֖מֶק שֻׁלַּ֣ח
בְּרַגְלָ֑יו בִּפְלַגּ֣וֹת רְאוּבֵ֔ן גְּדֹלִ֖ים
16 חִקְקֵי־לֵֽב׃ לָ֣מָּה יָשַׁ֗בְתָּ בֵּ֚ין
הַֽמִּשְׁפְּתַ֔יִם לִשְׁמֹ֖עַ שְׁרִק֣וֹת עֲדָרִ֑ים לִפְלַגּ֣וֹת
17 רְאוּבֵ֔ן גְּדוֹלִ֖ים חִקְרֵי־לֵֽב׃ גִּלְעָ֗ד בְּעֵ֤בֶר הַיַּרְדֵּן֙

מלרע v. 12.

12–23. The Gathering of the Tribes

12. *utter a song.* The war-song which roused the clans to battle.

lead thy captivity captive. An idiomatic phrase for *turn the tables* in war.

14. *root is in Amalek.* This suggests that Ephraim possessed land formerly held by Amalekites (see Judges xii, 5).

after thee. i.e. Ephraim, the largest and the smallest tribes are mentioned together. Others are included in the words, "among thy peoples" (Kimchi).

Machir. On the other side of the Jordan, part of Manasseh.

governors. Commanders.

the marshal's staff. lit. "the staff of the scribe," who enrols the muster of troops.

15. *by the watercourses.* Better, *among the divisions* (AJ).

great resolves of heart. lit. soundings, investigations. There was much discussion of the situation, but they did

12. Awake, awake, Deborah ;
Awake, awake, utter a song :
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.
13. Then made he a remnant to have dominion over the nobles and the people ;
The LORD made me have dominion over the mighty.
14. Out of Ephraim came down they whose root is in Amalek ;
After thee, Benjamin, among thy peoples ;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
15. And the princes of Issachar were with Deborah ;
As was Issachar, so was Barak ;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
16. Why satest thou among the sheepfolds,
To hear the pipings for the flocks ?
At the watercourses of Reuben
There were great searchings of heart.
17. Gilead abode beyond Jordan :

not join their brethren in their life-and-death struggle. Reuben remains true to his character as delineated in Jacob's blessing ; see *Genesis*, p. 403.

16. *searchings.* Mighty deliberations, but no action. They preferred to listen to the pipings of the shepherds.

17. Gilead, Dan and Asher are similarly branded.

שָׁכֵ֔ן וְדָ֕ן לָ֥מָּה יָג֖וּר אֳנִיּ֑וֹת אָשֵׁר֙
יָשַׁב֙ לְח֣וֹף יַמִּ֔ים וְעַ֥ל־מִפְרָצָ֖יו
18 יִשְׁכּֽוֹן׃ זְבֻל֗וּן עַ֣ם חֵרֵ֥ף נַפְשׁ֛וֹ לָמ֖וּת וְנַפְתָּלִ֑י
19 עַ֖ל מְר֥וֹמֵי שָׂדֶֽה׃ בָּ֤אוּ מְלָכִים֙
נִלְחָ֔מוּ אָ֤ז נִלְחֲמוּ֙ מַלְכֵ֣י כְנַ֔עַן בְּתַעְנַ֖ךְ
עַל־מֵ֣י מְגִדּ֑וֹ בֶּ֥צַע כֶּ֖סֶף לֹ֥א
כ לָקָֽחוּ׃ מִן־שָׁמַ֖יִם נִלְחָ֑מוּ הַכּֽוֹכָבִים֙
21 מִמְּסִלּוֹתָ֔ם נִלְחֲמ֖וּ עִם־סִֽיסְרָֽא׃ נַ֤חַל קִישׁוֹן֙
גְּרָפָ֔ם נַ֥חַל קְדוּמִ֖ים נַ֣חַל קִישׁ֑וֹן תִּדְרְכִ֥י
22 נַפְשִׁ֖י עֹֽז׃ אָ֛ז הָלְמ֥וּ עִקְּבֵי־
23 ס֖וּס מִֽדַּהֲר֖וֹת דַּהֲר֥וֹת אַבִּירָֽיו׃ א֣וֹרוּ
מֵר֗וֹז אָמַר֙ מַלְאַ֣ךְ יְהוָ֔ה אֹ֥רוּ אָר֖וֹר

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v. 19. קמץ בז״ק

remain in ships. Better, *sojourn by the ships* (AJ). The Danites had eventually established themselves on the sea-coast with the Phoenicians.

creeks. Better, *bays,* landing-places at the mouth of a river.

18. The shining example of Zebulun and Naphtali contrasted with cowardice or indifference of the above.

19–22. The Battle

19. *the kings.* The rulers of the districts united under Sisera.

Taanach . . . Megiddo. Both in the southern part of the Plain of Esdraelon.

no gain of money. They got no booty from the Israelites: they themselves were vanquished.

20. *the stars in their courses.* One of the most beautiful figures in literature. The powers of heaven themselves were arrayed against the heathen, and the victory was not won by Israel unaided. The reference is to torrential rain which swept away the Canaanite chariots; cf. in the

And Dan, why did he remain in ships?
Asher sat still at the shore of the sea,
And abode by his creeks.
18. Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.
19. The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
20. They fought from heaven,
The stars in their courses fought against Sisera.
21. The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
22. Then did the horsehoofs stamp
By reason of the pransings, the pransings of their strong ones.
23. Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,

Sedrah, xiv, 25. "In 1799, at the battle of Mt. Tabor between the army of Napoleon and the Turks, many of the latter were drowned when attempting to escape across the Plain inundated by the Kishon" (Cooke).

22. *horsehoofs stamp.* A picture of the confusion of flight.

23–31. The Defeat of the Enemy

23. *Meroz.* An Israelite town near the scene of the battle that refused to help in following up the victory.

יֹשְׁבֶ֑יהָ כִּ֤י לֹא־בָ֙אוּ֙ לְעֶזְרַ֣ת יְהוָ֔ה לְעֶזְרַ֥ת
24 יְהוָ֖ה בַּגִּבּוֹרִֽים׃ תְּבֹרַךְ֙ מִנָּשִׁ֔ים
יָעֵ֕ל אֵ֖שֶׁת חֶ֣בֶר הַקֵּינִ֑י מִנָּשִׁ֥ים
כה בָּאֹ֖הֶל תְּבֹרָֽךְ׃ מַ֥יִם שָׁאַ֖ל חָלָ֣ב
26 נָתָ֑נָה בְּסֵ֥פֶל אַדִּירִ֖ים הִקְרִ֥יבָה חֶמְאָֽה׃ יָדָהּ֙
לַיָּתֵ֣ד תִּשְׁלַ֔חְנָה וִֽימִינָ֖הּ לְהַלְמ֣וּת
עֲמֵלִ֑ים וְהָלְמָ֤ה סִֽיסְרָא֙ מָחֲקָ֣ה רֹאשׁ֔וֹ וּמָחֲצָ֥ה
27 וְחָלְפָ֖ה רַקָּתֽוֹ׃ בֵּ֣ין רַגְלֶ֗יהָ כָּ֛רַע נָפַ֖ל
שָׁכָ֑ב בֵּ֤ין רַגְלֶ֙יהָ֙ כָּרַ֣ע נָפָ֔ל בַּאֲשֶׁ֣ר
28 כָּרַ֔ע שָׁ֖ם נָפַ֥ל שָׁדֽוּד׃ בְּעַד֩ הַחַלּ֨וֹן נִשְׁקְפָ֥ה
וַתְּיַבֵּ֛ב אֵ֥ם סִֽיסְרָ֖א בְּעַ֣ד הָֽאֶשְׁנָ֑ב מַדּ֗וּעַ
בֹּשֵׁ֤שׁ רִכְבּוֹ֙ לָב֔וֹא מַדּ֣וּעַ אֶחֱר֔וּ פַּעֲמֵ֖י
29 מַרְכְּבוֹתָֽיו׃ חַכְמ֥וֹת שָׂרוֹתֶ֖יהָ תַּעֲנֶ֑ינָּה אַ֕ף

v. 27. קמץ בז״ק

among the mighty. Or, "among the brave"; as brave men who rallied to the Lord's banner.

24. *Jael.* The resource and "pro-Israelite" action of this heathen, Kenite woman is contrasted with the cowardice and perfidy of the inhabitants of Meroz. Jael's murder is viewed as an act of national deliverance, without which the victory might have been fruitless; it, therefore, receives high praise. Judged by standards of peace, her act was one of treacherous cruelty; but every nation glorifies similar, and worse, deeds in its history. Our own age, in which the most enlightened nations have, for reasons of policy or patriotism, committed or condoned crimes and inhumanities on an immeasurably greater scale, is not entitled to condemn the praise bestowed upon the fierce deed of this wild Bedouin woman.

women in the tent. Or, "Bedouin women" (Moore), tenting women.

To the help of the LORD among the mighty.
24. Blessed of women shall Jael be,
The wife of Heber the Kenite,
Blessed shall she be of women in the tent.
25. He asked water, and she gave him milk;
She brought him butter in a lordly dish.
26. She put her hand to the tent-pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head,
Yea, she pierced and struck through his temples.
27. At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.
28. Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
29. Her wise ladies answered her,
Yea, she returned answer to herself,

25. *lordly dish.* A bowl fit for nobles.

29. *her wise ladies.* Comfort her by their certainty that Sisera is bringing back rich booty. His delay, they tell her, is being caused by his collecting, and apportioning this booty.

she returned answer to herself. Or, "kept repeating to herself" She silences her presentiments of evil by the same kind of answer which her companions give her (Rashi).

ל הִיא תָּשִׁיב אֲמָרֶיהָ לָהּ׃ הֲלֹא יִמְצְאוּ יְחַלְּקוּ
שָׁלָל רַחַם רַחֲמָתַיִם לְרֹאשׁ גֶּבֶר שְׁלַל
צְבָעִים לְסִיסְרָא שְׁלַל צְבָעִים
31 רִקְמָה צֶבַע רִקְמָתַיִם לְצַוְּארֵי שָׁלָל׃ כֵּן
יֹאבְדוּ כָל־אוֹיְבֶיךָ יְהוָה וְאֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ
בִּגְבֻרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה׃

30. *have they not found.* The Heb. phrase means, " no doubt they are finding."

damsel. The Heb. is a rare, and, it seems, an insulting word. It is intentionally used to show her contempt for the Israelite women.

divers colours of embroidery. Or, " embroidered garments of divers colours "—a picturesque touch that betrays the hand of the feminine author of this ode. Its climax "is as weird as it is fantastic, the figure of Sisera's mother mumbling to herself of the 'spoil of damsels, divers colours and embroidery,' which her son is to bring home, and which we already know he never will." (George A. Smith).

31. *so.* " With consummate art the poet breaks off, leaving to the imagination of the reader, who knows all, the terrible revelation of the truth " (Moore).

as the sun when he goeth forth in his might. Invincible, annihilating the darkness of the night—a marvellously effective ending to one of the most magnificent lyrical poems in any language. The Rabbis based the following teaching on this verse : " Whosoever does not persecute them that persecute him, whosoever takes an offence in silence, he who does good for its own sake, he who is cheerful under his sufferings—they are the friends of God ; and of them Scripture says, " They that love Him shall be as the sun, when he goeth forth in his might."

and the land had rest forty years. " These words are not by Deborah, but by the writer of the Book of Judges " (Rashi).

30. Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of divers colours,
A spoil of divers colours of embroidery,
Of divers colours of embroidery on both sides, on the necks of the spoil?
31. So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth forth in his might.
And the land had rest forty years.

הפטרת יתרו

ישעיה ו

ו א בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא
2 רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל׃ שְׂרָפִים עֹמְדִים ׀
מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם ׀ יְכַסֶּה
3 פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃ וְקָרָא זֶה
אֶל־זֶה וְאָמַר קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֹא
4 כָל־הָאָרֶץ כְּבוֹדוֹ׃ וַיָּנֻעוּ אַמּוֹת הַסִּפִּים מִקּוֹל הַקּוֹרֵא

YITHRO

Isaiah VI–VII, 6 and IX, 5, 6

For the life and message of Isaiah, see p. 458.

The Sedrah describes the Revelation on Sinai that was to turn Israel into a Holy Nation, and guide the children of men in the paths of Reverence and Righteousness. The Haftorah brings the revelation that came to Isaiah in his early manhood, when, one day in the Temple, he heard the Seraphim sing, "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory." This cry out of eternity, proclaiming the ineffable holiness, the supreme majesty, and universal sovereignty of God, has been called the quintessence of all the teachings of the Prophets. It is the quintessence of the teachings of all true Religion.

1–5. The Call of Isaiah

1. *in the year that king Uzziah died.* After a prosperous reign of over a half-century (790–740 b.c.e). He had greatly increased the wealth and power of the kingdom of Judah (II Chron. xxvi, 1–15); and his death filled all minds with misgivings. "What will become of Judah now that Uzziah is gone"? was on the lips of all. In that year Isaiah "saw the Lord", and realised that though mortal rulers come and go, God is in His heaven. This vision marks the beginning of Isaiah's ministry.

V. YITHRO

Isaiah vi–vii, 6 and ix, 5, 6

6 1. In the year that king Uzziah died I saw the
Lord sitting upon a throne, high and lifted up,
and his train filled the temple. 2. Above him
stood the seraphim: each one had six wings;
with twain he covered his face, and with twain
he covered his feet, and with twain he did fly.
3. And one cried unto another, and said, Holy,
holy, holy, is the Lord of hosts: the whole earth
is full of his glory. 4. And the foundations of the

1. *I saw the Lord.* In prophetic ecstasy (Kimchi). The unseen spiritual world opens to Isaiah's inner eye; the Temple walls seem to him to expand into a Heavenly Palace; and he beholds God enthroned as the Sovereign of every being on earth or in heaven. "*How* God reveals Himself to His chosen messengers will scarcely ever be understood. It is the greatest of mysteries; although *that* He reveals Himself is the greatest of certainties" (Marti).

2. *above him stood the seraphim.* Better, *seraphim were standing over him; i.e.* angelic beings were in attendance upon Him.

covered his face. In reverence (Exod. iii, 6).

covered his feet. In humility, unworthy to meet directly the Divine glance.

he did fly. To perform the will of the Creator.

3. *one cried unto another.* Or, "one called to another" (AJ).

holy, holy, holy. Threefold repetition in Heb. poetry indicates the superlative degree: God is the highest Holiness. "Holy—in the highest Heaven, the place of His Divine abode; holy—upon earth, the work of His might; holy—for ever and ever unto all eternity." (Targum Jonathan).

"The Holy One of Israel," is the title of God in Isaiah's writings. In Rabbinical literature, the most frequent Name used for God is הקדוש ברוך הוא "The Holy One, blessed be He." *Holy* denotes the awe-ful and august ethical majesty of God (R. Otto), His moral perfectness and complete freedom from all that makes men imperfect and

ה וְהַבַּיִת יִמָּלֵא עָשָׁן׃ וָאֹמַר אוֹי־לִי כִי־נִדְמֵיתִי כִּי אִישׁ טְמֵא־
שְׂפָתַיִם אָנֹכִי וּבְתוֹךְ עַם־טְמֵא שְׂפָתַיִם אָנֹכִי יוֹשֵׁב כִּי אֶת־
6 הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאוּ עֵינָי׃ וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים
7 וּבְיָדוֹ רִצְפָּה בְּמֶלְקַחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ׃ וַיַּגַּע עַל־פִּי
וַיֹּאמֶר הִנֵּה נָגַע זֶה עַל־שְׂפָתֶיךָ וְסָר עֲוֺנֶךָ וְחַטָּאתְךָ תְּכֻפָּר׃
8 וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח וּמִי יֵלֶךְ־לָנוּ
9 וָאֹמַר הִנְנִי שְׁלָחֵנִי׃ וַיֹּאמֶר לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה שִׁמְעוּ
י שָׁמוֹעַ וְאַל־תָּבִינוּ וּרְאוּ רָאוֹ וְאַל־תֵּדָעוּ׃ הַשְׁמֵן לֵב־הָעָם

impure. It denotes "more than goodness, more than purity, more than righteousness: it embraces all these in their ideal completeness, but it expresses besides the recoil from everything which is their opposite" (Driver). Holiness is the *essential* attribute of God. Because of this holiness, inherent in Himself, His power is absolute and infinite.

the whole earth is full of his glory. All that is sublime in nature and human history is the outward expression and eradiation of the Divine Spirit.

4. *foundations.* Though the vision is seen with his inner eye, it is none the less actual. In the agitation of such a soul-experience, the pillars shake and the House becomes blurred before his physical eyes.

5. *I am undone.* God's holiness is, as it were, "a devouring fire" of all impurity. The Prophet, therefore, is overwhelmed by the sense of his own unworthiness, and of the unworthiness of his people. Like Abraham of old, he feels that he and his people and all existence are but "dust and ashes" in the presence of the Divine Holiness (R. Otto).

mine eyes have seen the King. No vision of any form or appearance is meant, but a revelation of His transcendent holiness and might.

6–13. Isaiah's Purification and Mission

6. *from off the altar.* Where the fire is holy; and where there is no "strange fire" (Ibn Ezra). Man must be sanctified, *i.e.* purged of impurity, before he can hear God.

thresholds were moved at the voice of him that
cried, and the house was filled with smoke. 5.
Then said I, Woe is me! for I am undone;
because I am a man of unclean lips, and I dwell
in the midst of a people of unclean lips: for
mine eyes have seen the King, the LORD of hosts.
6. Then flew one of the seraphim unto me,
having a live coal in his hand, which he had
taken with the tongs from off the altar: 7. and he
touched my mouth with it, and said, Lo, this
hath touched thy lips; and thine iniquity is
taken away, and thy sin purged.
8. And I heard the voice of the Lord, saying,
Whom shall I send, and who will go for us? Then
I said, Here am I; send me. 9. And he said, Go,
and tell this people, Hear ye indeed, but under-
stand not; and see ye indeed, but perceive not.

"As earthly fire burns away the outward impurity, so the heavenly fire burns away the defilement of sin, first from the lips, but through them from the whole man" (Dillmann).

8. *who will go for us.* The plural is the so-called plural of majesty; as in Gen. I, 26.

here am I; send me. Isaiah answers the call not out of compulsion, but out of freedom. His eager response rushes from heart and lips cleansed of human impurity.

9. *hear ye indeed.* The great failing of the inhabitants of Judah and Jerusalem during the prosperous reign of Uzziah was an insensibility to God and Divine things; they did not *miss* God, and therefore they were not prepared to *seek* Him. To such a generation, the first effect of Isaiah's message of the holiness of God and His absolute sovereignty over their lives, would be to *increase* their blindness and obduracy. It would tend to "harden their hearts"; see on Exod. IV, 21. Most of his hearers will stubbornly reject his message; they will harden their heart; and the fuller the teachings imparted to them, the deeper

הַזֶּה וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע פֶּן־יִרְאֶה בְעֵינָיו וּבְאָזְנָיו
11 יִשְׁמָע וּלְבָבוֹ יָבִין וָשָׁב וְרָפָא לוֹ׃ וָאֹמַר עַד־מָתַי אֲדֹנָי
וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׁאוּ עָרִים מֵאֵין יוֹשֵׁב וּבָתִּים מֵאֵין
12 אָדָם וְהָאֲדָמָה תִּשָּׁאֶה שְׁמָמָה׃ וְרִחַק יְהוָה אֶת־הָאָדָם
13 וְרַבָּה הָעֲזוּבָה בְּקֶרֶב הָאָרֶץ׃ וְעוֹד בָּהּ עֲשִׂירִיָּה וְשָׁבָה
וְהָיְתָה לְבָעֵר כָּאֵלָה וְכָאַלּוֹן אֲשֶׁר בְּשַׁלֶּכֶת מַצֶּבֶת בָּם
זֶרַע קֹדֶשׁ מַצַּבְתָּהּ׃ כאן מסיימין הספרדים
א וַיְהִי בִּימֵי אָחָז בֶּן־יוֹתָם בֶּן־עֻזִּיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רְצִין
מֶלֶךְ־אֲרָם וּפֶקַח בֶּן־רְמַלְיָהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַםִ
2 לַמִּלְחָמָה עָלֶיהָ וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ׃ וַיֻּגַּד לְבֵית דָּוִד

v. 10. קמץ ברביע

will be the guilt of rejecting them. This tragic effect of his message, Isaiah is clearly shown on the very threshold of his ministry; and the "*result* of the prophet's ministration is described as though it were its purpose" (Skinner).

11. *Lord, how long?* How long shall this spiritual blindness and unwillingness to repent endure? This question is wrung from the Prophet by his compassion for his people. The answer is given in *v.* 11–13. The perseverance in unbelief will continue until national disasters and exile have swept away the idolatrous majority and enabled the Remnant, the indestructible germ of spiritual Israel, to flourish and blossom under God's care.

13. *if there be yet a tenth.* After the exile of the ten tribes of the Northern Kingdom, Judah maintained its existence for 134 years.

it shall again be burnt. The kingdom of Judah too shall go into exile.

whose stock remaineth. As when a tree is cut down, the stump retains the vitality from which new shoots may grow, so there is a kernel of Israel that is indestructible. In the darkest periods of Israel's history, a Remnant of faithful and godly men cling to their Faith and Hope, in face of direst disaster. They form the indestructible "stock" of the Tree of Judaism.

10. Make the heart of this people fat, and make
their ears heavy, and shut their eyes; lest they
see with their eyes, and hear with their ears,
and understand with their heart, and turn again,
and be healed.
11. Then said I, Lord, how long? And he
answered, Until cities be waste without inhabitant,
and houses without man, and the land become
utterly waste, 12. and the LORD have removed men
far away, and the forsaken places be many in
the midst of the land.
13. And if there be yet a tenth in it, it shall
again be burnt: as a terebinth, and as an
oak, whose stock remaineth, when they are felled;
so the holy seed is the stock thereof. (*Sephardim
conclude here.*)
7 1. And it came to pass in the days of Ahaz the
son of Jotham, the son of Uzziah, king of Judah,
that Rezin the king of Syria, and Pekah the son
of Remaliah, king of Israel, went up to Jerusalem
to war against it; but could not prevail against
it. 2. And it was told the house of David, saying,

CHAPTER VII

From the vision of the future, the prophet returns to events of his day. The kings of Israel and Syria, having failed to induce Ahaz, king of Judah, to join them in their alliance against Assyria, advanced upon Jerusalem, and were determined to dethrone Ahaz. Isaiah bids the despairing king have faith in God and fear nought.

1. *prevail.* lit "fight." They had to withdraw their forces before making an actual attack.

2. *the house of David. i.e.* Ahaz.

Ephraim. The poetical name for the kingdom of Israel.

לֵאמֹר נָחָה אֲרָם עַל־אֶפְרָיִם וַיָּנַע לְבָבוֹ וּלְבַב עַמּוֹ כְּנוֹעַ
3 עֲצֵי־יַעַר מִפְּנֵי־רוּחַ׃ וַיֹּאמֶר יְהוָה אֶל־יְשַׁעְיָהוּ צֵא־
נָא לִקְרַאת אָחָז אַתָּה וּשְׁאָר יָשׁוּב בְּנֶךָ אֶל־קְצֵה תְּעָלַת
4 הַבְּרֵכָה הָעֶלְיוֹנָה אֶל־מְסִלַּת שְׂדֵה כוֹבֵס׃ וְאָמַרְתָּ אֵלָיו
הִשָּׁמֵר וְהַשְׁקֵט אַל־תִּירָא וּלְבָבְךָ אַל־יֵרַךְ מִשְּׁנֵי זַנְבוֹת
הָאוּדִים הָעֲשֵׁנִים הָאֵלֶּה בָּחֳרִי־אַף רְצִין וַאֲרָם וּבֶן־
ה רְמַלְיָהוּ׃ יַעַן כִּי־יָעַץ עָלֶיךָ אֲרָם רָעָה אֶפְרַיִם וּבֶן־רְמַלְיָהוּ
6 לֵאמֹר׃ נַעֲלֶה בִיהוּדָה וּנְקִיצֶנָּה וְנַבְקִעֶנָּה אֵלֵינוּ וְנַמְלִיךְ
מֶלֶךְ בְּתוֹכָהּ אֵת בֶּן־טָבְאַל׃
ט ה כִּי־יֶלֶד יֻלַּד־לָנוּ
בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא

מלעיל v. 2.

3. *Shear-jashub.* lit. "A remnant shall return." Isaiah gave significant and prophetic names to his sons, as did Hosea (I, 6, 9).

conduit of the upper pool. Identified with recently discovered reservoirs near to the pool of Siloam. Ahaz had gone there to assure himself of an adequate water supply in the event of a siege.

4. *take heed.* That thou makest not war.

tails of smoking firebrands. Incapable of more mischief; the strength of the advance of the two allies is exhausted; they do not know that they are two dying nations already doomed. The Assyrian hordes were at that moment hastening on to descend upon Syria and Israel.

son of Remaliah. *i.e.* Pekah, king of Israel.

Syria is confederate with Ephraim. And his heart
was moved, and the heart of his people, as the
trees of the forest are moved with the wind.
3. Then said the LORD unto Isaiah, Go forth
now to meet Ahaz, thou, and Shear-jashub
thy son, at the end of the conduit of the upper
pool, in the high way of the fuller's field; 4. and
say unto him, Take heed, and be quiet; fear
not, neither let thine heart be faint, because of
these two tails of smoking firebrands, for the
fierce anger of Rezin and Syria, and of the son
of Remaliah. 5. Because Syria hath counselled
evil against thee, Ephraim also, and of the son of
Remaliah, saying, 6. Let us go up against Judah,
and vex it, and let us make a breach therein for
us, and set up a king in the midst of it, even the
son of Tabeel:
9 °5. For unto us a child is born, unto us a son is
given; and the government shall be upon his

°In English Bibles, these verses are 6 and 7

6. *a breach.* In its walls; *i.e.* capture its capital city. *son of Tabeel.* One of their own puppets, amenable to their plans.

The Prophet assures Ahaz that the campaign against him will utterly fail, and exhorts him to have confidence in God's care and guidance.

CHAPTER IX, 5, 6

The Haftorah breaks off here and continues with two verses from a later prophecy, concerning Hezekiah, the son of Ahaz, then but a lad. His righteous reign will lift Judah from the degenerate condition into which it had sunk. Hezekiah will be the leader of the "holy seed," the indestructible faithful Remnant in Israel.

5. *for unto us a child is born.* The correct rendering of the

6 יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם׃ לְםַרְבֵּה הַמִּשְׂרָה
וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ
וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה
צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

v. 6. מ׳ סתומה באמצע תיבה

Heb. is: unto us a child *has been* born—unto us a son *has been* given. The reference is not to any future Messiah, nor to any one yet unborn (see *Genesis*, p. 417). Hezekiah had already given promise of the qualities of heart and mind that pointed to him as the future regenerator of his people.

the government shall be upon his shoulder. This clearly indicates that the "crown prince" is the person referred to.

pele-joez-el-gibbor-abi-ad-sar-shalom. *i.e. Wonderful in counsel is God the mighty, the Everlasting Father, the Ruler of peace* (AJ, following Rashi and Luzzatto). This is the significant name by which the child will be known; it should, therefore, remain untranslated in the Text (as in AJ); in the same way as *Shear-jashub* (*v.* 3), *Immanuel* (*v.* 14) and *Maher-shalal-hash-baz* (VIII, 3) are all given in the Hebrew form.

The above is a departure from the RV, which gives "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." This is quite impossible. No true Prophet—indeed, no true Israelite—would apply a term like "Mighty God" or "Everlasting Father" to any mortal prince. What is equally decisive against the RV rendering (which is followed by all Christian translators and, with some modifications, by many Jewish ones; *e.g.* Zunz, Leeser, Philippson) is the fact that the significant names of the children of the Prophets never describe the child, but in each case embody some religious message to the Prophet's contemporaries. Thus, *Shear-jashub* proclaimed that a faithful Remnant would survive the successive calamities that would befall Israel. This is true of all the

shoulder: and his name shall be called Pele-joez-el-gibbor-abi-ad-sar-shalom. 6. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth even for ever. The zeal of the LORD of hosts shall perform this.

other significant names in Isaiah; as well as of Hosea's names, like Lo-ruhammah and Lo-ammi.

6. *the throne of David.* The kingdom of Israel, devastated by the Assyrians in the days of Ahaz, fell into the hands of Hezekiah by reason of the weakening of Assyria in his days. For the first time since the days of Solomon, the national unity was reestablished, and Hezekiah was the first ruler once more to occupy the throne of David; hence the Prophet speaks of the *increase of his government.*

for ever. *i.e.* during the days of Hezekiah (Rashi).

with judgement and with righteousness. Characteristics of true government—and of Hezekiah's reign.

the zeal of the LORD *of hosts.* The love of God for His people, and His passion for Righteousness guarantee the promised deliverance.

הפטרת משפטים

ירמיה לד

לד 8 הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה
אַחֲרֵי כְּרֹת הַמֶּלֶךְ צִדְקִיָּהוּ בְּרִית אֶת־כָּל־הָעָם אֲשֶׁר
9 בִּירוּשָׁלִַם לִקְרֹא לָהֶם דְּרוֹר׃ לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ
וְאִישׁ אֶת־שִׁפְחָתוֹ הָעִבְרִי וְהָעִבְרִיָּה חָפְשִׁים לְבִלְתִּי עֲבָד־
י בָּם בִּיהוּדִי אָחִיהוּ אִישׁ׃ וַיִּשְׁמְעוּ כָל־הַשָּׂרִים וְכָל־הָעָם
אֲשֶׁר־בָּאוּ בַבְּרִית לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־
שִׁפְחָתוֹ חָפְשִׁים לְבִלְתִּי עֲבָד־בָּם עוֹד וַיִּשְׁמְעוּ וַיְשַׁלֵּחוּ׃
11 וַיָּשׁוּבוּ אַחֲרֵי־כֵן וַיָּשִׁבוּ אֶת־הָעֲבָדִים וְאֶת־הַשְּׁפָחוֹת
אֲשֶׁר שִׁלְּחוּ חָפְשִׁים וַיִּכְבִּישׁוּם לַעֲבָדִים וְלִשְׁפָחוֹת׃
12 וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר׃
13 כֹּה־אָמַר

י׳ יתיר v. 11.

MISHPATIM.

JEREMIAH XXXIV, 8–22 AND XXXIII, 25, 26

For the life and teachings of Jeremiah, see introduction to the Haftorah, p. 468.

The Sedrah opens with the enactment to free a Hebrew bondmen after six years' service. The Haftorah records a grave breach of this regulation at a critical hour of Israel's history. In the face of the disaster threatening the Nation and Holy City at the hands of the Babylonian besiegers, the last king of Judah had induced the ruling classes to bind themselves by oath to release their slaves, so that no Jew should any longer be a bondman to a fellow-Jew. They did so; but subsequently, when the danger had passed, they impiously broke their oath, and forced their emancipated brethren back into bondage. The king was too weak to restrain the nobles from adding perjury to inhumanity—both unpardonable sins. Jeremiah is outraged at this base conduct, and announces that the enemy would soon return; when fire, war, hunger and pestilence, would rage in the city.

VI. MISHPATIM

Jeremiah xxxiv, 8–22 and xxxiii, 25, 26

34 8. The word that came unto Jeremiah from the
Lord, after that the king Zedekiah had made
a covenant with all the people which were at
Jerusalem, to proclaim liberty unto them; 9. that
every man should let his manservant, and every
man his maidservant, being an Hebrew or an
Hebrewess, go free; that none should serve
himself of them, to wit, of a Jew his brother:
10. and all the princes and all the people obeyed,
which had entered into the covenant, that every
one should let his manservant, and every one
his maidservant, go free, that none should serve
themselves of them any more; they obeyed, and
let them go: 11. but afterwards they turned, and
caused the servants and the handmaids, whom
they had let go free, to return, and brought
them into subjection for servants and for hand-

8. *with all the people.* With their representatives. Possibly, the Heb. term for "all the people" stands for the National Assembly; see *v.* 19.

to proclaim liberty unto them. *i.e.* to the slaves.

9. *of a Jew.* This is the earliest mention of the word *Yehudi* ("Jew") in Scripture.

10. *princes . . . people obeyed.* Impending danger from the besieging army of Nebuchadnezzar quickened their conscience into a course of action that might render them more worthy of deliverance; or because, the slaves if freed, would take part more whole-heartedly in the defence of the beleagured city (Streane).

11. *afterwards they turned.* They regretted their act of generosity, as soon as they thought the danger of a siege had passed.

יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי כָּרַתִּי בְרִית אֶת־אֲבוֹתֵיכֶם בְּיוֹם
14 הוֹצִאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר׃ מִקֵּץ
שֶׁבַע שָׁנִים תְּשַׁלְּחוּ אִישׁ אֶת־אָחִיו הָעִבְרִי אֲשֶׁר יִמָּכֵר
לְךָ וַעֲבָדְךָ שֵׁשׁ שָׁנִים וְשִׁלַּחְתּוֹ חָפְשִׁי מֵעִמָּךְ וְלֹא־שָׁמְעוּ
טו אֲבוֹתֵיכֶם אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם׃ וַתָּשֻׁבוּ אַתֶּם הַיּוֹם
וַתַּעֲשׂוּ אֶת־הַיָּשָׁר בְּעֵינַי לִקְרֹא דְרוֹר אִישׁ לְרֵעֵהוּ וַתִּכְרְתוּ
16 בְרִית לְפָנַי בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו׃ וַתָּשֻׁבוּ וַתְּחַלְּלוּ
אֶת־שְׁמִי וַתָּשִׁבוּ אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ אֲשֶׁר־
שִׁלַּחְתֶּם חָפְשִׁים לְנַפְשָׁם וַתִּכְבְּשׁוּ אֹתָם לִהְיוֹת לָכֶם
17 לַעֲבָדִים וְלִשְׁפָחוֹת׃ לָכֵן כֹּה־אָמַר יְהוָה אַתֶּם
לֹא־שְׁמַעְתֶּם אֵלַי לִקְרֹא דְרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ
הִנְנִי קֹרֵא לָכֶם דְּרוֹר נְאֻם־יְהוָה אֶל־הַחֶרֶב אֶל־הַדֶּבֶר
וְאֶל־הָרָעָב וְנָתַתִּי אֶתְכֶם לְזַוֲעָה לְכֹל מַמְלְכוֹת הָאָרֶץ׃

v. 17. לזעוה קרי

14. *at the end of seven years . . . and hath served thee six years.* In English we would say, "at the end of six years' service" (Moffatt), in view of the clear statement of the second clause. A similar Heb. idiom calls the jubilee the fiftieth year, though in strictness it is the forty-ninth; and says "And on the *seventh* day God finished his work" (Gen. II, 2). Cf. the French "quinze jours" for the English "fourteen days"; or the German "nach acht Tagen" for the English "in a week's time."

hath been sold. Or, "hath sold himself."

16. *ye turned and profaned my name.* The Holy One of Israel is sanctified *by justice*, and profaned *by inhumanity.*

at their pleasure. Better, *to be their own masters* (Biur).

17–22. The Punishment

17. *I proclaim unto you a liberty.* *i.e.* from Me, from the Divine protection. They are to be thrown on their own

maids: 12. therefore the word of the LORD came to Jeremiah from the LORD, saying,

13. Thus saith the LORD, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, 14. At the end of seven years ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. 15. And ye were now turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: 16. but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids. 17. Therefore thus saith the LORD: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour: behold, I proclaim unto you a liberty, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the

resources, and given over to the "liberty" of the sword, pestilence and famine.

terror. Better, *horror* (AJ).

18 וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־בְּרִתִי אֲשֶׁר לֹא־הֵקִימוּ
אֶת־דִּבְרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לְפָנָי הָעֵגֶל אֲשֶׁר כָּרְתוּ
19 לִשְׁנַיִם וַיַּעַבְרוּ בֵּין בְּתָרָיו׃ שָׂרֵי יְהוּדָה וְשָׂרֵי יְרוּשָׁלִַם
הַסָּרִסִים וְהַכֹּהֲנִים וְכֹל עַם הָאָרֶץ הָעֹבְרִים בֵּין בִּתְרֵי
כ הָעֵגֶל׃ וְנָתַתִּי אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם
וְהָיְתָה נִבְלָתָם לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ׃
21 וְאֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו אֶתֵּן בְּיַד אֹיְבֵיהֶם
וּבְיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד חֵיל מֶלֶךְ בָּבֶל הָעֹלִים מֵעֲלֵיכֶם׃
22 הִנְנִי מְצַוֶּה נְאֻם־יְהוָה וַהֲשִׁבֹתִים אֶל־הָעִיר הַזֹּאת וְנִלְחֲמוּ
עָלֶיהָ וּלְכָדוּהָ וּשְׂרָפֻהָ בָאֵשׁ וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה
מֵאֵין יֹשֵׁב׃
לג כה כֹּה אָמַר יְהוָה
אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא־
26 שָׂמְתִּי׃ גַּם־זֶרַע יַעֲקוֹב וְדָוִד עַבְדִּי אֶמְאַס מִקַּחַת מִזַּרְעוֹ
מֹשְׁלִים אֶל־זֶרַע אַבְרָהָם יִשְׂחָק וְיַעֲקֹב כִּי־אָשׁוּב אֶת־
שְׁבוּתָם וְרִחַמְתִּים׃

v. 18. חסר י׳ v. 26. מלא ו

18. *cut the calf in twain.* A reference to the ancient method of ratifying a covenant, as in Gen. xv, 10. The significance of the rite was that the contracting parties invoked on themselves the fate of the animal, if either broke the covenant (Rashi).

19. *all the people of the land.* This usual translation of the Heb. is surely incorrect. *Am ha-aretz* means the members of the National Parliament, who with the rulers, were parties to the solemn covenant; cf. *Genesis*, p. 192.

20. *dead bodies.* Shall remain unburied.

21. *which are gone up from you.* *i.e.* the Babylonian army, which had temporarily raised the siege. This led to premature rejoicing on the part of the princes and people, and was responsible for the gross breach of faith which is the subject of the prophet's denunciation.

kingdoms of the earth. 18. And I will give the
men that have transgressed my covenant, which
have not performed the words of the covenant
which they made before me, when they cut the
calf in twain and passed between the parts
thereof; 19. the princes of Judah, and the princes
of Jerusalem, the eunuchs, and the priests, and
all the people of the land, which passed between
the parts of the calf; 20. I will even give them into
the hand of their enemies, and into the hand of
them that seek their life: and their dead bodies
shall be the meat unto the fowls of the heaven,
and to the beasts of the earth. 21. And Zedekiah
king of Judah and his princes will I give into
the hand of their enemies, and into the hand
of them that seek their life, and into the hand
of the king of Babylon's army, which are gone
up from you. 22. Behold, I will command, saith
the LORD, and cause them to return to this city;
and they shall fight against it, and take it, and
burn it with fire: and I will make the cities of
Judah a desolation, without inhabitant.

33 25. Thus saith the LORD: If my covenant
of day and night stand not, if I have not
appointed the ordinances of heaven and earth;
26. then will I also cast away the seed of Jacob, and
of David my servant, so that I will not take of
his seed to be rulers over the seed of Abraham,
Isaac, and Jacob: for I will cause their captivity
to return, and will have mercy on them.

22. *to return.* They have forced the slaves to return to bondage; therefore, the Babylonians shall return and be

הפטרת תרומה

מלכים א ה

ה 26 וַיהוָה נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר־
לוֹ וַיְהִי שָׁלֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית
27 שְׁנֵיהֶם׃ וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מַס מִכָּל־יִשְׂרָאֵל וַיְהִי
28 הַמַּס שְׁלֹשִׁים אֶלֶף אִישׁ׃ וַיִּשְׁלָחֵם לְבָנוֹנָה עֲשֶׂרֶת אֲלָפִים
בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יִהְיוּ בַלְּבָנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ
29 וַאֲדֹנִירָם עַל־הַמַּס׃ וַיְהִי לִשְׁלֹמֹה שִׁבְעִים אֶלֶף נֹשֵׂא

the instrument of the Divine punishment. Jerusalem was taken by them in 586, the Temple was burned, and the larger portion of population carried away into exile.

Chapter XXXIII, 25, 26

In accordance with the custom of not ending the Prophetical Readings on a despairing note, these verses are added. They foretell the Return from Babylonian captivity, and declare that this Divine promise of mercy is as sure as the ordinances of Nature.

TERUMAH

I Kings V, 26–VI, 13

The Sedrah describes the Tabernacle in the wilderness. This is paralleled in the Haftorah by the description of the Temple of Solomon at Jerusalem.

It was King David's yearning desire to build a Temple unto God—a central Sanctuary that was to be the symbol of Israel's obedience to God's Law, of Israel's unity and Israel's peace. He was not destined to see his life-dream realised; but Solomon his son makes its fulfilment almost the first care of his reign.

26. *as he promised him.* See I Kings, iii, 12.

Hiram. King of Tyre, the principal city of Phoenicia,

VII. TERUMAH

I KINGS V, 26–VI, 13

5 °26. And the LORD gave Solomon wisdom, as he
promised him; and there was peace between
Hiram and Solomon; and they two made a
league together.
27. And king Solomon raised a levy out of all
Israel; and the levy was thirty thousand men.
28. And he sent them to Lebanon, ten thousand a
month by courses: a month they were in Leba-
non, and two months at home: and Adoniram
was over the levy. 29. And Solomon had three-

° In English Bibles, this is verse 12

on the coast, north of Palestine. Hiram was a friend of David, and helped him to build his own house (II Sam v, 11). He now agrees, on Solomon's request, to supply timber and skilled labour for the building of the Temple, in return for an anual payment of wheat and oil.

THE PREPARATION FOR THE WORK

27. *a levy.* Heb. *mas.* the same word as in Exod. I, 11, and denoting a body of men set to forced labour for a definite time. "It was perhaps from his Egyptian father-in-law that Solomon, to his own cost, learnt the secret of forced labour. In their Egyptian bondage the forefathers of Israel had been fatally familiar with the ugly word *mas*, the labour wrung from them by hard task-masters" (Farrar). See I Sam. VIII, 11–18. Discontent with this practice eventually rent Solomon's kingdom in twain. In contrast to this forced labour, the Tabernacle of old was the result of the free-will offerings of the entire People.

28. *to Lebanon.* To cut down the trees there. The mountain range of Lebanon, to the north of Palestine, is still noted for its magnificent cedar trees.

by courses. i.e. in relays, or shifts. There were ten thousand at work each month; the others were resting in their homes for two months.

ל סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב בָּהָר׃ לְבַד מִשָּׂרֵי הַנִּצָּבִים
לִשְׁלֹמֹה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אֲלָפִים וּשְׁלֹשׁ מֵאוֹת
31 הָרֹדִים בָּעָם הָעֹשִׂים בַּמְּלָאכָה׃ וַיְצַו הַמֶּלֶךְ וַיַּסִּעוּ אֲבָנִים
32 גְּדֹלוֹת אֲבָנִים יְקָרוֹת לְיַסֵּד הַבָּיִת אַבְנֵי גָזִית׃ וַיִּפְסְלוּ
בֹּנֵי שְׁלֹמֹה וּבֹנֵי חִירוֹם וְהַגִּבְלִים וַיָּכִינוּ הָעֵצִים וְהָאֲבָנִים
לִבְנוֹת הַבָּיִת׃

ו א וַיְהִי בִשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־
יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בַּשָּׁנָה הָרְבִיעִית בְּחֹדֶשׁ זִו הוּא
הַחֹדֶשׁ הַשֵּׁנִי לִמְלֹךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה׃
2 וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שִׁשִּׁים־אַמָּה
3 אָרְכּוֹ וְעֶשְׂרִים רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ׃ וְהָאוּלָם עַל־
פְּנֵי הֵיכַל הַבַּיִת עֶשְׂרִים אַמָּה אָרְכּוֹ עַל־פְּנֵי רֹחַב הַבָּיִת
4 עֶשֶׂר בָּאַמָּה רָחְבּוֹ עַל־פְּנֵי הַבָּיִת׃ וַיַּעַשׂ לַבָּיִת חַלּוֹנֵי

ה׳ v. 31. קמץ בטרחא ר׳ v. 4. קמץ בז״ק

29. *hewers in the mountains.* *i.e.* sent to quarry stones in the hill-country of Palestine.

30. *bare rule.* As taskmasters. " The caverns, quarries, water-storages, and subterranean conduits hewn out of the solid rock, over which Jerusalem is built, could only have been constructed at the cost of immeasurable toil " (Farrar).

31. *hewed out.* Or, " quarried " (AJ).

32. *the Gebalites.* Inhabitants of Gebal, a maritime town north of Beyrout.

Chapter VI. A General Description of the Temple

The Temple buildings stood within a large court in which the worshippers could assemble. The Temple proper was a rectangular hall 60 by 20 by 30 cubits. Its entrance, in shape of a porch, was ten cubits long; and as it extended over the whole front, it was 20 cubits wide. On the three sides of the House were built a number of chambers in three stories. Within, the building was divided into two parts;

score and ten thousand that bare burdens, and
fourscore thousand that were hewers in the
mountains; 30. besides Solomon's chief officers
that were over the work, three thousand and
three hundred, which bare rule over the people
that wrought in the work. 31. And the king
commanded, and they hewed out great stones,
costly stones, to lay the foundation of the house
with wrought stone. 32. And Solomon's builders
and Hiram's builders and the Gebalites did
fashion them, and prepared the timber and the
stones to build the house.
6 1. And it came to pass in the four hundred and
eightieth year after the children of Israel were
come out of the land of Egypt, in the fourth
year of Solomon's reign over Israel, in the
month Ziv, which is the second month, that he
began to build the house of the LORD. 2. And
the house which king Solomon built for the
LORD, the length thereof was threescore cubits,
and the breadth thereof twenty cubits, and the
height thereof thirty cubits. 3. And the porch
before the temple of the house, twenty cubits
was the length thereof, according to the breadth
of the house; and ten cubits was the breadth
thereof before the house. 4. And for the house he

the larger, to the East, being the Holy Place; and the smaller, the Most Holy Place; see p. 529.

1. *the month Ziv.* The ancient name of the second month, now called Iyyar.

3. *temple of the house.* *i.e.* the Holy Place.

4. *broad within, and narrow without.* This translation follows the Targum. The Rabbis, however, explain that

ה שְׁקֻפִים אֲטֻמִים׃ וַיִּבֶן עַל־קִיר הַבַּיִת יָצוּעַ סָבִיב אֶת־
קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וְלַדְּבִיר וַיַּעַשׂ צְלָעוֹת סָבִיב׃
6 הַיָּצוּעַ הַתַּחְתֹּנָה חָמֵשׁ בָּאַמָּה רָחְבָּהּ וְהַתִּיכֹנָה שֵׁשׁ
בָּאַמָּה רָחְבָּהּ וְהַשְּׁלִישִׁית שֶׁבַע בָּאַמָּה רָחְבָּהּ כִּי מִגְרָעוֹת
נָתַן לַבַּיִת סָבִיב חוּצָה לְבִלְתִּי אֱחֹז בְּקִירוֹת הַבָּיִת׃
7 וְהַבַּיִת בְּהִבָּנֹתוֹ אֶבֶן שְׁלֵמָה מַסָּע נִבְנָה וּמַקָּבוֹת וְהַגַּרְזֶן

v. 5. יציע ק v. 6. הוציע קרי

the windows were *narrow within* and, cut obliquely through the wall, *widening towards the exterior*—teaching that the Sanctuary required no outward light, rather was its spiritual radiance to spread abroad and illumine the world outside.

5. *stories.* Better, *side-structure* (AJ). It enclosed the whole of three sides of the building; and, within it on different stories, he built the side-chambers mentioned below.

the oracle. Heb. *debir.* That is, the Most Holy Place (RV Margin); the hindmost, or innermost room.

side-chambers. They were probably for the accommodation of the priests, and for storing the treasure of the Sanctuary.

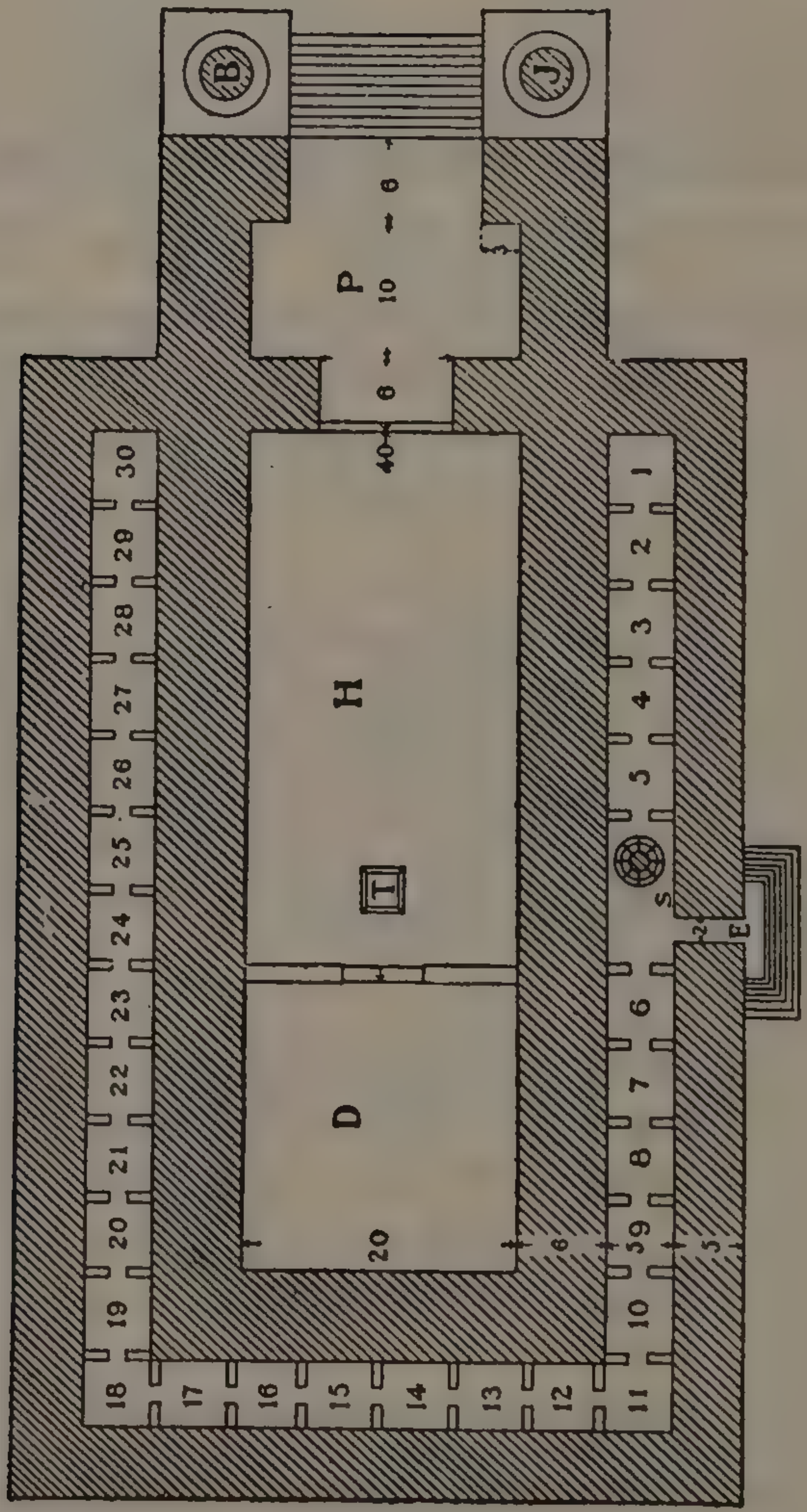
6. *rebatements in the wall.* There were successive reductions in the thickness of the walls in the second and third story. The chambers thus *increased* somewhat in size in the upper stories, each of these resting on a recess, or rebatement, in the thick wall of the Temple.

the beams should not have hold in the walls. Thus the walls were not pierced in order to give support to the beams, and these were not fixed into the actual building of the Temple.

7. *at the quarry.* The stones were squared, dressed and finished at the quarries, before being sent to Jerusalem.

neither hammer . . . heard in the house. The Temple rose *silently and peacefully.* Jewish Legend wove its magic web around this striking verse. If neither hammer nor axe was used in the building of the House, how then were the stones fitted together? the people asked. Solomon in his wisdom, was the answer, had come into possession of a wonderful worm, one of the marvels of creation, the *Shamir*, which, if placed upon the hardest stones, would instantly and noiselessly cleave them as desired. The great moral

made windows broad within, and narrow without.
5. And against the wall of the house he built stories
round about, against the walls of the house
round about, both of the temple and of the
oracle: and he made side-chambers round



GROUND PLAN OF SOLOMON'S TEMPLE.

B and J=Boaz and Jachin—the pillars. P=the porch. H=the *hêkāl* or Holy Place. D=the *dĕbir* or Most Holy Place. T=the table of shewbread. S=the stairway to the upper chambers. E=entrance to the chambers. 1, 2, etc., the chambers after Ezekiel's temple.

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8 כָּל־כְּלִי בַרְזֶל לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ׃ פֶּתַח הַצֵּלָע
הַתִּיכֹנָה אֶל־כֶּתֶף הַבַּיִת הַיְמָנִית וּבְלוּלִּים יַעֲלוּ עַל־
9 הַתִּיכֹנָה וּמִן־הַתִּיכֹנָה אֶל־הַשְּׁלִשִׁים׃ וַיִּבֶן אֶת־הַבַּיִת
10 וַיְכַלֵּהוּ וַיִּסְפֹּן אֶת־הַבַּיִת גֵּבִים וּשְׂדֵרֹת בָּאֲרָזִים׃ וַיִּבֶן
אֶת־הַיָּצִוּעַ עַל־כָּל־הַבַּיִת חָמֵשׁ אַמּוֹת קוֹמָתוֹ וַיֶּאֱחֹז אֶת־
11 הַבַּיִת בַּעֲצֵי אֲרָזִים׃ וַיְהִי דְּבַר־יְהוָה אֶל־שְׁלֹמֹה
12 לֵאמֹר׃ הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תֵּלֵךְ בְּחֻקֹּתַי
וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֺתַי לָלֶכֶת בָּהֶם
וַהֲקִמֹתִי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ׃
13 וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל׃

v. 8. דגש אחר שורק   v. 10. הציע קרי

truth enshrined in this verse and legend is this : a Temple of the Lord cannot be where there is discord, violence or revolt ; *its* ramparts must arise without noise of axe or hammer. This unfailing test of a true House of Worship is not met by many so-called Jewish "Temples", whose walls too often resound with loud wielding of axe and hammer against ideals and institutions vital to Judaism.

8. *middle side-chambers.* Or, "lowest side-chambers" (Targum, Septuagint, AJ).

9. *covered . . . cedar.* Or, "covered in the house with planks of cedar over the beams" (AJ). This is in accordance with the explanation of the Jewish commentators (Rashi, Kimchi).

covered. i.e. roofed it.

10. *the stories.* See *v.* 5.

11–13. Charge to Solomon

12. *concerning this house.* The erection of the Temple was only an external sign of the allegiance of Solomon and Israel to the Lord. To win Divine favour, they must submit their life and conduct to the guidance of the Divine Law.

about: 6. the nethermost story was five cubits
broad, and the middle was six cubits broad, and
the third was seven cubits broad: for on the
outside he made rebatements in the wall of the
house round about, that the beams should not
have hold in the walls of the house. 7. And the
house, when it was in building, was built of
stone made ready at the quarry: and there
was neither hammer nor axe nor any tool of
iron heard in the house, while it was in building.
8. The door for the middle side-chambers was in
the right side of the house: and they went up
by winding stairs into the middle chambers, and
out of the middle into the third. 9. So he built
the house, and finished it; and he covered the
house with beams and planks of cedar. 10. And
he built the stories against all the house, each
five cubits high: and they rested on the house
with timber of cedar.

11. And the word of the LORD came to Solomon,
saying, 12. Concerning this house which thou art
in building, if thou wilt walk in my statutes,
and execute my judgements, and keep all my
commandments to walk in them; then will I
establish my word with thee, which I spake
unto David thy father. 13. And I will dwell
among the children of Israel, and will not forsake
my people Israel.

הפטרת תצוה

יחזקאל מג

מג י אַתָּה בֶן־אָדָם הַגֵּד אֶת־
בֵּית־יִשְׂרָאֵל אֶת־הַבַּיִת וְיִכָּלְמוּ מֵעֲוֺנוֹתֵיהֶם וּמָדְדוּ אֶת־
11 תָּכְנִית׃ וְאִם־נִכְלְמוּ מִכֹּל אֲשֶׁר־עָשׂוּ צוּרַת הַבַּיִת וּתְכוּנָתוֹ
וּמוֹצָאָיו וּמוֹבָאָיו וְכָל־צוּרֹתָו וְאֵת כָּל־חֻקֹּתָיו וְכָל־צוּרֹתָו
וְכָל־תּוֹרֹתָו הוֹדַע אוֹתָם וּכְתֹב לְעֵינֵיהֶם וְיִשְׁמְרוּ אֶת־כָּל־
12 צוּרָתוֹ וְאֶת־כָּל־חֻקֹּתָיו וְעָשׂוּ אוֹתָם׃ זֹאת תּוֹרַת הַבָּיִת

v. 11. צורתו קרי ibid. תורתו קרי

TETZAVEH

Ezekiel XLIII, 10–27

The Sedrah concludes with a description of the altar of incense. The Haftorah describes the altar of burnt-offering in the restored Temple of Ezekiel's vision, and its consecration. For Ezekiel's life and message, see *Genesis*, p. 508–9, and the introductory remarks to Haftorahs Va-ayra, Parah and Hachodesh in this volume, p. 476, 596 and 602.

The last portion of the Book of Ezekiel, chaps. XL–XLVIII, is a Vision of the New Jerusalem that is to arise when the Exile is over. In his vision the Prophet is in Palestine on Mount Zion, and he sees the Temple building arising and extending like a city. No detail is too small to be delineated with passionate care. Chapter XLIII describes God's return to the Temple and His directions as to the construction and dedication of the altar of burnt-offering. This new Temple was also to symbolise and embody in concrete form the teachings of Holiness and Purity preached by the Prophet in the preceding 39 chapters of his book. He, therefore, lays greatest stress on correctness of Temple ritual and service. In this way alone can the aberrations and idolatries be prevented that so often disgraced the destroyed Temple. "For Ezekiel the Law is the means of preserving religious freedom from contamination; without it, the prophetic ideas would hardly have survived. The real hope of the future for Ezekiel lies in perfect and willing obedience to the Law" (Lofthouse).

VIII. TETZAVEH

EZEKIEL XLIII, 10–27

43 10. Thou, son of man, shew the house to the
house of Israel, that they may be ashamed of
their iniquities: and let them measure the pattern.
11. And if they be ashamed of all that they
have done, make known unto them the form
of the house, and the fashion thereof, and the
goings out thereof, and the comings in thereof,
and all the forms thereof, and all the ordinances
thereof, and all the forms thereof, and all the
laws thereof, and write it in their sight: that
they may keep the whole form thereof, and all
the ordinances thereof, and do them.
12. This is the law of the house: upon the

10. *son of man.* This expression is found almost exclusively in Ezekiel.

shew . . . ashamed of their iniquities. The plan of the Holy House would awaken remorse for the past iniquities that had brought about the destruction of the First Temple and the Exile, and implant a resolve to be worthy of a Restoration.

11. *if they be ashamed.* Then let them know the great future which I have in store for them (Rashi).

form of the house. The picture of the Temple in its entirety.

fashion thereof. The courts and other parts of the Temple, showing their connection with one another.

goings out . . . comings in. The entrances and exits.

and all the forms thereof. The plans of the divisions of the Temple.

the ordinances thereof. The purpose of the different divisions.

12. *this is the law.* Using the exact Levitical phrase, as in Lev. VI, 9; VII, 1.

עַל־רֹאשׁ הָהָר כָּל־גְּבֻלוֹ סָבִיב ׀ סָבִיב קֹדֶשׁ קָדָשִׁים הִנֵּה־
13 זֹאת תּוֹרַת הַבָּיִת׃ וְאֵלֶּה מִדּוֹת הַמִּזְבֵּחַ בָּאַמּוֹת אַמָּה
אַמָּה וָטֹפַח וְחֵיק הָאַמָּה וְאַמָּה־רֹחַב וּגְבוּלָהּ אֶל־שְׂפָתָהּ
14 סָבִיב זֶרֶת הָאֶחָד וְזֶה גַּב הַמִּזְבֵּחַ׃ וּמֵחֵיק הָאָרֶץ עַד־
הָעֲזָרָה הַתַּחְתּוֹנָה שְׁתַּיִם אַמּוֹת וְרֹחַב אַמָּה אֶחָת
וּמֵהָעֲזָרָה הַקְּטַנָּה עַד־הָעֲזָרָה הַגְּדוֹלָה אַרְבַּע אַמּוֹת
טו וְרֹחַב הָאַמָּה׃ וְהַהַרְאֵל אַרְבַּע אַמּוֹת וּמֵהָאֲרִאֵיל וּלְמַעְלָה
16 הַקְּרָנוֹת אַרְבַּע׃ וְהָאֲרִאֵיל שְׁתֵּים עֶשְׂרֵה אֹרֶךְ בִּשְׁתֵּים
17 עֶשְׂרֵה רֹחַב רָבוּעַ אֶל אַרְבַּעַת רְבָעָיו׃ וְהָעֲזָרָה אַרְבַּע
עֶשְׂרֵה אֹרֶךְ בְּאַרְבַּע עֶשְׂרֵה רֹחַב אֶל־אַרְבַּעַת רְבָעֶיהָ
וְהַגְּבוּל סָבִיב אוֹתָהּ חֲצִי הָאַמָּה וְהַחֵיק־לָהּ אַמָּה סָבִיב
18 וּמַעֲלֹתֵהוּ פְּנוֹת קָדִים׃ וַיֹּאמֶר אֵלַי בֶּן־אָדָם כֹּה אָמַר
אֲדֹנָי יֱהוִה אֵלֶּה חֻקּוֹת הַמִּזְבֵּחַ בְּיוֹם הֵעָשׂוֹתוֹ לְהַעֲלוֹת

v. 15. ומהאריאל קרי   v. 16. והאריאל קרי

13–17. The Altar of Burnt-Offering

The altar was to have a base, and upon it three square slabs of stone, one above the other, each decreasing in length, but increasing in thickness. The height of the altar, excluding the horns, would be 11 cubits (about 20 feet), and the top of the altar was to be reached by stairs on the east side (*v.* 17).

13. *the cubit is a cubit and an handbreadth.* *i.e.* one handbreadth longer than the common cubit, (thus seven handbreadths in all). This larger cubit was probably the standard of measurement of Solomon's Temple.

14. *settle.* Or, "ledge."

15. *the upper altar.* The topmost stone, 4 cubits high, with a square surface of 12 square cubits

altar hearth. Heb. *ariel* (see Isa. xxix, 1); lit. "hearth of God."

four horns. At the corners.

top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13. And these are the measures of the altar by cubits: (the cubit is a cubit and an handbreadth:) the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span: and this shall be the base of the altar. 14. And from the bottom upon the ground to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle to the greater settle shall be four cubits, and the breadth a cubit. 15. And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. 16. And the altar hearth shall be twelve cubits long by twelve broad, square in the four sides thereof. 17. And the settle shall be fourteen cubits long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and the steps thereof shall look towards the east.

18. And he said unto me, Son of man, thus saith the Lord God: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle

17. *the steps.* By which the priests ascend to the altar hearth.

18–27. The Consecration of the Altar

18. *and he said.* The angel who is God's spokesman to Ezekiel in his vision.

19 עָלָיו עוֹלָה וְלִזְרֹק עָלָיו דָּם׃ וְנָתַתָּה אֶל־הַכֹּהֲנִים הַלְוִיִּם
אֲשֶׁר הֵם מִזֶּרַע צָדוֹק הַקְּרֹבִים אֵלַי נְאֻם אֲדֹנָי יֱהֹוִה
כ לְשָׁרְתֵנִי פַּר בֶּן־בָּקָר לְחַטָּאת׃ וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־
אַרְבַּע קַרְנֹתָיו וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה וְאֶל־הַגְּבוּל
21 סָבִיב וְחִטֵּאתָ אוֹתוֹ וְכִפַּרְתָּהוּ׃ וְלָקַחְתָּ אֵת הַפָּר הַחַטָּאת
22 וּשְׂרָפוֹ בְּמִפְקַד הַבַּיִת מִחוּץ לַמִּקְדָּשׁ׃ וּבַיּוֹם הַשֵּׁנִי תַּקְרִיב
שְׂעִיר־עִזִּים תָּמִים לְחַטָּאת וְחִטְּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר
23 חִטְּאוּ בַּפָּר׃ בְּכַלּוֹתְךָ מֵחַטֵּא תַּקְרִיב פַּר בֶּן־בָּקָר תָּמִים
24 וְאַיִל מִן־הַצֹּאן תָּמִים׃ וְהִקְרַבְתָּם לִפְנֵי יְהוָה וְהִשְׁלִיכוּ
כה הַכֹּהֲנִים עֲלֵיהֶם מֶלַח וְהֶעֱלוּ אוֹתָם עֹלָה לַיהוָה׃ שִׁבְעַת
יָמִים תַּעֲשֶׂה שְׂעִיר־חַטָּאת לַיּוֹם וּפַר בֶּן־בָּקָר וְאַיִל מִן־
26 הַצֹּאן תְּמִימִים יַעֲשׂוּ׃ שִׁבְעַת יָמִים יְכַפְּרוּ אֶת־הַמִּזְבֵּחַ
27 וְטִהֲרוּ אֹתוֹ וּמִלְאוּ יָדָו׃ וִיכַלּוּ אֶת־הַיָּמִים וְהָיָה בַיּוֹם
הַשְּׁמִינִי וָהָלְאָה יַעֲשׂוּ הַכֹּהֲנִים עַל־הַמִּזְבֵּחַ אֶת־עוֹלוֹתֵיכֶם
וְאֶת־שַׁלְמֵיכֶם וְרָצֵאתִי אֶתְכֶם נְאֻם אֲדֹנָי יֱהֹוִה׃

v. 26. למדנחאי וכפרו כתיב   יכפרו ק   ibid. ידיו ק   v. 27. א׳ במקום י׳

19. *the priests the Levites.* The priests, who were the tribe of Levi.

Zadok. A priest loyal to David during Absolom's rebellion. He also aided Solomon against Adonijah, and was appointed by Solomon as sole High Priest. His descent is traced back to Aaron in I Chron. The high-priesthood remained in the hands of the descendants of Zadok till the times of the Maccabees.

blood thereon. 19. Thou shalt give to the priests
the Levites that be of the seed of Zadok, which
are near unto me, to minister unto me, saith
the Lord God, a young bullock for a sin offer-
ing. 20. And thou shalt take of the blood thereof,
and put it in the four horns of it, and on the
four corners of the settle, and upon the border
round about: thus shalt thou cleanse it and
make atonement for it. 21. Thou shalt also take
the bullock of the sin offering, and he shall burn
it in the appointed place of the house, without
the sanctuary. 22. And on the second day thou
shalt offer a he-goat without blemish for a sin
offering; and they shall cleanse the altar, as
they did cleanse it with the bullock. 23. When
thou hast made an end of cleansing it, thou
shalt offer a young bullock without blemish,
and a ram out of the flock without blemish.
24. And thou shalt bring them near before the
Lord, and the priests shall cast salt upon them,
and they shall offer them up for a burnt offering
unto the Lord. 25. Seven days shalt thou prepare
every day a goat for a sin offering: they shall
also prepare a young bullock, and a ram out of
the flock, without blemish. 26. Seven days shall
they make atonement for the altar and purify
it; so shall they consecrate it. 27. And when
they have accomplished the days, it shall be
that upon the eighth day, and forward, the
priests shall make your burnt offerings upon
the altar, and your peace offerings; and I will
accept you, saith the Lord God.

הפטרת כי תשא

מלכים א יח

יח א וַיְהִי֙ יָמִ֣ים רַבִּ֔ים וּדְבַר יְהוָ֗ה הָיָה֙ אֶל־אֵ֣לִיָּ֔הוּ בַּשָּׁנָ֥ה
הַשְּׁלִישִׁ֖ית לֵאמֹ֑ר לֵ֚ךְ הֵרָאֵ֣ה אֶל־אַחְאָ֔ב וְאֶתְּנָ֥ה מָטָ֖ר
2 עַל־פְּנֵ֥י הָאֲדָמָֽה׃ וַיֵּ֙לֶךְ֙ אֵֽלִיָּ֔הוּ לְהֵרָא֖וֹת אֶל־אַחְאָ֑ב
3 וְהָרָעָ֖ב חָזָ֥ק בְּשֹׁמְרֽוֹן׃ וַיִּקְרָ֣א אַחְאָ֔ב אֶל־עֹֽבַדְיָ֖הוּ אֲשֶׁ֣ר
4 עַל־הַבָּ֑יִת וְעֹֽבַדְיָ֗הוּ הָיָ֛ה יָרֵ֥א אֶת־יְהוָ֖ה מְאֹֽד׃ וַיְהִ֗י
בְּהַכְרִ֣ית אִיזֶ֔בֶל אֵ֖ת נְבִיאֵ֣י יְהוָ֑ה וַיִּקַּ֨ח עֹבַדְיָ֜הוּ מֵאָ֣ה
נְבִאִ֗ים וַֽיַּחְבִּיאֵ֞ם חֲמִשִּׁ֥ים אִישׁ֙ בַּמְּעָרָ֔ה וְכִלְכְּלָ֖ם לֶ֥חֶם
ה וָמָֽיִם׃ וַיֹּ֤אמֶר אַחְאָב֙ אֶל־עֹ֣בַדְיָ֔הוּ לֵ֥ךְ בָּאָ֛רֶץ אֶל־כָּל־
מַעְיְנֵ֥י הַמַּ֖יִם וְאֶ֣ל כָּל־הַנְּחָלִ֑ים אוּלַ֣י ׀ נִמְצָ֣א חָצִ֗יר וּנְחַיֶּה֙

KI THISSA

I Kings XVIII, 1–39

In the Sedrah, the people worship the Golden Calf. In the Haftorah, centuries later, their descendants in the time of King Ahab are wavering between God and Baal. Ahab was a generous ruler, but weak-willed and dominated by his Phoenician wife, who pursued the prophets with murderous cruelty. It was high treason to proclaim the God of Israel. Against this dark setting, the figure of Elijah stands out in all its greatness. He meets and confronts the king and queen, and fearlessly pronounces the doom that will follow upon their apostasy and their outrage of justice. On Mt. Carmel, though he is alone and defenceless, his titanic personality overawes the multitude at that historic scene. He brings the people back to God in an overwhelming act of surrender. Their confession : *Adonay, hu ha-elohim,* " The Lord, He is God," has become, alongside the declaration of the Unity, Israel's watchword. Elijah, the timeless and deathless Prophet, is the champion of Purity of Worship and Justice to fellow-man. He is a type of Israel.

1. *in the third year. i.e.* of the drought ; see I Kings xvii, 1.

IX. KI THISSA

I KINGS XVIII, 1–39
(SEPHARDIM : 20-39)

18 1. And it came to pass after many days, that
the word of the LORD came to Elijah, in the
third year, saying, Go, shew thyself unto Ahab;
and I will send rain upon the earth. 2. And
Elijah went to shew himself unto Ahab. And
the famine was sore in Samaria. 3. And Ahab
called Obadiah, which was over the household.
(Now Obadiah feared the LORD greatly: 4. for it
was so, when Jezebel cut off the prophets of the
LORD, that Obadiah took an hundred prophets,
and hid them by fifty in a cave, and fed them
with bread and water.) 5. And Ahab said unto
Obadiah, Go through the land, unto all the
fountains of water, and unto all the brooks:

Elijah. To him the conflict between the worship of God and Baal was "a conflict between two diametrically opposite religious principles which could not exist side by side; *i.e.* an immoral Nature-religion and the ethical Religion of Israel" (Skinner).

2. *to shew himself unto Ahab.* At the Divine command, he put his life in the hands of Ahab, who regarded him as the cause of the national suffering from the drought.

Samaria. The capital of the kingdom of Israel.

3. *Obadiah.* His name, "servant of the Lord," was a true index of his character.

4. *Jezebel cut off.* Summarises the persecution of the Prophets, *i.e.* members of the Prophetical schools, who aroused her murderous wrath because their activity was directed against her paganising influence.

hid them by fifty. In separate bands of 50 each, to save them from extermination by Jezebel.

fed them with bread and water. Water was scarce and

6 סוס ופרד ולוא נכרית מהבהמה: ויחלקו להם את־
הארץ לעבר־בה אחאב הלך בדרך אחד לבדו ועבדיהו
7 הלך בדרך־אחד לבדו: ויהי עבדיהו בדרך והנה
אליהו לקראתו ויכרהו ויפל על־פניו ויאמר האתה זה
8 אדני אליהו: ויאמר לו אני לך אמר לאדניך הנה אליהו:
9 ויאמר מה חטאתי כי־אתה נתן את־עבדך ביד אחאב
י להמיתני: חי ׀ יהוה אלהיך אם־יש־גוי וממלכה אשר
לא־שלח אדני שם לבקשך ואמרו אין והשביע את־
11 הממלכה ואת־הגוי כי לא ימצאכה: ועתה אתה אמר
12 לך אמר לאדניך הנה אליהו: והיה אני ׀ אלך מאתך
ורוח יהוה ׀ ישאך על־אשר לא־אדע ובאתי להגיד לאחאב
13 ולא ימצאך והרגני ועבדך ירא את־יהוה מנערי: הלא־
הגד לאדני את אשר־עשיתי בהרג איזבל את נביאי
יהוה ואחבא מנביאי יהוה מאה איש חמשים חמשים
14 איש במערה ואכלכלם לחם ומים: ועתה אתה אמר
טו לך אמר לאדניך הנה אליהו והרגני: ויאמר אליהו

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v. 5. כצ״ל כתיב וקרי v. 12. קמץ בז״ק

more precious than gold during those days of the drought; but he procured it for them at all costs—a striking testimony of his loyalty to the cause of God.

7. *fell on his face.* In reverence.

9. *to slay me.* He feared that, after Ahab had received the message, Elijah would vanish as suddenly as he now appeared, and that he (Obadiah) would have to meet the king's fierce anger.

10. *there is no nation.* The exaggeration of fear.

12. *whither I know not.* Elijah's movements had made them accustomed to sudden disappearances to localities unknown to them (Rashi).

15. *the* Lord *of hosts.* A solemn description of the

peradventure we may find grass and save the
horses and mules alive, that we lose not all
the beasts. 6. So they divided the land between
them to pass throughout it: Ahab went one
way by himself, and Obadiah went another way
by himself.

7. And as Obadiah was in the way, behold,
Elijah met him: and he knew him, and fell
on his face, and said, Is it thou, my lord Elijah?
8. And he answered him, It is I: go, tell thy
lord, Behold, Elijah is here. 9. And he said,
Wherein have I sinned, that thou wouldest
deliver thy servant into the hand of Ahab, to
slay me? 10. As the LORD thy God liveth,
there is no nation or kingdom, whither my lord
hath not sent to seek thee: and when they said,
He is not here, he took an oath of the kingdom
and nation, that they found thee not. 11. And
now thou sayest, Go, tell thy lord, Behold,
Elijah is here. 12. And it shall come to pass, as
soon as I am gone from thee, that the spirit of
the LORD shall carry thee whither I know not;
and so when I come and tell Ahab, and he cannot
find thee, he shall slay me: but I thy servant
fear the LORD from my youth. 13. Was it
not told my lord what I did when Jezebel slew
the prophets of the LORD, how I hid an hundred
men of the LORD's prophets by fifty in a cave,
and fed them with bread and water? 14. And
now thou sayest, Go, tell thy lord, Behold, Elijah
is here: and he shall slay me. 15. And Elijah
said, As the LORD of hosts liveth, before whom

חַי יְהוָה צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו כִּי הַיּוֹם אֵרָאֶה
16 אֵלָיו׃ וַיֵּלֶךְ עֹבַדְיָהוּ לִקְרַאת אַחְאָב וַיַּגֶּד־לוֹ וַיֵּלֶךְ אַחְאָב
17 לִקְרַאת אֵלִיָּהוּ׃ וַיְהִי כִּרְאוֹת אַחְאָב אֶת־אֵלִיָּהוּ וַיֹּאמֶר
18 אַחְאָב אֵלָיו הַאַתָּה זֶה עֹכֵר יִשְׂרָאֵל׃ וַיֹּאמֶר לֹא עָכַרְתִּי
אֶת־יִשְׂרָאֵל כִּי אִם־אַתָּה וּבֵית אָבִיךָ בַּעֲזָבְכֶם אֶת־מִצְוֺת
19 יְהוָה וַתֵּלֶךְ אַחֲרֵי הַבְּעָלִים׃ וְעַתָּה שְׁלַח קְבֹץ אֵלַי אֶת־
כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע־
מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֹכְלֵי שֻׁלְחַן
תחילין כ / זים אִיזָבֶל׃ *וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־
21 הַנְּבִיאִים אֶל־הַר הַכַּרְמֶל׃ וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם
וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים אִם־יְהוָה
הָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם־הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־עָנוּ
22 הָעָם אֹתוֹ דָּבָר׃ וַיֹּאמֶר אֵלִיָּהוּ אֶל־הָעָם אֲנִי נוֹתַרְתִּי
נָבִיא לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים
23 אִישׁ׃ וְיִתְּנוּ־לָנוּ שְׁנַיִם פָּרִים וְיִבְחֲרוּ לָהֶם הַפָּר הָאֶחָד
וִינַתְּחֻהוּ וְיָשִׂימוּ עַל־הָעֵצִים וְאֵשׁ לֹא יָשִׂימוּ וַאֲנִי אֶעֱשֶׂה

v. 20. הפטרות כי תשא כמנהג הספרדים. v. 21. הס׳ דגושה

universal character of God, *i.e.* Lord and Ruler of all men and nations and all the forces of existence.

17. *thou troubler of Israel.* Alluding to Elijah's prediction of the drought.

18. *Baalim.* The plural of Baal, the name of the principal god of the Canaanites.

19. *Asherah.* The female counterpart of Baal, the Astarte of the Phoenicians.

20–39. THE DAY OF DECISION : THE LORD OR BAAL ?

20. *mount Carmel.* The only mountain on the Palestine coast, rising to nearly 1,800 ft. above the sea level.

21. *how long halt ye between two opinions?* lit. " how long

I stand, I will surely shew myself unto him to-day.

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? 18. And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed the Baalim. 19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table.

(*Sephardim begin here:—*)

20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21. And Elijah came near unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. 22. Then said Elijah unto the people, I, even I only, am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men. 23. Let them therefore give us two bullocks; and let them choose

will ye go limping, resting now on one foot, now on another"? Or, "hopping between two branches," like birds; *i.e.* at one time serving Baal, at another, the Lord.

am left a prophet of the LORD. The other Prophets of the Lord were either killed, or in hiding.

אֶת־הַפָּ֣ר הָאֶחָ֗ד וְנָתַתִּי֙ עַל־הָ֣עֵצִ֔ים וְאֵ֖שׁ לֹ֥א אָשִֽׂים׃
24 וּקְרָאתֶ֞ם בְּשֵׁ֣ם אֱלֹֽהֵיכֶ֗ם וַאֲנִי֙ אֶקְרָ֣א בְשֵׁם־יְהוָ֔ה וְהָיָ֧ה
הָאֱלֹהִ֛ים אֲשֶׁר־יַעֲנֶ֥ה בָאֵ֖שׁ ה֣וּא הָאֱלֹהִ֑ים וַיַּ֧עַן כָּל־הָעָ֛ם
כה וַיֹּאמְר֖וּ ט֥וֹב הַדָּבָֽר׃ וַיֹּ֨אמֶר אֵלִיָּ֜הוּ לִנְבִיאֵ֣י הַבַּ֗עַל בַּחֲר֨וּ
לָכֶ֜ם הַפָּ֤ר הָאֶחָד֙ וַעֲשׂ֣וּ רִאשֹׁנָ֔ה כִּ֥י אַתֶּ֖ם הָרַבִּ֑ים וְקִרְאוּ֙
26 בְּשֵׁ֣ם אֱלֹֽהֵיכֶ֔ם וְאֵ֖שׁ לֹ֥א תָשִֽׂימוּ׃ וַ֠יִּקְחוּ אֶת־הַפָּ֨ר אֲשֶׁר־
נָתַ֣ן לָהֶם֮ וַיַּעֲשׂוּ֒ וַיִּקְרְא֣וּ בְשֵׁם־הַ֠בַּעַל מֵהַבֹּ֨קֶר וְעַד־
הַֽצָּהֳרַ֤יִם לֵאמֹר֙ הַבַּ֣עַל עֲנֵ֔נוּ וְאֵ֥ין ק֖וֹל וְאֵ֣ין עֹנֶ֑ה וַֽיְפַסְּח֔וּ
27 עַל־הַמִּזְבֵּ֖חַ אֲשֶׁ֥ר עָשָֽׂה׃ וַיְהִ֨י בַֽצָּהֳרַ֜יִם וַיְהַתֵּ֧ל בָּהֶ֣ם
אֵלִיָּ֗הוּ וַיֹּ֨אמֶר֙ קִרְא֤וּ בְקוֹל־גָּדוֹל֙ כִּֽי־אֱלֹהִ֣ים ה֔וּא כִּי־שִׂ֛יחַ
28 וְכִֽי־שִׂ֥יג ל֖וֹ וְכִֽי־דֶ֣רֶךְ ל֑וֹ אוּלַ֛י יָשֵׁ֥ן ה֖וּא וְיִקָֽץ׃ וַֽיִּקְרְאוּ֙
בְּק֣וֹל גָּד֔וֹל וַיִּתְגֹּֽדְדוּ֙ כְּמִשְׁפָּטָ֔ם בַּחֲרָב֖וֹת וּבָרְמָחִ֑ים עַד־
29 שְׁפָךְ־דָּ֖ם עֲלֵיהֶֽם׃ וַיְהִי֙ כַּעֲבֹ֣ר הַֽצָּהֳרַ֔יִם וַיִּֽתְנַבְּא֔וּ עַ֖ד
ל לַעֲל֣וֹת הַמִּנְחָ֑ה וְאֵֽין־ק֥וֹל וְאֵין־עֹנֶ֖ה וְאֵ֥ין קָֽשֶׁב׃ וַיֹּ֨אמֶר
אֵלִיָּ֤הוּ לְכָל־הָעָם֙ גְּשׁ֣וּ אֵלַ֔י וַיִּגְּשׁ֥וּ כָל־הָעָ֖ם אֵלָ֑יו וַיְרַפֵּ֛א
31 אֶת־מִזְבַּ֥ח יְהוָ֖ה הֶהָרֽוּס׃ וַיִּקַּ֣ח אֵלִיָּ֗הוּ שְׁתֵּ֤ים עֶשְׂרֵה֙

v. 27. הקי׳ רפה

26. *limped about the altar.* Performed uncouth religious dances about the altar, as was customary in their ceremonies.

27. *for he is a god.* Spoken mockingly.

28. *cut themselves.* To excite the pity of their gods Elijah's taunts stir them to a condition of frenzy.

29. *prophesied.* The word is used here in its original sense; meaning, they worked themselves into a frenzy by estatic cries and convulsive contortions.

30. *the altar.* It was the site of an altar in the days of Saul (Rashi).

31. *twelve stones.* Although the ten tribes of the kingdom of Israel had broken away from Judah, in the eyes of the Prophets the nation was an undivided unity.

one bullock for themselves, and cut it in pieces,
and lay it on the wood, and put no fire under:
and I will dress the other bullock, and lay it on
the wood, and put no fire under. 24. And call ye
on the name of your god, and I will call on the
name of the LORD: and the God that answereth
by fire, let him be God. And all the people
answered and said, It is well spoken.

25. And Elijah said unto the prophets of Baal,
Choose you one bullock for yourselves, and dress it
first; for ye are many; and call on the name of
your god, but put no fire under. 26. And they
took the bullock which was given them, and
they dressed it, and called on the name of Baal
from morning even until noon, saying, O Baal,
answer us. But there was no voice, nor any that
answered. And they limped about the altar
which was made. 27. And it came to pass at
noon, that Elijah mocked them, and said, Cry
aloud: for he is a god; either he is musing, or he
is gone aside, or he is in a journey, or peradventure
he sleepeth, and must be awaked. 28. And
they cried aloud, and cut themselves after their
manner with swords and lances, till the blood
gushed out upon them. 29. And it was so, when
midday was past, that they prophesied until the
time of the offering of the evening oblation; but
there was neither voice, nor any to answer, nor
any that regarded.

30. And Elijah said unto all the people, Come
near unto me; and all the people came near
unto him. And he repaired the altar of the

אֲבָנִים כְּמִסְפַּר שִׁבְטֵי בְנֵי־יַעֲקֹב אֲשֶׁר הָיָה דְבַר־יְהוָה
32 אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ׃ וַיִּבְנֶה אֶת־הָאֲבָנִים
מִזְבֵּחַ בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעָלָה כְּבֵית סָאתַיִם זֶרַע סָבִיב
33 לַמִּזְבֵּחַ׃ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיְנַתַּח אֶת־הַפָּר וַיָּשֶׂם עַל־
34 הָעֵצִים׃ וַיֹּאמֶר מִלְאוּ אַרְבָּעָה כַדִּים מַיִם וְיִצְקוּ עַל־
הָעֹלָה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנוּ וַיִּשְׁנוּ וַיֹּאמֶר שַׁלֵּשׁוּ
לה וַיְשַׁלֵּשׁוּ׃ וַיֵּלְכוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתְּעָלָה
36 מִלֵּא־מָיִם׃ וַיְהִי ׀ בַּעֲלוֹת הַמִּנְחָה וַיִּגַּשׁ אֵלִיָּהוּ הַנָּבִיא
וַיֹּאמַר יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל הַיּוֹם יִוָּדַע כִּי־
אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי עַבְדֶּךָ וּבִדְבָרֶיךָ עָשִׂיתִי אֵת
37 כָּל־הַדְּבָרִים הָאֵלֶּה׃ עֲנֵנִי יְהוָה עֲנֵנִי וְיֵדְעוּ הָעָם הַזֶּה
כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הֲסִבֹּתָ אֶת־לִבָּם אֲחֹרַנִּית׃
38 וַתִּפֹּל אֵשׁ־יְהוָה וַתֹּאכַל אֶת־הָעֹלָה וְאֶת־הָעֵצִים וְאֶת־
הָאֲבָנִים וְאֶת־הֶעָפָר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתְּעָלָה לִחֵכָה׃
39 וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא
הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים׃

v. 36. כ״א לישראל ibid. יתיר ח

32. *he built an altar.* To build an altar and offer sacrifices outside the Temple Mount, after the central Sanctuary at Jerusalem had been erected, was an action contrary to the Torah; but was permitted as an exceptional measure to meet an exceptional situation—*horaath shaah.*

36. *let it be known . . . . at thy word.* That all Elijah's actions, even his prophecy of drought, were in accordance with the will of God. His prayer is that the people shall recognise this, and be brought back to faith in God alone.

39. *the* LORD, *he is God.* Not Baal, or any other. These words form the conclusion of the Day of Atonement Service, and are the last words uttered by the dying Israelite.

The contest on Mt. Carmel is typical of every conflict

LORD that was thrown down. 31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name. 32. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. 33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. 34. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35. And the water ran about the altar; and he filled the trench also with water. 36. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37. Hear me, O LORD, hear me, that this people may know that thou, LORD, art God, and that thou didst turn their heart back again. 38. Then the fire of the LORD fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39. And when all the people saw it, they fell on their faces: and they said, The LORD, he is God; the LORD, he is God.

הפטרת ויקהל | הפטרת פקודי

לאשכנזים | לספרדים

מלכים א ז

ז מ וַיַּעַשׂ חִירוֹם אֶת־הַכִּיֹּרוֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־
41 הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה׃ עַמֻּדִים
שְׁנַיִם וְגֻלֹּת הַכֹּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתָּיִם
וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גֻּלּוֹת הַכֹּתָרֹת אֲשֶׁר
42 עַל־רֹאשׁ הָעַמֻּדִים׃ וְאֶת־הָרִמֹּנִים אַרְבַּע מֵאוֹת לִשְׁתֵּי
הַשְּׂבָכוֹת שְׁנֵי־טוּרִים רִמֹּנִים לַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־
43 שְׁתֵּי גֻּלֹּת הַכֹּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים׃ וְאֶת־הַמְּכֹנוֹת
44 עָשֶׂר וְאֶת־הַכִּיֹּרֹת עֲשָׂרָה עַל־הַמְּכֹנוֹת׃ וְאֶת־הַיָּם הָאֶחָד
מה וְאֶת־הַבָּקָר שְׁנֵים־עָשָׂר תַּחַת הַיָּם׃ וְאֶת־הַסִּירוֹת וְאֶת־
הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וְאֵת כָּל־הַכֵּלִים הָאֹהֶל אֲשֶׁר עָשָׂה
46 חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמֹרָט׃ בְּכִכַּר

v. 45. האלה קרי

in which opposite principles of conduct with vital consequences to the individual or the nation stand face to face; in which conflict prompt decision is both urgent and, as in the days of Elijah, can alone ensure the victory of Right (Dummelow).

VAYYAKHEL (FOR ASHKENAZIM) | PEKUDEY (FOR SEPHARDIM)

I Kings VII, 40–50.

With the same care as in the Sedrah, we have in the Haftorah a description of the appurtenances for the Temple; of the golden utensils for the interior of the House made

X A. VAYYAKHEL (FOR ASHKENAZIM) | XI B. PEKUDEY (FOR SEPHARDIM)

I KINGS VII, 40–50

7 40. And Hiram made the lavers, and the shovels,
and the basons. So Hiram made an end of doing
all the work that he wrought for king Solomon
in the house of the LORD: 41. the two pillars, and
the two bowls of the chapiters that were on the
top of the pillars; and the two networks to
cover the two bowls of the chapiters that were
on the top of the pillars; 42. and the four hundred
pomegranates for the two networks; two rows
of pomegranates for each network, to cover the
two bowls of the chapiters that were upon the
pillars; 43. and the ten bases, and the ten lavers on
the bases; 44. and the one sea, and the twelve
oxen under the sea; 45. and the pots, and the
shovels, and the basons; even all these vessels,
which Hiram made for king Solomon, in the
house of the LORD, were of burnished brass. 46. In

under Solomon's supervision, and the consecrated gifts bequeathed by his father David.

40. *Hiram.* A famous brass worker, the son of a Tyrian father, who was also a skilled artist, and an Israelitish mother; see note on *v.* 14, p. 552.

44. *and the one sea.* An enormous circular vessel ten cubits (about 18 feet) in diameter and five cubits (about 9 feet) in depth. It was richly decorated, and was supported on the backs of twelve brazen oxen, three looking towards each of the cardinal points of the compass. See *v.* 23–26 of this chapter, p. 555.

45. *in the house of the* LORD. For use in the house of the Lord.

הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סֻכּוֹת וּבֵין
47 צָרְתָן׃ וַיַּנַּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מֵרֹב מְאֹד מְאֹד לֹא
48 נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת׃ וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים
אֲשֶׁר בֵּית יְהוָה אֵת מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו
49 לֶחֶם הַפָּנִים זָהָב׃ וְאֶת־הַמְּנֹרוֹת חָמֵשׁ מִיָּמִין וְחָמֵשׁ מִשְּׂמֹאול
לִפְנֵי הַדְּבִיר זָהָב סָגוּר וְהַפֶּרַח וְהַנֵּרֹת וְהַמֶּלְקַחַיִם זָהָב׃
נ וְהַסִּפּוֹת וְהַמְזַמְּרוֹת וְהַמִּזְרָקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב
סָגוּר וְהַפֹּתוֹת לְדַלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקֳּדָשִׁים
לְדַלְתֵי הַבַּיִת לַהֵיכָל זָהָב׃

46. *in the Plain of Jordan.* Hiram set up his foundry in the valley of Jordan at the spot where he found suitable soil (" clay ground ") for his moulds.

between Succoth and Zarethan. Succoth was on the other, the east side of the river, in Gad. Zarethan was on the west side of Jordan, about 24 miles north of the Dead Sea.

47. The amount of brass used was so great that no attempt was made to keep an account of it.

48. *the golden altar.* The altar of incense.

49. *the flowers.* The flower-like ornaments of the candlesticks.

To appreciate the significance of the Temple in the life of ancient Israel, we must continue reading the next chapter of the First Book of Kings, Solomon's Prayer of Dedication (set aside as the Haftorah for the first and eighth days of Tabernacles).

The Temple was the forum, the fortress, the " university," as well as the Central Sanctuary, of Israel. The People *loved* it; the pomp and ceremony, the music and song of the Levites, the ministrations of the priests, the high priest as he stood and blessed the prostrate worshippers amid profound silence on the Atonement Day. As for the choicer spirits, their passionate devotion found expression in words like those of the Psalmist :

the Plain of Jordan did the king cast them, in
the clay ground between Succoth and Zarethan.
47. And Solomon left all the vessels unweighed,
because they were exceeding many : the weight of
the brass could not be found out. 48. And
Solomon made all the vessels that were in the
house of the LORD : the golden altar, and the table
whereupon the shewbread was, of gold ; 49. and
the candlesticks, five on the right side, and five
on the left, before the oracle, of pure gold ; and
the flowers, and the lamps, and the tongs, of gold ;
50. and the cups, and the snuffers, and the basons,
and the spoons, and the firepans, of pure gold ;
and the hinges, both for the doors of the inner
house, the most holy place, and for the doors of
the house, to wit, of the temple, of gold.

"How lovely are thy tabernacles,
O LORD of Hosts !
"My soul longeth, yea, fainteth for the courts of the
LORD . . . .
"Blessed are they that dwell in thy house."

The destruction of the Sanctuary could not drown Israel's undying love of its "House of Holiness." Throughout the ages down to this day, the sole relic of its ancient glory—the so-called Wailing Wall—has remained for millions of Jews the most sacred memento of their national sanctities, a "Holy Place" from which the Shechinah has never departed.

הפטרת ויקהל לספרדים

מלכים א ז

ז 13 וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם
14 מִצֹּר׃ בֶּן־אִשָּׁה אַלְמָנָה הוּא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ־
צֹרִי חֹרֵשׁ נְחֹשֶׁת וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה
וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בַּנְּחֹשֶׁת וַיָּבוֹא אֶל־
טו הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת־כָּל־מְלַאכְתּוֹ׃ וַיָּצַר אֶת־שְׁנֵי
הָעַמּוּדִים נְחֹשֶׁת שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד
הָאֶחָד וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי׃
16 וּשְׁתֵּי כֹתָרֹת עָשָׂה לָתֵת עַל־רָאשֵׁי הָעַמּוּדִים מֻצַק
נְחֹשֶׁת חָמֵשׁ אַמּוֹת קוֹמַת הַכֹּתֶרֶת הָאֶחָת וְחָמֵשׁ אַמּוֹת
17 קוֹמַת הַכֹּתֶרֶת הַשֵּׁנִית׃ שְׂבָכִים מַעֲשֵׂה שְׂבָכָה גְּדִלִים
מַעֲשֵׂה שַׁרְשְׁרוֹת לַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים שִׁבְעָה
18 לַכֹּתֶרֶת הָאֶחָת וְשִׁבְעָה לַכֹּתֶרֶת הַשֵּׁנִית׃ וַיַּעַשׂ אֶת־
הָעַמּוּדִים וּשְׁנֵי טוּרִים סָבִיב עַל־הַשְּׂבָכָה הָאֶחָת לְכַסּוֹת

v. 18. קמץ ברביע

VAYYAKHEL (FOR SEPHARDIM)

I KINGS VII, 13–26

The Sedrah continues the description of the skilled work lavished on the Tabernacle. Corresponding to this, the Haftorah describes the artistry of Hiram of Tyre on the pillars and the brass ornamental work in King Solomon's Temple.

13. *Solomon sent.* To the King of Tyre, for permission for his famous artist in brass and precious metals, to assist in the work for the Temple.

14. *of Naphtali.* In II Chron. XI, 14, his mother is called a daughter of Dan; and, according to Jewish tradition the father and not the mother (as might appear from the text) was of the tribe of Naphtali.

X B. VAYYAKHEL—For Sephardim

I Kings vii, 13–26

7 13. And king Solomon sent and fetched Hiram
out of Tyre. 14. He was the son of a widow
woman of the tribe of Naphtali, and his father
was a man of Tyre, a worker in brass; and he
was filled with wisdom and understanding and
cunning, to work all works in brass. And he
came to king Solomon, and wrought all his
work. 15. For he fashioned the two pillars of
brass, of eighteen cubits high apiece: and a
line of twelve cubits compassed either of them
about. 16. And he made two chapiters of molten
brass, to set upon the tops of the pillars: the
height of the one chapiter was five cubits, and
the height of the other chapiter was five cubits.
17. There were nets of checker work, and wreaths
of chain work, for the chapiters which were
upon the top of the pillars; seven for the one
chapiter, and seven for the other chapiter. 18.
So he made the pillars; and there were two rows

his father was a man of Tyre. *i.e.* he had settled in Tyre, though born in Israel.

15. *he fashioned.* *i.e.* he cast. Moulds were made in the earth into which the molten brass was poured.

a line of twelve cubits. *i.e.* they were 12 cubits (about 20 feet) in circumference. According to Jer. lii, 21, the pillars were hollow.

16. *chapiters.* Or, "capitals"; the upper parts of the columns. They were spherical in shape (*v.* 42).

17. *nets . . . chain work.* The capitals were decorated with tracery.

18. *two rows.* Of pomegranates hung in festoons.

אֶת־הַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָרִמֹּנִים וְכֵן עָשָׂה לַכֹּתֶרֶת
19 הַשֵּׁנִית׃ וְכֹתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוּשַׁן
כ בָּאוּלָם אַרְבַּע אַמּוֹת׃ וְכֹתָרֹת עַל־שְׁנֵי הָעַמּוּדִים גַּם־
מִמַּעַל מִלְּעֻמַּת הַבֶּטֶן אֲשֶׁר לְעֵבֶר שְׂבָכָה וְהָרִמּוֹנִים
21 מָאתַיִם טֻרִים סָבִיב עַל הַכֹּתֶרֶת הַשֵּׁנִית׃ וַיָּקֶם אֶת־
הָעַמֻּדִים לְאֻלָם הַהֵיכָל וַיָּקֶם אֶת־הָעַמּוּד הַיְמָנִי וַיִּקְרָא
אֶת־שְׁמוֹ יָכִין וַיָּקֶם אֶת־הָעַמּוּד הַשְּׂמָאלִי וַיִּקְרָא אֶת־
22 שְׁמוֹ בֹּעַז׃ וְעַל רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשָׁן וַתִּתֹּם
23 מְלֶאכֶת הָעַמּוּדִים׃ וַיַּעַשׂ אֶת־הַיָּם מוּצָק עֶשֶׂר
בָּאַמָּה מִשְּׂפָתוֹ עַד־שְׂפָתוֹ עָגֹל ׀ סָבִיב וְחָמֵשׁ בָּאַמָּה
24 קוֹמָתוֹ וְקָוֺה שְׁלֹשִׁים בָּאַמָּה יָסֹב אֹתוֹ סָבִיב׃ וּפְקָעִים
מִתַּחַת לִשְׂפָתוֹ ׀ סָבִיב סֹבְבִים אֹתוֹ עֶשֶׂר בָּאַמָּה מַקִּפִים
אֶת־הַיָּם סָבִיב שְׁנֵי טוּרִים הַפְּקָעִים יְצֻקִים בִּיצֻקָתוֹ׃
כה עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים ׀ צָפוֹנָה וּשְׁלֹשָׁה
פֹנִים ׀ יָמָּה וּשְׁלֹשָׁה ׀ פֹּנִים נֶגְבָּה וּשְׁלֹשָׁה פֹּנִים מִזְרָחָה
26 וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃ וְעָבְיוֹ טֶפַח
וּשְׂפָתוֹ כְּמַעֲשֵׂה שְׂפַת־כּוֹס פֶּרַח שׁוֹשָׁן אַלְפַּיִם בַּת יָכִיל׃

v. 22. כצ"ל v. 23. וקו קרי v. 26. כצ"ל

to cover the chapiters. Referring to the network, which fitted closely to, and covered, the capitals; and, as the pomegranates hung down in festoons from the central protruding rim, they could be said to be on top of the capitals (Altschul).

19. *lily work.* The rim curving outwards. The capitals rested on a border of lily work on top of the pillars (see *v.* 22).

21. *the pillars.* They stood in the porchway, not supporting but clear of it. Detached pillars of this kind were a feature of temples in the East.

the right pillar. . . the left pillar. The right is the south side, and the left is the north side.

round about upon the one network, to cover
the chapiters that were upon the top of the
pomegranates: and so did he for the other chapiter.
19. And the chapiters that were upon the top of
the pillars in the porch were of lily work, four
cubits. 20. And there were chapiters above also
upon the two pillars, close by the belly which
was beside the network: and the pomegranates
were two hundred, in rows round about upon
the other chapiter. 21. And he set up the pillars
at the porch of the temple: and he set up the
right pillar, and called the name thereof Jachin:
and he set up the left pillar, and called the name
thereof Boaz. 22. And upon the top of the pillars
was lily work: so was the work of the pillars
finished. 23. And he made the molten sea of
ten cubits from brim to brim, round in compass, and the height thereof was five cubits:
and a line of thirty cubits compassed it round
about. 24. And under the brim of it round about
there were knops which did compass it, for ten
cubits, compassing the sea round about: the
knops were in two rows, cast when it was cast.
25. It stood upon twelve oxen, three looking toward
the north, and three looking toward the west,
and three looking toward the south, and three
looking toward the east: and the sea was set
upon them above, and all their hinder parts
were inward. 26. And it was an handbreadth
thick; and the brim thereof was wrought like
the brim of a cup, like the flower of a lily: it
held two thousand baths.

הפטרת פקודי

מלכים א ז

ז 51 וַתִּשְׁלַם כָּל־הַמְּלָאכָה
אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה אֶת־
קָדְשֵׁי ׀ דָּוִד אָבִיו אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים נָתַן
בְּאֹצְרוֹת בֵּית יְהוָה׃
ח א אָז יַקְהֵל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל וְאֶת־כָּל־רָאשֵׁי הַמַּטּוֹת
נְשִׂיאֵי הָאָבוֹת לִבְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלָםִ
לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִד הִיא צִיּוֹן׃
2 וַיִּקָּהֲלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בְּיֶרַח
3 הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי׃ וַיָּבֹאוּ כֹּל זִקְנֵי

Jachin. That is, "He shall establish," *i.e.* the Temple, for ever.

Boaz. A union of two words: *bo* and *oz*; that is, "In it is strength." Through the services of the Temple, strength should come to Israel (Rashi).

23. *molten sea.* A very large circular vessel about 18 feet (10 cubits) in diameter (*i.e.* from brim to brim), richly decorated, and supported on the backs of twelve brazen oxen.

a line of thirty cubits. Its circumference, about 52 feet.

24. *knops.* Egg-shaped (Targum); probably gourds which adorned the circumference of the bowl.

ten cubits. Ten in a cubit (Ralbag).

cast when it was cast. In the same mould as the basin.

26. *a handbreadth thick.* *i.e.* the casting, about 3 inches.

two thousand baths. A "bath" was about 8 gallons. To contain this quantity of water, the sides of the molten sea bulged considerably.

XI A. PEKUDEY—For Ashkenazim

I Kings vii, 51–viii, 21

For the Haftorah for Sephardim, see p. 548

7 51. Thus all the work that king Solomon
wrought in the house of the Lord was finished.
And Solomon brought in the things which David
his father had dedicated, even the silver, and the
gold, and the vessels, and put them in the
treasuries of the house of the Lord.
8 1. Then Solomon assembled the elders of Israel,
and all the heads of the tribes, the princes of
the fathers' houses of the children of Israel, unto
king Solomon in Jerusalem, to bring up the
ark of the covenant of the Lord out of the city
of David, which is Zion. 2. And all the men of
Israel assembled themselves unto king Solomon
at the feast, in the month Ethanim, which is

PEKUDEY (FOR ASHKENAZIM)

I Kings VII, 51–VIII, 21

The Dedication of the Temple, and the first part of Solomon's poetic, impressive Prayer of Consecration.

51. *and Solomon brought.* The Temple work completed, Solomon piously brings in the gifts his father David had given and consecrated for the House.

in the treasuries. Probably in the side-chambers referred to in I Kings vi, 6; see p. 530.

Chapter VIII

1. *the city of David.* Where David had placed it after bringing it from the house of Obed-Edom (II Sam. vi, 12). The city of David was built on the site of the old Jebusite fort captured by David (II Sam. v, 9). The Temple was built on a higher slope of the hill.

Zion. The name was originally applied to the Temple hill and the city generally.

4 יִשְׂרָאֵל וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־הָאָרוֹן׃ וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה
וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל וַיַּעֲלוּ
ה אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם׃ וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עֲדַת יִשְׂרָאֵל
הַנּוֹעָדִים עָלָיו אִתּוֹ לִפְנֵי הָאָרוֹן מְזַבְּחִים צֹאן וּבָקָר
6 אֲשֶׁר לֹא־יִסָּפְרוּ וְלֹא יִמָּנוּ מֵרֹב׃ וַיָּבִאוּ הַכֹּהֲנִים אֶת־
אֲרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ
7 הַקֳּדָשִׁים אֶל־תַּחַת כַּנְפֵי הַכְּרוּבִים׃ כִּי הַכְּרוּבִים פֹּרְשִׂים
כְּנָפַיִם אֶל־מְקוֹם הָאָרוֹן וַיָּסֹכּוּ הַכְּרֻבִים עַל־הָאָרוֹן וְעַל־
8 בַּדָּיו מִלְמָעְלָה׃ וַיַּאֲרִכוּ הַבַּדִּים וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים
מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרָאוּ הַחוּצָה וַיִּהְיוּ שָׁם
9 עַד הַיּוֹם הַזֶּה׃ אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת הָאֲבָנִים אֲשֶׁר
הִנִּחַ שָׁם מֹשֶׁה בְּחֹרֵב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל
י בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם׃ וַיְהִי בְּצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ
11 וְהֶעָנָן מָלֵא אֶת־בֵּית יְהוָה׃ וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד
לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה׃
12 13 אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לִשְׁכֹּן בָּעֲרָפֶל׃ בָּנֹה

2. *the feast.* Of Tabernacles, the Feast of Ingatherings. The people were assembled prior to the Feast, for the purpose of the dedication and rejoicings thereat (seven days), and afterwards observed the Festival according to *v.* 65 (Kimchi).

Ethanim. The month later named Tishri.

4. *tent of meeting.* The Tabernacle built by Moses in the Wilderness

8. *the staves.* The poles by which the Ark was carried protruded from the Holy of Holies into the Holy Place.

9. *there was nothing in the ark . . . tables of stone.* The Ark contained no image, charm, or any mystic appurtenance of pagan worship.

12. *in the thick darkness.* In the heavy cloud (see Exod. xx, *v*, 18) which now filled the Temple was the visible sign of the Shechinah (God's Presence).

the seventh month. 3. And all the elders of Israel came, and the priests took up the ark. 4. And they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. 5. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. 6. And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. 7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are, unto this day. 9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. 10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, 11. so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD filled the house of the LORD.

12. Then spake Solomon, The LORD hath said that he would dwell in the thick darkness. 13. I

14 בָּנֹ֥יתִי בֵּ֖ית זְבֻ֣ל לָ֑ךְ מָכ֥וֹן לְשִׁבְתְּךָ֖ עוֹלָמִֽים׃ וַיַּסֵּ֤ב הַמֶּ֙לֶךְ֙
אֶת־פָּנָ֔יו וַיְבָ֕רֶךְ אֵ֖ת כָּל־קְהַ֣ל יִשְׂרָאֵ֑ל וְכָל־קְהַ֥ל יִשְׂרָאֵ֖ל
טו עֹמֵֽד׃ וַיֹּ֗אמֶר בָּר֤וּךְ יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁר֙ דִּבֶּ֣ר בְּפִ֔יו
16 אֵ֖ת דָּוִ֣ד אָבִ֑י וּבְיָד֥וֹ מִלֵּ֖א לֵאמֹֽר׃ מִן־הַיּוֹם֙ אֲשֶׁ֨ר הוֹצֵ֜אתִי
אֶת־עַמִּ֤י אֶת יִשְׂרָאֵל֙ מִמִּצְרַ֔יִם לֹֽא־בָחַ֣רְתִּי בְעִ֗יר מִכֹּל֙
שִׁבְטֵ֣י יִשְׂרָאֵ֔ל לִבְנ֣וֹת בַּ֔יִת לִהְי֥וֹת שְׁמִ֖י שָׁ֑ם וָאֶבְחַ֣ר בְּדָוִ֔ד
17 לִהְי֖וֹת עַל־עַמִּ֥י יִשְׂרָאֵֽל׃ וַיְהִ֕י עִם־לְבַ֖ב דָּוִ֣ד אָבִ֑י לִבְנ֣וֹת
18 בַּ֔יִת לְשֵׁ֖ם יְהוָ֥ה אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ וַיֹּ֤אמֶר יְהוָה֙ אֶל־דָּוִ֣ד אָבִ֔י
יַ֗עַן אֲשֶׁ֤ר הָיָה֙ עִם־לְבָ֣בְךָ֔ לִבְנ֥וֹת בַּ֖יִת לִשְׁמִ֑י הֱטִיבֹ֔תָ כִּ֥י
19 הָיָ֖ה עִם־לְבָבֶֽךָ׃ רַ֣ק אַתָּ֔ה לֹ֥א תִבְנֶ֖ה הַבָּ֑יִת כִּ֤י אִם־בִּנְךָ֙
כ הַיֹּצֵ֣א מֵחֲלָצֶ֔יךָ הֽוּא־יִבְנֶ֥ה הַבַּ֖יִת לִשְׁמִֽי׃ וַיָּ֣קֶם יְהוָ֔ה
אֶת־דְּבָר֖וֹ אֲשֶׁ֣ר דִּבֵּ֑ר וָאָקֻ֡ם תַּחַת֩ דָּוִ֨ד אָבִ֜י וָאֵשֵׁ֣ב ׀ עַל־
כִּסֵּ֣א יִשְׂרָאֵ֗ל כַּאֲשֶׁר֙ דִּבֶּ֣ר יְהוָ֔ה וָאֶבְנֶ֣ה הַבַּ֔יִת לְשֵׁ֥ם יְהוָ֖ה
21 אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ וָאָשִׂ֨ם שָׁ֤ם מָקוֹם֙ לָֽאָר֔וֹן אֲשֶׁר־שָׁ֖ם בְּרִ֣ית
יְהוָ֑ה אֲשֶׁ֤ר כָּרַת֙ עִם־אֲבֹתֵ֔ינוּ בְּהוֹצִיא֥וֹ אֹתָ֖ם מֵאֶ֥רֶץ
מִצְרָֽיִם׃

13. *to dwell in for ever.* The places where the Ark previously rested were only temporary Places of Worship until the Temple, Israel's permanent Sanctuary, was erected on the chosen site (Kimchi).

15–21. SOLOMON'S ADDRESS TO THE PEOPLE: THE CIRCUMSTANCES THAT LED TO HIS BUILDING THE TEMPLE

17. *in the heart of David.* To build the Temple was the cherished dream of David.

18. *the* LORD *said unto David.* Through the prophet Nathan; II Sam. VII, 8, 9.

thou didst well that it was in thine heart. Our own cherished high aims may not be fulfilled, but we are the better for striving for them, even though we cannot realise them.

have surely built thee an house of habitation, a place for thee to dwell in for ever. 14. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood. 15. And he said, Blessed be the LORD, the God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 16. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be there; but I chose David to be over my people Israel. 17. Now it was in the heart of David my father to build an house for the name of the LORD, the God of Israel. 18. But the LORD said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart: 19. nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. 20. And the LORD hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. 21. And there have I set a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

21. *wherein is the covenant of the* LORD. The Tables of stone placed in the Ark.

הפטרת מחר חדש

שמואל א כ

כ 18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ ׀ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאָתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

v. 20. ה׳ רפה

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, v, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegatior to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him. David places himself in the power of Jonathan, who at first

XII. MACHAR CHODESH

I Samuel xx, 18–42

20 Then Jonathan said unto him, To-morrow is
the new moon: and thou shalt be missed, because
thy seat will be empty. 19. And when thou
has stayed three days, thou shalt go down quickly,
and come to the place where thou didst hide
thyself when the business was in hand, and shalt
remain by the stone Ezel. 20. And I will shoot
three arrows on the side thereof, as though I
shot at a mark. 21. And, behold, I will send
the lad, saying, Go, find the arrows. If I say
unto the lad, Behold, the arrows are on this side
of thee: take them, and come; for there is peace
to thee and no hurt, as the LORD liveth. 22. But
if I say thus unto the boy, Behold, the arrows are
beyond thee: go thy way; for the LORD hath
sent thee away. 23. And as touching the matter
which thou and I have spoken of, behold, the
LORD is between thee and me for ever.

24. So David hid himself in the field: and when

is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *when the business was in hand.* lit. "on the day of the deed." Probably a reference to the occasion (XIX, 2–4) when Jonathan interceded with Saul for David's life, and David lay "hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the* LORD *be between thee and me* There is a sworn covenant between us.

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכוֹל׃
כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם | בְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
26 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה
27 הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית
29 לָחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

v. 24. אל קרי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

27. *son of Jesse.* He does not name him, but refers to him contemptuously merely by his father's name.

30. *son of a perverse rebellious woman.* Better, *perverse and rebellious son* (Friedlander).

confusion. Shame.

31. *he shall surely die.* lit. " he is a son of death."

the new moon was come, the king sat him down to eat meat. 25. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. 26. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? 28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: 29. and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

34 דָּוִֽד׃ וַיָּ֧קָם יְהוֹנָתָ֛ן מֵעִ֥ם הַשֻּׁלְחָ֖ן בָּחֳרִי־אָ֑ף וְלֹא־אָכַ֞ל
בְּיוֹם־הַחֹ֤דֶשׁ הַשֵּׁנִי֙ לֶ֔חֶם כִּ֤י נֶעְצַב֙ אֶל־דָּוִ֔ד כִּ֥י הִכְלִמ֖וֹ
לה אָבִֽיו׃ וַיְהִ֣י בַבֹּ֔קֶר וַיֵּצֵ֧א יְהוֹנָתָ֛ן הַשָּׂדֶ֖ה לְמוֹעֵ֣ד דָּוִ֑ד
36 וְנַ֥עַר קָטֹ֖ן עִמּֽוֹ׃ וַיֹּ֣אמֶר לְנַעֲר֔וֹ רֻ֗ץ מְצָא־נָא֙ אֶת־הַ֣חִצִּ֔ים
אֲשֶׁ֥ר אָנֹכִ֖י מוֹרֶ֑ה הַנַּ֣עַר רָ֔ץ וְהוּא־יָרָ֥ה הַחֵ֖צִי לְהַעֲבִרֽוֹ׃
37 וַיָּבֹ֤א הַנַּ֙עַר֙ עַד־מְק֣וֹם הַחֵ֔צִי אֲשֶׁ֥ר יָרָ֖ה יְהוֹנָתָ֑ן וַיִּקְרָ֨א
יְהוֹנָתָ֜ן אַחֲרֵ֤י הַנַּ֙עַר֙ וַיֹּ֔אמֶר הֲל֥וֹא הַחֵ֖צִי מִמְּךָ֥ וָהָֽלְאָה׃
38 וַיִּקְרָ֤א יְהֽוֹנָתָן֙ אַחֲרֵ֣י הַנַּ֔עַר מְהֵרָ֥ה ח֖וּשָׁה אַֽל־תַּעֲמֹ֑ד וַיְלַקֵּ֞ט
39 נַ֤עַר יְהֽוֹנָתָן֙ אֶת־הַ֣חִצִּ֔י וַיָּבֹ֖א אֶל־אֲדֹנָֽיו׃ וְהַנַּ֖עַר לֹא־יָדַ֣ע
מ מְא֑וּמָה אַ֚ךְ יְהֽוֹנָתָן֙ וְדָוִ֔ד יָדְע֖וּ אֶת־הַדָּבָֽר׃ וַיִּתֵּ֤ן יְהֽוֹנָתָן֙
אֶת־כֵּלָ֔יו אֶל־הַנַּ֖עַר אֲשֶׁר־ל֑וֹ וַיֹּ֣אמֶר ל֔וֹ לֵ֖ךְ הָבֵ֥יא הָעִֽיר׃
41 הַנַּעַר֮ בָּא֒ וְדָוִ֗ד קָ֚ם מֵאֵ֣צֶל הַנֶּ֔גֶב וַיִּפֹּ֨ל לְאַפָּ֥יו אַ֛רְצָה וַיִּשְׁתַּ֖חוּ
שָׁלֹ֣שׁ פְּעָמִ֑ים וַֽיִּשְּׁק֣וּ ׀ אִ֣ישׁ אֶת־רֵעֵ֗הוּ וַיִּבְכּוּ֙ אִ֣ישׁ אֶת־רֵעֵ֔הוּ
42 עַד־דָּוִ֖ד הִגְדִּֽיל׃ וַיֹּ֧אמֶר יְהוֹנָתָ֛ן לְדָוִ֖ד לֵ֣ךְ לְשָׁל֑וֹם אֲשֶׁ֙ר
נִשְׁבַּ֜עְנוּ שְׁנֵ֣ינוּ אֲנַ֗חְנוּ בְּשֵׁ֤ם יְהוָה֙ לֵאמֹ֔ר יְהוָ֞ה יִהְיֶ֣ה ׀ בֵּינִ֣י
וּבֵינֶ֗ךָ וּבֵ֥ין זַרְעִ֛י וּבֵ֥ין זַרְעֲךָ֖ עַד־עוֹלָֽם׃

v. 38. החצים קרי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded. i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the re-assurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

33. And Saul cast his spear at him to smite him:
whereby Jonathan knew that it was determined
of his father to put David to death. 34. So
Jonathan arose from the table in fierce anger, and
did eat no meat the second day of the month:
for he was grieved for David, because his father
had done him shame.

35. And it came to pass in the morning, that
Jonathan went out into the field at the time
appointed with David, and a little lad with him.
36. And he said unto his lad, Run, find now the
arrows which I shoot. And as the lad ran, he
shot an arrow beyond him. 37. And when the
lad was come to the place of the arrow which
Jonathan had shot, Jonathan cried after the lad,
and said, Is not the arrow beyond thee? 38. And
Jonathan cried after the lad, Make speed, haste,
stay not. And Jonathan's lad gathered up the
arrows, and came to his master. 39. But the lad
knew not any thing: only Jonathan and David
knew the matter. 40. And Jonathan gave his
weapons unto his lad, and said unto him, Go,
carry them to the city. 41. And as soon as the
lad was gone, David arose out of a place toward
the South, and fell on his face to the ground,
and bowed himself three times: and they kissed
one another, and wept one with another, until
David exceeded. 42. And Jonathan said to David,
Go in peace, forasmuch as we have sworn both
of us in the name of the LORD, saying, the LORD
shall be between me and thee, and between my
seed and thy seed, for ever.

הפטרת שבת וראש חדש

ישעיה סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה
2 בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃ וְאֶת־כָּל־אֵלֶּה
יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

v. 2. קמץ בז״ק ibid. למדנחאי אֶל־

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in literature:

> Thy glory, O Israel, is slain upon thy high places!
> How are the mighty fallen! . . . .
> Saul and Jonathan were lovely and pleasant in their lives,
> And in their death they were not divided;
> They were swifter than eagles,
> They were stronger than lions.
> Ye daughters of Israel, weep over Saul,
> Who clothed you in scarlet delicately,
> Who put ornaments of gold upon your apparel.
> How are the mighty fallen in the midst of the battle!
> O, Jonathan, slain upon thy high places,
> I am distressed for thee, my brother Jonathan:
> Very pleasant hast thou been unto me:
> Thy love to me was wonderful,
> Passing the love of women.
> How are the mighty fallen,
> And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

XV. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my
throne, and the earth is my footstool: what
manner of house will ye build unto me? and
what place shall be my rest? 2. For all these
things hath mine hand made, and so all those
things came to be, saith the LORD; but to this
man will I look, even to him that is poor and

SABBATH AND NEW MOON

ISAIAH, LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. *what manner of house.* God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. *all these things. i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to

3 עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְּבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

v. 3. כצ״ל

the existence of a humble and sincere piety among the worshippers who make their will subservient to God ("that trembleth at My word").

3. The lit. translation of the first part of this verse is: "The slaughterer of an ox, a slayer of a man; the sacrificer of the sheep, a breaker of a dog's neck; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean "striketh a man" (Ibn Ezra), and not "slayeth a man." The Heb. root of מכה is used for "inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship!

of a contrite spirit, and that trembleth at my
word. 3. He that killeth an ox is as he that
slayeth a man; he that sacrificeth a lamb, as
he that breaketh a dog's neck; he that offereth
a meal offering, as he that offereth swine's blood;
he that burneth frankincense, as he that blesseth
an idol: yea, they have chosen their own ways,
and their soul delighteth in their abominations;
4. I also will choose their mockings, and will bring
their fears upon them; because when I called,
none did answer; when I spake, they did not
hear: but they did that which was evil in mine
eyes, and chose that wherein I delighted not.
5. Hear the word of the LORD, ye that tremble
at his word: Your brethren that hate you, that
cast you out for my name's sake, have said, Let
the LORD be glorified, that we may see your
joy; but they shall be ashamed. 6. A voice of
tumult from the city, a voice from the temple,

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified . . joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

7 בְּטֶרֶם תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה
8 זָכָר׃ מִֽי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּֽי־חָלָה גַּם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלִַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ׃ לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ׃ כִּֽי־כֹה ׀ אָמַר יְהוָה הִנְנִי
נֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֳשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלִַם תְּנֻחָמוּ׃ וּרְאִיתֶם

v. 8. כצ״ל

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (*v.* 7), peace and prosperity, (*v.* 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

a voice of the LORD that rendereth recompense
to his enemies. 7. Before she travailed, she
brought forth; before her pain came, she was
delivered of a man child. 8. Who hath heard
such a thing? who hath seen such things? Shall
a land be born in one day? shall a nation be
brought forth at once? for as soon as Zion
travailed, she brought forth her children. 9. Shall
I bring to the birth, and not cause to bring forth?
saith the LORD: shall I that cause to bring forth
shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad
for her, all ye that love her: rejoice for joy with
her, all ye that mourn over her: 11. that ye may
suck and be satisfied with the breasts of her
consolations; that ye may milk out, and be
delighted with the abundance of her glory. 12.
For thus saith the LORD, Behold, I will extend
peace to her like a river, and the glory of the
nations like an overflowing stream, and ye shall
suck thereof; ye shall be borne upon the side,
and shall be dandled upon the knees. 13. As
one whom his mother comforteth, so will I com-
fort you; and ye shall be comforted in Jerusalem.
14. And ye shall see it, and your heart shall

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

וְשָׂשׂ לִבְּכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו׃ כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ׃ כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה׃ הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפוּ נְאֻם־יְהוָה׃ וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי׃
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תֻּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם׃ וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם ׀

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. *i.e.* to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah,* a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written,* אחד, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them.* *i.e.* the nations, by a

rejoice, and your bones shall flourish like the
tender grass: and the hand of the Lord shall
be known toward his servants, and he will have
indignation against his enemies. 15. For, behold,
the LORD will come in fire, and his chariots shall
be like the whirlwind; to render his anger with
fury, and his rebuke with flames of fire. 16. For
by fire will the LORD plead, and by his sword,
with all flesh: and the slain of the LORD shall
be many. 17. They that sanctify themselves
and purify themselves to go unto the gardens,
behind one in the midst, eating swine's flesh,
and the abomination, and the mouse; they shall
come to an end together, saith the LORD. 18. For
I know their works and their thoughts: the time
cometh, that I will gather all nations and tongues;
and they shall come, and shall see my glory.
19. And I will set a sign among them, and I will
send such as escape of them unto the nations, to
Tarshish, Pul and Lud, that draw the bow, to
Tubal and Javan, to the isles afar off, that have
not heard my fame, neither have seen my glory;
and they shall declare my glory among the nations.
20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

מִנְחָה ׀ לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבַכִּרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַםִ אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה׃ וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה׃ כִּי כַאֲשֶׁר הַשָּׁמַיִם
הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃ וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר
24 יְהוָה׃ וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃

23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר יְהוָה׃

v. 23. סבירין יבואו

21. *and of them also will I take for priests and Levites* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23.** In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath ; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

all the nations for an offering unto the LORD, upon
horses, and in chariots, and in litters, and upon
mules, and upon swift beasts, to my holy mountain
Jerusalem, saith the LORD, as the children of Israel
bring their offering in a clean vessel into the
house of the LORD. 21. And of them also will I
take for priests and for Levites, saith the LORD.
22. For as the new heavens and the new earth,
which I will make, shall remain before me, saith
the LORD, so shall your seed and your name
remain. 23. And it shall come to pass, that from
one new moon to another, and from one sabbath
to another, shall all flesh come to worship before
me, saith the LORD. 24. And they shall go forth,
and look upon the carcases of the men that have
transgressed against me: for their worm shall not
die, neither shall their fire be quenched; and they
shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all ("And they shall go forth and look"), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

הפטרת שקלים

מלכים ב יא

יא 17 כאן מתחילין הספרדים וַיִּכְרֹת יְהוֹיָדָע אֶת־הַבְּרִית בֵּין יְהוָ
וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לִהְיוֹת לְעָם לַיהוָה וּבֵין הַמֶּלֶךְ וּבֵ
18 הָעָם׃ וַיָּבֹאוּ כָל־עַם הָאָרֶץ בֵּית־הַבַּעַל וַיִּתְּצֻהוּ אֶת
מִזְבְּחֹתָו וְאֶת־צְלָמָיו שִׁבְּרוּ הֵיטֵב וְאֵת מַתָּן כֹּהֵן הַבַּעַ
הָרְגוּ לִפְנֵי הַמִּזְבְּחוֹת וַיָּשֶׂם הַכֹּהֵן פְּקֻדֹּת עַל־בֵּית יְהוָה

v. 18. מזבחותו קרי

SHEKALIM

II Kings XI, 17–XII, 17

The historical background of the Haftorah is of deep nterest. In its opening sentences, it gives us the concluding cenes of the only revolution in the history of the Kingdom of Judah during the 347 years of its existence. And that evolution was directed against a foreign princess who had ttempted to exterminate the native dynasty of the House of David.

Athaliah, daughter of Ahab, king of Israel, had married ehoram, king of Judah, and had used her influence to oster the worship of Baal in Judah. On the death of her usband, she was the queen-mother—a position which arried great power with it. But when her son died at the ands of Jehu, she would have had to yield her position o her son's widow; and, therefore, this true daughter of ezebel, proceeded to murder all her grandchildren, and to scend the throne of Judah herself. Only one little grand-on was saved, the infant Jehoash, or Joash, who was con-ealed by an aunt, married to Jehoiada the High Priest. or six years Athaliah, that inhuman woman, usurped the hrone in Jerusalem. In the seventh year, the High Priest ehoiada brought forward young Joash from his hiding lace, and the royal bodyguard and the representatives f the nation greeted the legitimate ruler with wild en-

XIV. SHEKALIM

ADDITIONAL READING: EXODUS XXX, 11–16

HAFTORAH: II KINGS XI, 17–XII, 17

(Sephardim begin here:—)

11 17. And Jehoiada made a covenant between the
LORD and the king and the people, that they
should be the LORD's people; between the king
also and the people. 18. And all the people of
the land went to the house of Baal, and brake it
down; his altars and his images brake they in
pieces thoroughly, and slew Mattan the priest of
Baal before the altars. And the priest appointed
officers over the house of the LORD. 19. And he

thusiasm. He was crowned in the Temple, and Athaliah met the retribution she deserved.

17. *and Jehoiada made a covenant.* This joyous renewal of the covenant was a fitting sequel to the end of the unholy reign of Athaliah, and her Phoenician idolatry.

Jehoiada. True type of High Priest and religious leader, whose advice and guidance during his life-time were followed by king Jehoash with blessed results to the nation. When he died at an advanced age, he was given signal honour by burial in the city of David "among the kings, because he had done good in Israel" (II Chron. XXIV, 16).

18. *all the people of the land.* This cannot be the correct translation of *kol am ha-aretz.* It cannot mean a mob of country-folk; for how could such a mob have become entrenched within the Temple citadel, without the knowledge of a vigorous ruler like Athaliah. Neither can it mean the city rabble; otherwise *v.* 20 ("and the city was quiet") would be meaningless. Besides, the city rabble would be spoken of as *anshey ha-ir.* All difficulties disappear if we follow Justice Sulzberger's explanation (see *Genesis*, 192) of *am ha-aretz* as the National Council. Jehoiada had won over the members of that body, as well as the military chiefs, before he attempted the overthrow of Athaliah,

19 וַיִּקַּח אֶת־שָׂרֵי הַמֵּאוֹת וְאֶת־הַכָּרִי וְאֶת־הָרָצִים וְאֵת ׀ כָּל־
עַם הָאָרֶץ וַיֹּרִידוּ אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה וַיָּבוֹאוּ דֶּרֶךְ־
כ שַׁעַר הָרָצִים בֵּית הַמֶּלֶךְ וַיֵּשֶׁב עַל־כִּסֵּא הַמְּלָכִים׃ וַיִּשְׂמַח
כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקָטָה וְאֶת־עֲתַלְיָהוּ הֵמִיתוּ בַחֶרֶב
בֵּית *מֶלֶךְ׃ כאן מתחילין האשכנזים
יב 2 א בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ׃ בִּשְׁנַת־שֶׁבַע לְיֵהוּא מָלַךְ
יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלָם וְשֵׁם אִמּוֹ צִבְיָה
3 מִבְּאֵר שָׁבַע׃ וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יָמָיו
4 אֲשֶׁר הוֹרָהוּ יְהוֹיָדָע הַכֹּהֵן׃ רַק הַבָּמוֹת לֹא־סָרוּ עוֹד
ה הָעָם מְזַבְּחִים וּמְקַטְּרִים בַּבָּמוֹת׃ וַיֹּאמֶר יְהוֹאָשׁ אֶל־

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v. 20. המלך קרי

The Am ha-aretz made and unmade kings ; see II Kings XXI. 23 ; XXIII, 30. In the light of the above, the beginning of the verse should read, *And the whole National Council went to the house of Baal, etc.*

19. *the Carites.* A foreign body-guard of the king.

people of the land. As in the preceding verse; Jehoiada and the National Council, accompanied by the soldiery, brought the King to the Palace and there enthroned him.

20. *the city was quiet.* The National Council rejoiced over the success of their revolution, and, when the proceedings became known, the bulk of the population remained quiet. Evidently Athaliah, the foreign murderess, was not beloved in Jerusalem.

Chapter XII

2. *his mother's name.* The queen mother's power being only second to that of the king, her name is almost invariably given.

3. *all his days wherein Jehoiada instructed. i.e.* not all the days of his life, but only as long as he was under the guiding influence of Jehoiada. On the death of the latter, Joash allowed himself to be swayed by evil counsellors.

4. *the high places.* Idol-worship at the high places was suppressed by Hezekiah ; was renewed by King Manasseh and finally uprooted by his grandson Josiah.

took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. 20. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.

(*Ashkenazim begin here:—*)

12 °1. Jehoash was seven years old when he began
to reign. °2. In the seventh year of Jehu began
Jehoash to reign; and he reigned forty years in
Jerusalem: and his mother's name was Zibiah
of Beer-sheba. 3. And Jehoash did that which
was right in the eyes of the LORD all his days
wherein Jehoiada the priest instructed him. 4.
Howbeit the high places were not taken away:
the people still sacrificed and burnt incense in
the high places.
5. And Jehoash said to the priests, All the

°*In English Bibles, v. 1 is v. 21 of the preceding Chapter, and v. 2 is the beginning of Chapter xii*

5-17. REPAIR OF THE TEMPLE.

The Additional Portion for Sabbath Shekalim, Exod. xxx, 11–16, is a reminder of the half-shekel given by each individual to the services of the Tabernacle. Similarly, in the Haftorah the people bring their offerings in money to repair the breaches in the Temple. Although the Temple is no more, this special Sabbath continues to stress the thought that each member of the community is under the obligation to give his measure of support to the stability of the Tabernacle and the perpetuation of his Religion.

5. *all the money of the hallowed things.* Includes all the payments that came into the treasury; which are here specified (Biur).

הַכֹּהֲנִים כֹּל כֶּסֶף הַקֳּדָשִׁים אֲשֶׁר יוּבָא בֵית־יְהוָה כֶּסֶף
עוֹבֵר אִישׁ כֶּסֶף נַפְשׁוֹת עֶרְכּוֹ כָּל־כֶּסֶף אֲשֶׁר יַעֲלֶה עַל
6 לֶב־אִישׁ לְהָבִיא בֵּית יְהוָה׃ יִקְחוּ לָהֶם הַכֹּהֲנִים אִישׁ
מֵאֵת מַכָּרוֹ וְהֵם יְחַזְּקוּ אֶת־בֶּדֶק הַבַּיִת לְכֹל אֲשֶׁר־יִמָּצֵא
7 שָׁם בָּדֶק׃ וַיְהִי בִּשְׁנַת עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לַמֶּלֶךְ
8 יְהוֹאָשׁ לֹא־חִזְּקוּ הַכֹּהֲנִים אֶת־בֶּדֶק הַבָּיִת׃ וַיִּקְרָא הַמֶּלֶךְ
יְהוֹאָשׁ לִיהוֹיָדָע הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מַדּוּעַ
אֵינְכֶם מְחַזְּקִים אֶת־בֶּדֶק הַבָּיִת וְעַתָּה אַל־תִּקְחוּ־כֶסֶף
9 מֵאֵת מַכָּרֵיכֶם כִּי־לְבֶדֶק הַבַּיִת תִּתְּנֻהוּ׃ וַיֵּאֹתוּ הַכֹּהֲנִים
לְבִלְתִּי קְחַת־כֶּסֶף מֵאֵת הָעָם וּלְבִלְתִּי חַזֵּק אֶת־בֶּדֶק
י הַבָּיִת׃ וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֲרוֹן אֶחָד וַיִּקֹּב חֹר בְּדַלְתּוֹ
וַיִּתֵּן אֹתוֹ אֵצֶל הַמִּזְבֵּחַ בְּיָמִ*ין בְּבוֹא־אִישׁ בֵּית יְהוָה
וְנָתְנוּ־שָׁמָּה הַכֹּהֲנִים שֹׁמְרֵי הַסַּף אֶת־כָּל־הַכֶּסֶף הַמּוּבָא
11 בֵית־יְהוָה׃ וַיְהִי כִּרְאוֹתָם כִּי־רַב הַכֶּסֶף בָּאָרוֹן וַיַּעַל

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v. 10. מימן קרי

that passeth the numbering. As ordained in Exod. xxx, 13. According to II Chron. xxiv, 6–9, this tax was the chief source for the repair of the Temple.

the money of the persons for whom each man is rated. For the redemption of vows; or of persons dedicated to the Lord; Lev. xxvii, 2–8.

money that it cometh . . of the Lord. Free-will offerings.

7–9. The arrangement did not work well. Not unnaturally. The priests were deflected from their rightful work, and sent out as tax-collectors to gather in the money; see II Chron. xxiv, 5: "And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter."

8. *why repair ye not.* The priests were waiting until a sufficient sum had accumulated to take the repairs in hand.

money of the hallowed things that is brought into the house of the LORD, even the money of every one that passeth the numbering, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of the LORD, 6. let the priests take it to them, every man from his acquaintance: and they shall repair the breaches of the house, wheresoever any breach shall be found. 7. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. 8. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. 9. And the priests consented that they should take no more money from the people, neither repair the breaches of the house. 10. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the threshold put therein all the money that was brought into the house of the LORD. 11. And it

The King had unworthy suspicions of them, and introduced a new system (Kimchi).

9. *the priests consented.* They were pleased to be relieved of a responsibility which should not have been imposed on them (Ralbag).

10. *a chest.* A collecting box for the money brought by the people for the repairs; the money came in abundantly.

סֹפֵר הַמֶּלֶךְ וְהַכֹּהֵן הַגָּדוֹל וַיָּצֻרוּ וַיִּמְנוּ אֶת־הַכֶּסֶף הַנִּמְצָא
12 בֵית־יְהוָה׃ וְנָתְנוּ אֶת־הַכֶּסֶף הַמְתֻכָּן עַל־יַדֵ* עֹשֵׂי הַמְּלָאכָה
הַ*פְּקֻדִים בֵּית יְהוָה וַיּוֹצִיאֻהוּ לְחָרָשֵׁי הָעֵץ וְלַבֹּנִים
13 הָעֹשִׂים בֵּית יְהוָה׃ וְלַגֹּדְרִים וּלְחֹצְבֵי הָאֶבֶן וְלִקְנוֹת
עֵצִים וְאַבְנֵי מַחְצֵב לְחַזֵּק אֶת־בֶּדֶק בֵּית־יְהוָה וּלְכֹל
14 אֲשֶׁר־יֵצֵא עַל־הַבַּיִת לְחָזְקָה׃ אַךְ לֹא יֵעָשֶׂה בֵּית יְהוָה
סִפּוֹת כֶּסֶף מְזַמְּרוֹת מִזְרָקוֹת חֲצֹצְרוֹת כָּל־כְּלִי זָהָב וּכְלִי־
טו כָסֶף מִן־הַכֶּסֶף הַמּוּבָא בֵית־יְהוָה׃ כִּי־לְעֹשֵׂי הַמְּלָאכָה
16 יִתְּנֻהוּ וְחִזְּקוּ־בוֹ אֶת־בֵּית יְהוָה׃ וְלֹא יְחַשְּׁבוּ אֶת־
הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת־הַכֶּסֶף עַל־יָדָם לָתֵת לְעֹשֵׂי
17 הַמְּלָאכָה כִּי בֶאֱמֻנָה הֵם עֹשִׂים׃ כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאוֹת
לֹא יוּבָא בֵּית יְהוָה לַכֹּהֲנִים יִהְיוּ׃

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v. 12. ידי קרי ibid. המפקדים קרי

12. *that did the work.* The headmen or the master workmen, responsible for the work.

14. *but there were not made . . cups of silver.* At the time when the repairs were in hand, and when it did not seem that there would be sufficient money for the renewal of the sacred vessels. Subsequently when the repairs were finished there was found to be a surplus, which, according to II Chron. XXIV, 12, was used for supplying new vessels for the Temple service (Kimchi).

16. *they dealt faithfully.* All the overseers were men of integrity.

17. *the money for the guilt offerings. i.e.* the money left over after the purchase of the animal, from the amount dedicated to these offerings. This money was not used for the repairs.

was so, when they saw that there was much
money in the chest, that the king's scribe and
the high priest came up, and they put up in
bags and told the money that was found in the
house of the LORD. 12. And they gave the money
that was weighed out into the hands of them
that did the work, that had the oversight of the
house of the LORD: and they paid it out to
the carpenters and the builders, that wrought
upon the house of the LORD. 13. and to the masons
and the hewers of stone, and for buying timber
and hewn stone to repair the breaches of the
house of the LORD, and for all that was laid out
for the house to repair it. 14. But there were not
made for the house of the LORD cups of silver,
snuffers, basons, trumpets, any vessels of gold,
or vessels of silver, of the money that was
brought into the house of the LORD: 15. for they
gave that to them that did the work, and re-
paired therewith the house of the LORD. 16.
Moreover they reckoned not with the men, into
whose hand they delivered the money to give to
them that did the work: for they dealt faithfully.
17. The money for the guilt offerings, and the
money for the sin offerings, was not brought
into the house of the LORD: it was the priests'.

הפטרת זכור

שמואל א טו

טו א וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה לִמְשָׁחֳךָ לְמֶלֶךְ
עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה׃
מתחילין 2 כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה עֲמָלֵק
שכנזים 3 לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם׃ עַתָּה
לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא
תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק
4 מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר׃ וַיְשַׁמַּע שָׁאוּל
אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת

ZACHOR

I Samuel XV, 1–34

The Additional Reading recalls how Amalek ruthlessly attacked the defenceless and the weak of the Israelites in the wilderness, "and he feared not God." The Amalekites showed their implacable enmity not only at Rephidim, but also opposed Israel's entrance into the Holy Land. It was an hereditary hatred; they were the allies of the Midianites when these harried the Israelites in the days of the Judges. The feud between the tribes of Israel and this untameable race of savages was thus of long duration. The command for exterminating them with which the Haftorah opens, may have been given in consequence of their raids having become more numerous and sanguinary under their present king; *v.* 33. It was clear to Samuel that the struggle with these ancient and ever-hostile opponents was a matter of life and death to Israel, a struggle which he regarded as a holy war.

The moral difficulty in connection with this command is very real. It seems to be in violent contrast to the Divine law which forbids vengeance, private vengeance. How-

XV. ZACHOR

Additional Reading: Deuteronomy xxv, 17–19.

Haftorah: I Samuel xv, 1–34

15 1. And Samuel said unto Saul, the Lord sent
me to anoint thee to be king over his people, over
Israel: now therefore hearken thou unto the
voice of the words of the Lord.

(*Ashkenazim begin here:*—)

2. Thus saith the Lord of hosts, I have marked
that which Amalek did to Israel, how he set him-
self against him in the way, when he came up out
of Egypt. 3. Now go and smite Amalek, and
utterly destroy all that they have, and spare
them not; but slay both man and woman,
infant and suckling, ox and sheep, camel and ass.
4. And Saul summoned the people, and num-

ever, the truest mercy sometimes lies in the dispensation of sternest justice, and Israel here was the instrument of Divine Retribution.

Sabbath Zachor precedes the Festival of Purim, the story of which is recorded in the Book of Esther. Haman, the arch-enemy of the Jews, was a descendant of Agag, the Amalekite king in the Haftorah. Sabbath Zachor reminds us of their godlessness and inhumanity. Its charge to the generations in Israel is to blot out from the human heart the cruel, cowardly Amalek spirit, and to heal the wounds caused by "man's inhumanity to man."

1. *to be king over his people.* Not *thy* (Saul's) people. God's people, to be ruled according to the Divine word and will.

2. *I have marked.* "I remember" (AJ).

3. *utterly destroy.* lit. "ban" or "devote." They were not to be taken as spoil. The Israelites were to derive no material profit from this punitive war.

ה אֲלָפִים אֶת־אִישׁ יְהוּדָה׃ וַיָּבֹא שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב
6 בַּנָּחַל׃ וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סֻּרוּ רְדוּ מִתּוֹךְ
עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי
7 יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי מִתּוֹךְ עֲמָלֵק׃ וַיַּךְ
שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ שׁוּר אֲשֶׁר עַל־פְּנֵי
8 מִצְרָיִם׃ וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חָי וְאֶת־כָּל־הָעָם
9 הֶחֱרִים לְפִי־חָרֶב׃ וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגָג וְעַל־
מֵיטַב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־הַטּוֹב
וְלֹא אָבוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס אֹתָהּ
11 הֶחֱרִימוּ׃ וַיְהִי דְּבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר׃ נִחַמְתִּי
כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי
לֹא הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלָּיְלָה׃
12 וַיַּשְׁכֵּם שְׁמוּאֵל לִקְרַאת שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל

4. *in Telaim.* Probably Telem (Josh. 15, 24), a place in South Judah.

the Kentites. A tribe to which Jethro, the father-in-law of Moses belonged. Some of them dwelt among the Amalekites to the South of Judah.

7. *Havilah.* The eastern boundary of the district in northern Arabia inhabited by the Amalekites.

Shur. The western part of the desert, bordering on Egypt.

8. *all the people.* *i.e.* all that fell into his hands. Some bands survived and carried on guerilla warfare against the Israelites; but from this time they ceased to be formidable.

9. *spared Agag.* Saul did so, perhaps from a fellow-feeling with a king; cf. I Kings xx, 32.

the best of the sheep. Apparently to derive material profit from a campaign that was to be undertaken only to serve higher ends.

11. *it repenteth me.* An expression signifying an apparent

bered them in Telaim, two hundred thousand
footmen, and ten thousand men of Judah. 5. And
Saul came to the city of Amalek, and laid wait
in the valley. 6. And Saul said unto the Kenites,
Go, depart, get you down from among the
Amalekites, lest I destroy you with them: for
ye shewed kindness to all the children of Israel,
when they came up out of Egypt. So the Kenites
departed from among the Amalekites. 7. And
Saul smote the Amalekites, from Havilah as
thou goest to Shur, that is before Egypt. 8. And
he took Agag the king of the Amalekites alive,
and utterly destroyed all the people with the
edge of the sword. 9. But Saul and the people
spared Agag, and the best of the sheep, and of
the oxen, and of the fatlings, and the lambs,
and all that was good, and would not utterly
destroy them: but every thing that was vile and
refuse, that they destroyed utterly.

10. Then came the word of the LORD unto
Samuel saying, 11. It repenteth me that I have
set up Saul to be king: for he is turned back
from following me, and hath not performed my
commandments. And Samuel was wroth; and
he cried unto the LORD all night. 12. And Samuel
rose early to meet Saul in the morning; and it

change in the Divine attitude towards people, brought about by a change in their character and conduct.

Samuel was wroth. Better, *it grieved Samuel* (AJ). He grieved for Saul, for whom he had held such high hopes.

cried. Interceded for Saul.

לאמר בא־שאול הכרמלה והנה מציב לו יד ויסב ויעבר
13 וירד הגלגל׃ ויבא שמואל אל־שאול ויאמר לו שאול
14 ברוך אתה ליהוה הקימתי את־דבר יהוה׃ ויאמר שמואל
ומה קול־הצאן הזה באזני וקול הבקר אשר אנכי שמע׃
טו ויאמר שאול מעמלקי הביאום אשר חמל העם על־
מיטב הצאן והבקר למען זבח ליהוה אלהיך ואת־היותר
16 החרמנו׃ ויאמר שמואל אל־שאול הרף ואגידה לך
את אשר דבר יהוה אלי הלילה ויאמרו לו דבר׃
17 ויאמר שמואל הלוא אם־קטן אתה בעיניך ראש שבטי
18 ישראל אתה וימשחך יהוה למלך על־ישראל׃ וישלחך
יהוה בדרך ויאמר לך והחרמתה את־החטאים את־
19 עמלק ונלחמת בו עד־כלותם אתם׃ ולמה לא־שמעת
בקול יהוה ותעט אל־השלל ותעש הרע בעיני יהוה׃
כ ויאמר שאול אל־שמואל אשר שמעתי בקול
יהוה ואלך בדרך אשר־שלחני יהוה ואביא את־אגג

v. 15 פתוח בס״פ v. 16 ויאמר קרי

12. *Carmel.* In Judah, about 7 miles S. of Hebron.

set him up a monument. To commemorate his victory.

Gilgal. In the Jordan valley. Perhaps to sacrifice there of the spoil in thanksgiving for the victory (Ralbag); see *v.* 15 and 21.

15. *they have brought them from the Amalekites.* Saul appears to lay the blame upon the people.

to sacrifice unto the Lord *thy God.* Saul thought that this would justify his action.

17. *though thou be little in thine own sight.* Samuel's answer to Saul's plea that the people were to blame (*v.* 15). Saul was the leader; and if he heeded the voice of his army in an act of disobedience, he was not fit to lead.

20. *I have obeyed . . . and have brought Agag.* Saul again seeks to justify himself. He had destroyed the Amalekites;

was told Samuel, saying, Saul came to Carmel,
and, behold, he set him up a monument, and is
gone about, and passed on, and gone down to
Gilgal. 13. And Samuel came to Saul: and Saul
said unto him, Blessed be thou of the LORD: I
have performed the commandment of the LORD.
14. And Samuel said, What meaneth then this
bleating of the sheep in mine ears, and the low-
ing of the oxen which I hear? 15. And Saul said,
They have brought them from the Amalekites:
for the people spared the best of the sheep and
of the oxen, to sacrifice unto the LORD thy God;
and the rest we have utterly destroyed. 16. Then
Samuel said unto Saul, Stay, and I will tell
thee what the LORD hath said to me this night.
And he said unto him, Say on. 17. And Samuel
said, Though thou be little in thine own sight,
art thou not the head of the tribes of Israel?
And the LORD anointed thee king over Israel;
18. and the LORD sent thee on a journey, and
said, Go and utterly destroy the sinners the
Amalekites, and fight against them until they
be consumed. 19. Wherefore then didst thou
not obey the voice of the LORD, but didst fly
upon the spoil, and didst that which was evil
in the sight of the LORD? 20. And Saul said
unto Samuel, Yea, I have obeyed the voice of
the LORD, and have gone the way which the
LORD sent me, and have brought Agag the king

and the people had brought the spoil not for themselves, but for sacrifice.

21 מֶלֶךְ עֲמָלֵק וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃ וַיִּקַּח הָעָם מֵהַשָּׁלָל
צֹאן וּבָקָר רֵאשִׁית הַחֵרֶם לִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ בַּגִּלְגָּל׃
22 וַיֹּאמֶר שְׁמוּאֵל הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים
כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב
23 מֵחֵלֶב אֵילִים׃ כִּי חַטַּאת־קֶסֶם מֶרִי וְאָוֶן וּתְרָפִים
הַפְצַר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ מִמֶּלֶךְ׃
24 וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־
יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם׃
כה וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה׃
26 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי
מָאַסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־
27 יִשְׂרָאֵל׃ וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ וַיִּקָּרַע׃
28 וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע יְהוָה אֶת־מַמְלְכוּת
29 יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ הַטּוֹב מִמֶּךָּ׃ וְגַם

פתח בס״ם v. 20.

22. *delight in burnt offerings.* Samuel's reply is couched in the rhythmical form of parallelism, the characteristic of Heb. poetry. He goes straight to the real disobedience behind Saul's excuses, and in a few immortal words summarises the ethical teaching of the Hebrew prophets.

to obey is better than sacrifice. "Asserts in clearest terms the superiority of moral to ritual worship" (Payne Smith).

23. *teraphim.* Idolatrous images. Deliberate disobedience towards God is compared to witchcraft, because both bow to an authority other than Divine; in the one case, to the individual will or passion; and in the other, to the idol. The comparison is especially appropriate here, as Saul had been zealous in abolishing witchcraft in Israel. Samuel accuses him of being as guilty as those he had himself condemned.

24. *feared the people.* Saul now admits the true reason of his lapse. He did not lead, though king, but was led.

of Amalek, and have utterly destroyed the Amalekites. 21. But the people took of the spoil, sheep and oxen, the chief of the devoted things to sacrifice unto the LORD thy God in Gilgal.
22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29.
And also the Strength of Israel will not lie nor

29. *the Strength of Israel.* He who is the Source of their strength and confidence.

נֵ֣צַח יִשְׂרָאֵ֔ל לֹ֥א יְשַׁקֵּ֖ר וְלֹ֣א יִנָּחֵ֑ם כִּ֣י לֹ֥א אָדָ֛ם ה֖וּא לְהִנָּחֵֽם׃
ל וַיֹּ֣אמֶר חָטָ֔אתִי עַתָּ֗ה כַּבְּדֵ֥נִי נָ֛א נֶֽגֶד־זִקְנֵ֥י עַמִּ֖י וְנֶ֣גֶד יִשְׂרָאֵ֑ל
31 וְשׁ֣וּב עִמִּ֔י וְהִשְׁתַּחֲוֵ֖יתִי לַיהוָ֥ה אֱלֹהֶֽיךָ׃ וַיָּ֥שָׁב שְׁמוּאֵ֖ל
32 אַחֲרֵ֣י שָׁא֑וּל וַיִּשְׁתַּ֥חוּ שָׁא֖וּל לַֽיהוָֽה׃ וַיֹּ֣אמֶר שְׁמוּאֵ֗ל
הַגִּ֤ישׁוּ אֵלַי֙ אֶת־אֲגַג֙ מֶ֣לֶךְ עֲמָלֵ֔ק וַיֵּ֣לֶךְ אֵלָ֔יו אֲגַ֖ג מַעֲדַנֹּ֑ת
33 וַיֹּ֣אמֶר אֲגָ֔ג אָכֵ֖ן סָ֥ר מַר־הַמָּֽוֶת׃ וַיֹּ֣אמֶר שְׁמוּאֵ֔ל
כַּאֲשֶׁ֨ר שִׁכְּלָ֤ה נָשִׁים֙ חַרְבֶּ֔ךָ כֵּן־תִּשְׁכַּ֥ל מִנָּשִׁ֖ים אִמֶּ֑ךָ
34 וַיְשַׁסֵּ֨ף שְׁמוּאֵ֧ל אֶת־אֲגָ֛ג לִפְנֵ֥י יְהוָ֖ה בַּגִּלְגָּֽל׃ וַיֵּ֥לֶךְ
שְׁמוּאֵ֖ל הָרָמָ֑תָה וְשָׁא֛וּל עָלָ֥ה אֶל־בֵּית֖וֹ גִּבְעַ֥ת שָׁאֽוּל׃

he is not a man, that he should repent. He is not changeable like man, but permanent in His purpose. He desires the good of Israel, and it is for their good that Saul should be deprived of sovereignty. There is no contradiction here to the expression in *v.* 10. It is because God is unchangeable in his purposes that " change of attitude in men from good to evil, seems to develop a corresponding change of attitude towards them in God " (Sime).

30. *honour me now.* A touching and natural request. Saul had been sufficiently humiliated; and, as he was still king, it was necessary that his authority should be upheld before the people.

31. *so Samuel turned again after Saul.* He had vindicated himself as representative of God's will, and now allowed Saul to precede him.

32. *delicately.* Some translate " tremblingly " (Septuagint); others, " cheerfully," as he now preferred death to life (Kimchi); or, " in chains " (AJ).

the bitterness of death is past. He had lost kingdom and liberty, and death held no further bitterness for him.

33. *childless.* He had practised the old Amalekite method of murdering the weak and defenceless, on the borders of Judah. Samuel, who in more than one way was the last of the Judges, seized a sword and with his own hand struck the murderer dead. It was national vengeance, not vengeance taken by Samuel in his own cause.

repent: for he is not a man, that he should
repent. 30. Then he said, I have sinned: yet
honour me now, I pray thee, before the elders
of my people, and before Israel, and turn again
with me, that I may worship the LORD thy God.
31. So Samuel turned again after Saul; and Saul
worshipped the LORD.

32. Then said Samuel, Bring ye hither to me
Agag the king of the Amalekites. And Agag
came unto him delicately. And Agag said,
Surely the bitterness of death is past. 33. And
Samuel said, As thy sword hath made women
childless, so shall thy mother be childless among
women. And Samuel hewed Agag in pieces
before the LORD in Gilgal.

34. Then Samuel went to Ramah; and Saul
went up to his house to Gibeah of Saul.

34. *then Samuel went to Ramah.* He saw Saul no more, He loved and grieved for Saul, and mourned for the failure of a career that had seemed so promising. "He had begun his reign as a knightly hero in the splendour of manly strength, good fortune and victory; he died, harassed, embittered, deranged, giving himself the death blow, avoided and forsaken by every one—by his trusted seer and counselor, by his greatest warrior, and, finally, by the last of his faithful followers" (Kittel).

הפטרת פרה

יחזקאל לו

לו 16 17 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ בֶּן־אָדָם בֵּית יִשְׂרָאֵל
יֹשְׁבִים עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם
18 כְּטֻמְאַת הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי׃ וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם
עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ׃
19 וָאָפִיץ אֹתָם בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כְּדַרְכָּם וְכַעֲלִילוֹתָם
כ שְׁפַטְתִּים׃ וַיָּבוֹא אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־
שֵׁם קָדְשִׁי בֶּאֱמֹר לָהֶם עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ׃

v. 20. סבירין ויבאו

PARAH

Ezekiel XXXVI, 16–38

The Additional Reading lays down the regulations for bodily purification. The object of these laws, our Sages say, was to impress on the Israelites the need of moral purification after the apostasy in connection with the Golden Calf.

Moral purification is likewise the theme of the Haftorah taken from the Book of Ezekiel. How Israel is to emerge from the grave of the Exile, renew its life on its own soil, and open an era of undefiled service of God—such is the teaching of the Haftorah. God had justly sent Israel into captivity, says the Prophet; its disasters were inevitable, seeing that God is a God of Holiness and Right. But the heathens had misunderstood this punishment, taking it as a sign of God's inability to save His people (Rashi, Kimchi). In this way, Israel had occasioned the profanation of God's Name. To vindicate His own honour, God will restore them; not because Israel deserved restoration, but because God's Glory demanded it. This Restoration will, however, be accompanied by moral renewal; on the one hand, God will implant " a new heart and a new spirit " in the nation; and, on the other hand, Israel's soul

XVI. PARAH

ADDITIONAL READING: NUMBERS XIX, 1–22

HAFTORAH: EZEKIEL XXXVI, 16–38

36 16. Moreover the word of the LORD came unto
me, saying, 17. Son of man, when the house of
Israel dwelt in their own land, they defiled it
by their way and by their doings: their way
before me was as the uncleanness of a woman
in her separation. 18. Wherefore I poured out my
fury upon them for the blood which they had
poured out upon the land, and because they had
defiled it with their idols: 19. and I scattered them
among the nations, and they were dispersed
through the countries: according to their way
and according to their doings I judged them.
20. And when they came unto the nations, whither
they went, they profaned my holy name; in
that men said of them, These are the people of
the LORD, and are gone forth out of his land.

will be swept by sincere Repentance that will cause it to be ashamed of its evil past. When the sinful nation has thus been purified, and the desolate land re-peopled, then the heathen will know that the whole is God's doing.

16–18. The uncleanness, religious and moral, of their ways was the real cause of the suffering of the people and their banishment.

17. *their doings.* Their idolatry.

18. *blood which they had poured out.* The Prophet probably has in mind the abominable rite of child-sacrifice which they copied from the heathens surrounding them.

20. *profaned my holy name.* Doubly so; by their own wrong-doing and by forcing God to punish them.

are gone forth out of his land. "He was not able to protect His people!" was the taunt of the heathen, which constituted

21 וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי אֲשֶׁר חִלְּלֻהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם
22 אֲשֶׁר־בָּאוּ שָׁמָּה׃ לָכֵן אֱמֹר לְבֵית־יִשְׂרָאֵל כֹּה
אָמַר אֲדֹנָי יֱהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי
אִם־לְשֵׁם־קָדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם שָׁם׃
23 וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם
בְּתוֹכָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נְאֻם אֲדֹנָי יֱהוִה בְּהִקָּדְשִׁי
24 בָכֶם לְעֵינֵיהֶם׃ וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם
כה מִכָּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם׃ וְזָרַקְתִּי
עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־
26 גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃ וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ
חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם
27 וְנָתַתִּי לָכֶם לֵב בָּשָׂר׃ וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי
28 אֵת אֲשֶׁר־בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם׃ וִישַׁבְתֶּם

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v. 23. 25. כצ״ל

a monstrous *chillul hashem*, a profanation and degradation of the idea of God.

22–24. To vindicate His own honour, God will restore them, " for so only can His sole Godhead, which the ruin of His people had caused to be questioned, be generally acknowledged in the world; He *can* restore Israel, for of His own free grace He forgives their sins and transforms their hard heart."

22. *I do not this for your sake. Because* Israel was His own people, He must strictly punish Israel for its sins; cf. Amos III, 2 (*Genesis*, p. 502). His Name was inseparably connected with Israel. To that fact the nation owed its preservation.

23. *when I shall be sanctified in you.* Or, " when I shew myself holy in you." Israel is the subject *through* which God will show Himself to be the Omnipotent and Holy God to the nations. " The great act of reinstatement would make the heathen honour God's majesty, as the sufferings of Israel made them despise it " (Lofthouse).

21. But I had pity for mine holy name, which the
house of Israel had profaned among the nations,
whither they went. 22. Therefore say unto the
house of Israel, Thus saith the Lord GOD: I
do not this for your sake, O house of Israel,
but for mine holy name, which ye have pro-
faned among the nations, whither ye went.
23. And I will sanctify my great name, which hath
been profaned among the nations, which ye
have profaned in the midst of them; and the
nations shall know that I am the LORD, saith
the Lord GOD, when I shall be sanctified in
you before their eyes. 24. For I will take you
from among the nations, and gather you out of
all the countries, and will bring you into your
own land. 25. And I will sprinkle clean water
upon you, and ye shall be clean: from all your
filthiness, and from all your idols, will I cleanse
you. 26. A new heart also will I give you, and a
new spirit will I put within you: and I will
take away the stony heart out of your flesh, and
I will give you an heart of flesh. 27. And I will
put my spirit within you, and cause you to walk
in my statutes, and ye shall keep my judge-
ments, and do them. 28. And ye shall dwell in
the land that I gave to your fathers; and ye shall
be my people, and I will be your God. 29. And I
will save you from all your uncleannesses: and

25. *I will sprinkle clean water.* Figurative for moral purification and inward spiritual renewal.

filthiness. Of idolatry, whose worship involved both ritual and moral uncleanness.

בָּאָרֶץ אֲשֶׁר נָתַתִּי לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי לְעָם וְאָנֹכִי
29 אֶהְיֶה לָכֶם לֵאלֹהִים׃ וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם
וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב׃
ל וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא־
31 תִקְחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם׃ וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם
הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקֹטֹתֶם בִּפְנֵיכֶם עַל
32 עֲוֺנֹתֵיכֶם וְעַל־תּוֹעֲבוֹתֵיכֶם׃ לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נְאֻם
אֲדֹנָי יֱהוִֹה יִוָּדַע לָכֶם בּוֹשׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם בֵּית
33 יִשְׂרָאֵל׃ כֹּה אָמַר אֲדֹנָי יֱהוִֹה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל
34 עֲוֺנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחֳרָבוֹת׃ וְהָאָרֶץ
הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר׃
לה וְאָמְרוּ הָאָרֶץ הַלֵּזוּ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת
36 וְהַנְּשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ׃ וְיָדְעוּ הַגּוֹיִם אֲשֶׁר
יִשָּׁאֲרוּ סְבִיבוֹתֵיכֶם כִּי ׀ אֲנִי יְהוָֹה בָּנִיתִי הַנֶּהֱרָסוֹת
יו 37 נָטַעְתִּי הַנְּשַׁמָּה אֲנִי יְהוָֹה דִּבַּרְתִּי וְעָשִׂיתִי׃ * כֹּה
אָמַר אֲדֹנָי יֱהוִֹה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת
38 לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם׃ כְּצֹאן קָדָשִׁים כְּצֹאן
יְרוּשָׁלִַם בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מְלֵאוֹת
צֹאן אָדָם וְיָדְעוּ כִּי־אֲנִי יְהוָֹה׃

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v. 35. דרי בציירי v. 38. דרי בצרי ibid. עד כאן לאשכנזים

26. *a new heart.* Obedient, submissive, and desiring the good. "Heart" is the Heb. term for the whole inward being.

a new spirit. Steadfast, and predisposed to revere God.

the stony heart. Hard and rebellious.

heart of flesh. Tender, sensitive to Divine admonition and influence, and capable of being moulded thereby.

27. *to walk in my statutes.* The spirit of God will appear

I will call for the corn, and will multiply it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. 31. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. 32. Not for your sake do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your ways, O house of Israel. 33. Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. 34. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. 35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fenced and inhabited. 36. Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate: I the LORD have spoken it, and I will do it. (*Sephardim end here*).

37. Thus saith the Lord GOD: For this moreover will I be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. 38. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

הפטרת החדש

יחזקאל מה

16 כֹּל הָעָם
17 הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל׃ וְעַל־
הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחַגִּים וּבֶחֳדָשִׁים
וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־

both as an inward impulse to fulfil God's will, and as a power to do it.

31. *then shall ye remember your evil ways.* The Divine mercies described in the previous verses will "heap coals of fire on their head." They will bring vividly to their memory the former national sins, and the consequent justice of their exile. A deep and sincere repentance will be the result.

32. *not for your sake.* "It is doubtless meant as consolation to the people when the Prophet declares that their deliverance does not depend on their deserts" (Toy).

be ashamed. Self-loathing for its past misdeeds would be a sign of possessing the "new heart and new spirit."

33–35. The land will enjoy prosperity, the towns will be rebuilt, and filled with a teeming population.

36. *I the* Lord *have builded.* This redemption and restoration shall be manifest to the nations as the work of God and not of man.

37. *will I be enquired of.* *i.e.* I will be accessible to their prayers.

as the flock. As numerous as the sheep with which the Temple courts and streets of Jerusalem were crowded at the Festival Season.

XVII. HACHODESH

ADDITIONAL READING: EXODUS XII, 1–20

HAFTORAH: EZEKIEL XLV, 16–XLVI, 18

45 16. All the people of the land shall give unto
this oblation for the prince in Israel. 17. And it
shall be the prince's part to give the burnt offerings,
and the meal offerings, and the drink offerings,
in the feasts, and in the new moons, and in the
sabbaths, in all the appointed feasts of the house

HACHODESH

EZEKIEL XLV, 16-XLVI, 18

For the life and message of Ezekiel see *Genesis*, p. 508, and the Introductory Note to the Haftorahs of Tetzaveh and Parah, p. 582 and 596.

The Additional Reading describes the paschal sacrifice on the first Passover in Egypt, as well as the rules and preparation for the perennial celebration of that Festival. The Haftorah, likewise, touches upon the Passover sacrifices in the course of the Prophet's description of the Restored Temple.

The last portion of the Book of Ezekiel (chaps. XL–XLVIII) is a description of the New Jerusalem that is to arise when the Exile is over. "The Prophet, transported in thought to the Jerusalem to come, reconstructs the Temple, describes its proportions and forms, organises the future priesthood, the new cult, lays out the geographical plan of the re-organised kingdom, and divides it among the tribes that have come back from the four corners of exile. This plan of the constitution of the future is half-ideal, half allegorical" (Darmesteter). In the New Jerusalem, the Temple becomes both spiritually and materially the centre of the whole nation and its life; and the name of the City is for the future to be, *The* LORD *is there.* "Ezekiel realised that great things on earth are only produced by union. He, therefore, regarded it as the aim and task of his prophetic and pastoral mission to educate individuals, not only to be religious, but

הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
18 בְּעַד בֵּית־יִשְׂרָאֵל׃ כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן
בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־בָּקָר תָּמִים וְחִטֵּאתָ אֶת־
19 הַמִּקְדָּשׁ׃ וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת וְנָתַן אֶל־מְזוּזַת
הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר
כ הֶחָצֵר הַפְּנִימִית׃ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַחֹדֶשׁ מֵאִישׁ
21 שֹׁגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת׃ בָּרִאשׁוֹן בְּאַרְבָּעָה
עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפָּסַח חָג שְׁבֻעוֹת יָמִים

to be members of a community" (Cornill). That such a community be a holy community and serve ideal ends was, however, dependent on the people being prevented from again lapsing into their former sins. Hence, the new constitution for the nation in chaps. XL–XLVIII. Thereby the new Temple would be saved from the repetition of its profanations, and Israel rendered worthy of the God Who would make His dwelling in their midst. In this earliest of literary Utopias, the king's power is strictly limited. As wars are no more, his is no longer any military leadership; and the Prince of the nation is little else than its representative in the Temple. A rich reservation of land is assigned to him, which he tills like every other Israelite. The priests and Levites receive a definite portion of land as the material foundation of their existence.

16. *oblation.* *i.e.* the dues that were to be given to the Temple; see *v.* 13–15. The National Council, on behalf of the people, were to hand the dues to the Prince; he would thus possess a common stock from which the priests could draw.

17. *to give the burnt offerings.* From the contributions specified in the preceding verses, the Prince, as the head of the nation, would be held responsible for the supply of sacrifices at the appointed seasons.

he shall prepare the sin offering. *i.e.* provide the offering.

18–20. To ensure the purity of the Sanctuary, which may have been endangered by error or ignorance, Passover and Tabernacles were, according to Ezekiel's vision, to

of Israel: he shall prepare the sin offering, and
the meal offering, and the burnt offering, and the
peace offerings, to make atonement for the house
of Israel. (*Sephardim begin here*:—)
18. Thus saith the Lord GOD: In the first month,
in the first day of the month, thou shalt take a
young bullock without blemish; and thou shalt
cleanse the sanctuary. 19. And the priest shall
take of the blood of the sin offering, and put it
upon the door posts of the house, and upon the
four corners of the ledge of the altar, and upon
the posts of the gate of the inner court. 20. And
so thou shalt do on the seventh day of the month
for every one that erreth, and for him that is
simple: so shall ye make atonement for the
house. 21. In the first month, in the fourteenth
day of the month, ye shall have the passover,
a feast of seven days; unleavened bread shall

be preceded on the first of the month by a day of expiation or atonement. The ritual therewith is so novel that, on the one hand, some Rabbis held that it could only refer to the Third Temple, in the days to come; and, on the other hand, there were attempts to exclude the Book of Ezekiel from the Canon of Scripture.

20. *so shalt thou do on the seventh day.* According to XLIII, 25 (Haftorah Tetzaveh), the consecration of the altar was to last seven days. When that was completed, atonement could be made for the unintentional errors committed during the services of consecration (Kimchi).

erreth. Unwittingly.

him that is simple. One who has trespassed in ignorance of the law.

21–25. The Festival sacrifices. These differ in many particulars from those in Leviticus. One Rabbi declares that this Chapter will only properly be explained "when Elijah appears."

22 מַצּוֹת יֵאָכֵל׃ וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־
23 עַם הָאָרֶץ פַּר חַטָּאת׃ וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה
לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת
24 הַיָּמִים וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם׃ וּמִנְחָה אֵיפָה לַפָּר
כה וְאֵיפָה לָאַיִל יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה׃ בַּשְּׁבִיעִי בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ בֶּחָג יַעֲשֶׂה כָאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת
כָּעֹלָה וְכַמִּנְחָה וְכַשָּׁמֶן׃
מו א כֹּה־אָמַר אֲדֹנָי יֱהֹוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים
יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם
2 הַחֹדֶשׁ יִפָּתֵחַ׃ וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ וְעָמַד
עַל־מְזוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עוֹלָתוֹ וְאֶת־שְׁלָמָיו
וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
3 הָעָרֶב׃ וְהִשְׁתַּחֲווּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת
4 וּבֶחֳדָשִׁים לִפְנֵי יְהוָה׃ וְהָעֹלָה אֲשֶׁר־יַקְרִב הַנָּשִׂיא לַיהוָה

22. *shall the prince prepare for himself.* Shall provide it from his own resources.

24. *ephah.* About $1\frac{1}{10}$ bushels.

hin. About $1\frac{1}{2}$ gallons.

25. *in the feast.* The Feast of Tabernacles, the harvest festival.

CHAPTER XLVI

1–15. The rights of the Prince in the Sanctuary are strictly prescribed.

2. *shall stand by the post of the gate.* The Prince had no right of entry within it. He stood at the threshold of the eastern gate, opposite the altar, watching his sacrifice.

3. *the people.* Stood in the Outer Court.

3. *people of the land.* Heb. *am ha-aretz,* the National Council. They have almost the same privilege as the Prince. They worship at the door of the same gate.

be eaten. 22. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. 23. And the seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin offering. 24. And he shall prepare a meal offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah. 25. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

6 1. Thus saith the Lord GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened. 2. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth: but the gate shall not be shut until the evening. 3. And the people of the land shall worship at the door of that gate before the LORD in the sabbaths and in the new moons. 4. And the burnt offering that the prince shall offer unto the LORD shall be in the sabbath day six lambs without blemish and a ram without

ה בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים׃ וּמִנְחָה
אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃
6 וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כְּבָשִׂים וָאַיִל
7 תְּמִימִם יִהְיוּ׃ וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה
8 וְלַכְּבָשִׂים כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וּבְבוֹא
9 הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא׃ וּבְבוֹא עַם־
הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא דֶּרֶךְ שַׁעַר צָפוֹן
לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא
דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בוֹ כִּי
י נִכְחוֹ יֵצְאוּ׃ וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ׃
11 וּבַחַגִּים וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל
12 וְלַכְּבָשִׂים מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וְכִי־יַעֲשֶׂה הַנָּשִׂיא

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v. 9. יצא קרי

8. *shall go forth.* The Prince is to leave the inner gate as he entered it; he is not to pass through the Inner Court. "The procedure of the Prince is thus minutely ordered that it may be understood that, though certain privileges are accorded his rank, he has no authority within the sacred precincts" (Toy).

9. *in the appointed feasts.* The three Pilgrim Festivals of the year (Passover, Pentecost, and Tabernacles) when all were to appear at the Temple in Jerusalem. Ezekiel lays down the regulations to prevent overcrowding. The members of the National Council, like every worshipper, were to pass reverently as near the Holy of Holies as was allowed, but pass on. There was to be no tarrying on the threshold; no curious looking on. Public worship was not to degenerate into a public spectacle.

10. *the prince shall go in the midst of them.* Of the *am ha-aretz,* the National Council. Those who take the words "people of the land" literally, explain that on the Festival days, when the people would be there in great numbers, the Prince was to mingle freely with them. In no other way does a ruler do himself greater honour (Altschul).

blemish; 5. and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and an hin of oil to an ephah. 6. And in the day of the new moon it shall be a young bullock without blemish; and six lambs, and a ram; they shall be without blemish: 7. and he shall prepare a meal offering, an ephah for the bullock, and ephah for the ram, and for the lambs according as he is able, and an hin of oil to an ephah. 8. And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. 9. But when the people of the land shall come before the LORD in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. 10. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. 11. And in the feasts and in the solemnities the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and an hin of oil to an ephah. 12. And when the prince shall prepare a freewill offering, a burnt offering or peace offerings as a freewill offering unto the LORD, one shall open for him the gate that looketh toward the east, and he shall prepare

נְדָבָה עוֹלָה אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר
הַפֹּנֶה קָדִים וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה
13 בְּיוֹם הַשַּׁבָּת וְיָצָא וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ׃ וְכֶבֶשׂ
בֶּן־שְׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר בַּבֹּקֶר
14 תַּעֲשֶׂה אֹתוֹ׃ וּמִנְחָה תַעֲשֶׂה עָלָיו בַּבֹּקֶר בַּבֹּקֶר שִׁשִּׁית
הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרֹס אֶת־הַסֹּלֶת מִנְחָה לַיהוָה
טו חֻקּוֹת עוֹלָם תָּמִיד׃ וַעֲשׂוּ אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־
16 הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר עוֹלַת תָּמִיד׃ * כֹּה־אָמַר אֲדֹנָי
יֱהֹוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאִישׁ מִבָּנָיו נַחֲלָתוֹ הִיא לְבָנָיו
17 תִּהְיֶה אֲחֻזָּתָם הִיא בְּנַחֲלָה׃ וְכִי־יִתֵּן מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד
מֵעֲבָדָיו וְהָיְתָה לּוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לַנָּשִׂיא אַךְ
18 נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה׃ וְלֹא־יִקַּח הַנָּשִׂיא מִנַּחֲלַת הָעָם
לְהוֹנֹתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִל אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־
19 יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ׃

v. 15. יעשו ק׳ ibid. ע״ב לספרדים

16–18. The Prince's Estate

16. *give a gift.* The Prince was at liberty to give part of his estate inalienably to his own sons.

17. *of his servants.* If he presented any gifts to them, this gift reverted to the princely estate in the year of Release.

18. *shall not take of the people's inheritance.* The Prince is to be subject to property-laws, like any other citizen. He is prohibited from appropriating, under any pretext whatsoever, land of the common people. The story of Naboth's vineyard was never again to be enacted in Israel. The Prophet thus ends his Book with the double ideal of Holiness in Worship, and Justice to Fellow-man.

his burnt offering and his peace offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. 13. And thou shalt prepare a lamb of the first year without blemish for a burnt offering unto the LORD daily: morning by morning shalt thou prepare it. 14. And thou shalt prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of an hin of oil, to moisten the fine flour: a meal offering unto the LORD continually by a perpetual ordinance. 15. Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt offering. (*Sephardim end here.*)

16. Thus saith the Lord GOD: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons, it is their possession by inheritance. 17. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance it shall be for his sons. 18. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

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עם פירוש קצר

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THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

LEVITICUS

GEOFFREY CUMBERLEGE

OXFORD UNIVERSITY PRESS

LONDON NEW YORK TORONTO

Oxford University Press, Amen House, London, E.C.4
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS CAPE TOWN
Geoffrey Cumberlege, Publisher to the University

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

First published 1932
Second impression 1934
Third impression 1937
Fourth impression 1951

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by the Very Reverend Dr. Joseph Herman Hertz, Chief Rabbi, London, England

PRINTED IN GREAT BRITAIN
by Lowe & Brydone Printers Ltd., London, N.W.10

PREFATORY NOTE

The nature and purpose of this commentary on the Pentateuch for use in Synagogue, School and Home are fully stated in the Preface to *Genesis*.

The Revised Version is printed by permission of the Universities of Oxford and Cambridge, and the Letteris Hebrew text by the courtesy of the British and Foreign Bible Society.

About one-third of the commentary on this volume is taken from notes on Leviticus by the Rev. Dr. A. Cohen, M.A., and on the Haftorahs by the Rev. S. Frampton, B.A. I am also much indebted to Prof. I. Epstein and the Rev. M. Rosenbaum for helpful criticism; and to Dayan H. M. Lazarus, M.A., Rabbi Mishcon, the Rev. J. F. Stern, C.B.E., and Mr. J. H. Taylor, B.A., for useful suggestions and for kindly reading the book in proof. To all my collaborators and helpers, I would here express my heartfelt thanks.

The publication of *Leviticus* is due to the wise-hearted generosity of Mark Ostrer, Esq., who desires to dedicate this volume as a memorial to his Parents, the late NATHAN and FANNY OSTRER. I owe a deep debt of gratitude to those who enabled me to undertake this edition of the Pentateuch—Mr. and Mrs. Leo Shaerf; as well as to those who are making it possible for me to look forward to its completion—Mr. Mark Ostrer, and Mr. B. T. Globe, of Liverpool. May their idealism be rewarded by an increase of religious knowledge, and a consequent strengthening of religious conviction, among English-speaking Jews.

J. H. HERTZ.

London, Cheshvan, 1, 5693.
October 31, 1932.

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INDEX OF VERSIONS AND COMMENTATORS CONSULTED

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius 37–95 A.C.E.) Jewish historian and apologist. " Antiquities of the Jews."

Massorah lit. " The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther) and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.) Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Sifra Oldest Rabbinic Commentary on Leviticus.

Symmachus A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the

translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum.*

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Gersonides see *Ralbag.*

Ibn Ezra Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist, Bible commentator and mystic.

Ralbag *i.e.* Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Hallevi, Yehudah (1085–1140). Religious philosopher and greatest medieval Hebrew poet. "The Cuzari."

Rashi *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105), French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

Zohar Mystical commentary on the Pentateuch. Probably thirteenth century.

C. MODERN VERSIONS IN ENGLISH

Authorised Version. Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811–1878). "Jewish School and Family Bible," 4 vols. London, 1851–1861.

Leeser, Isaac (1806–1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.
M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—In colloquial English.

D. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Abrahams, Israel (1858–1925). Anglo-Jewish scholar. " Studies in Pharisaism and the Gospels."

Adler, Hermann (1839-1911). Chief Rabbi. Co-author of " A Jewish Reply to Colenso."

Altschul, David. Seventeenth century. " Metzudath David " and " Metzudath Tziyon," popular commentaries on the Prophetical books.

Büchler, A. (1867–). Principal of Jews' College, London. " Studies in Sin and Atonement."

Cohen, Hermann (1842–1918). Kantian philosopher of religion. " Juedische Schriften." " Religion der Vernunft aus den Quellen des Judentums."

Darmesteter, James (1849–1894). French Orientalist. " The Prophets of Israel."

Ehrlich, A. B. (1848–1920). Russian-American exegete. " Mikra ki-Pheschuto," " Randglossen."

Frankel, Z. (1801–1875) First Principal of Breslau Seminary. " Grundlinien des mosaisch-talmudischen Eherechts."

Friedlander, Michael (1833–1910). English scholar and commentator. " The Jewish Religion."

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Hoffmann, David (1843–1921). Great Bible and Talmudic scholar. " Das Buch Leviticus."

Jacob, B. (1862–). German Bible exegete. " Der Pentateuch." "Die Thora Moses."

Joseph, M. (1848–1930). Anglo-Jewish Minister. " Judaism as Life and Creed."

Kalisch, M. M. (1828–1885). English Bible commentator. " Leviticus."

Katzenelsohn, I. L. (1847–1917). " Hatalmud v'chochmath harefuah."

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Mendelssohn, Moses (1729–1786). German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–). Hibbert Lecturer, 1892. " Rabbinic Literature and Gospel Teachings."

Philippson, Ludwig (1811–1889). German preacher and commentator.

Schechter, S. (1847–1915). Theologian, Talmudist and Essayist. " Aspects of Rabbinic Theology."

Sulzberger, Mayer (1843–1923). American Jurist.

Wessely, N. H. (1725–1805). Hebraist. " Leviticus " in Mendelssohn's edition of the Pentateuch.

Wiener, H. M. (1874–1929). English Bible scholar.

Wogue, Lazare (1817–1897). French scholar and exegete.

Zunz, Leopold (1794–1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Cheyne, T. K. (1841–1915). English Bible critic. " Isaiah."

Cornill, C. H. (1854–1920). German exegete. "Jeremias." "The Prophets of Israel."

Delitzsch, Franz (1813–1890). Rabbinic scholar and commentator. "Isaiah."

Dillmann, A. (1823–1894). German philologist and exegete. "Leviticus." "Jesaia."

Driver, S. R. (1846–1914). English Bible commentator. "Leviticus."

Ewald, Heinrich (1803–1875). German historian and exegete.

Green, W. H. (1825–1900). American Hebraist.

Herford, R. Travers (1868–). Rabbinic Scholar. "The Pharisees."

Hommel, Fritz (1854–). German Orientalist. "Ancient Hebrew Tradition."

Kittel, R. (1853–). Bible historian.

Kittel, Gerhard. German Rabbinic scholar. "Die Probleme des pal. Spätjudentums."

Moore, G. F. (1851–1931). American theologian and Rabbinic scholar. "Judaism in the First Centuries of the Christian Era."

Otto, Rudolf (1869–). German philosopher of religion. "The Idea of the Holy."

Smith, G. A. (1856–). Scottish Bible scholar.

Stanley. Dean (1815–1881). English divine. "History of the Jewish Church."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the works on *Leviticus*, by Baentsch, Chapman-Streane, Keil, Kennedy, Strack; on *Isaiah* by Duhm, Marti and Skinner; on *Jeremiah*, by Streane and Volz; on *Ezekiel* by Davidson and Toy; various volumes in the Cambridge Revised Version for Schools (Box and Lanchester), the Century (Horton, Peake, Lofthouse), and Expositor's Bible (Skinner and Farrar); as well as the One Volume (Dummelow), Pulpit, and Speaker's (Clark, Kay) Commentaries were also consulted.

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
Better	Indicates a rendering which is preferable to that given by the RV.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in Leviticus, the Roman numeral alone is given.
f.	After the number of a verse, indicates that the reference extends to the verse or verses following.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sedrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, and *haftorah*, and not Sh^{e}maʻ, or Shemang, ṣ^{e}daqah and haphtarah), the aim is not to bewilder the ordinary lay reader, for whom this work is primarily intended.

CHRONOLOGICAL TABLE

in connection with the Book of Leviticus and its Haftorahs

	B.C.E.
Date of the Exodus (see *Exodus*, p. 58–60) ..	circa 1230

Saul	1028–1013
David	1013–973
Solomon	973–933
Ahab	876–853
Elijah	circa 870
Elisha	,, 850
Amos	760
Isaiah, call of	740
Fall of the Northern Kingdom..	722
Jeremiah, call of..	626
Josiah	638–609
Capture of Jerusalem by the Babylonians	597
Ezekiel, call of	592
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
Malachi	circa 470
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ספר ויקרא

THE BOOK OF LEVITICUS

ויקרא

LEVITICUS

NAME. The oldest name for the Third Book of Moses is תורת כהנים, "The Law of the Priests," *i.e.* the Book which describes the functions of the Priesthood and the duties of the priestly Nation. The Jewish name *Vayyikra* is from its opening Hebrew word. The current title, Leviticus, is derived from the Septuagint.

FUNDAMENTAL CONCEPTS. All the laws and commandments of the Book of Leviticus are designed to realise the ideal set before Israel at Sinai, "And ye shall be unto me a kingdom of priests and an holy nation." One half of the Book deals with sacrifice and the laws that safeguard the priestly character of Israel; and the other half with Holiness and the sanctification of human life.

I. SACRIFICE. The study of the origins of human worship has shown that animal sacrifice is an immemorial institution among virtually all races of men. It was therefore essential to raise this universal method of worship to a purely spiritual plane (Maimonides). This is done in Leviticus. All magic and incantation are banished from the sacrificial cult, and everything idolatrous or unholy is rigorously proscribed. With very few exceptions (Lev. v, 1, 20–26), deliberate sins are excluded from the sphere of sacrifice: but in all cases, whether the sin be deliberate or involuntary, repentance and restitution of the wrong done must precede the sacrificial act. And thus, while there are resemblances between sacrifice in Israel and sacrifice among other peoples, there are also fundamental differences that transform sacrifice as ordained in the Pentateuch into a vehicle of lofty religious communion and truth. The *burnt-offering* expressed the individual's homage to God and entire self-surrender to His will; the *peace-offering*, gratitude to God for His bounties and mercies; the *sin-offering*, sorrow at having erred from the way of God and the firm resolve to be reconciled with Him. The *congregational sacrifices*, furthermore, taught the vital lesson of the interdependence of all members of the congregation as a sacred Brotherhood, and kept alive within the nation the consciousness of its mission. It is clear that the spiritual and ethical ideals of which the sacrifices are the exponent, must remain for all time the kernel of Religion.

II. Holiness. The other fundamental thought of the Book is Holiness, *i.e.* purity of life, purity of action, purity of thought, befitting a priestly Nation. All the precepts in Leviticus are merely a translation into terms of daily life of the Divine call, "Ye shall be holy; for I the Lord your God am holy" (xix, 2). Holiness is an active principle, shaping and regulating every sphere of human life and activity. In Chap. xix, the demand, "Ye shall be holy," is included in a series of sublime ethical doctrines; in Chap. xi, it is embodied in the dietary laws. The rule of Holiness governs the body as well as the soul, since the body is the instrument through which alone the soul acts. The Holy People of the Holy God was to keep itself free not only from moral transgressions, but also from ceremonial defilement which would weaken the barriers against the forces of heathenism and animalism that on all sides menaced Israel.

Influence. In ancient times, the Jewish child began the study of Scripture with Leviticus; "because little children are pure and the sacrifices are pure, let those who are pure come and occupy themselves with pure things" (Midrash). And we may well judge this Book by its influence in the education of Israel. As a result of its stern legislation, Israel's sons and daughters were freed from the ignoble and the vile—from all brutality and bestiality. As a result of its sanctifying guidance, no people ever attained to a higher conception of God, or a saner appreciation of the vital significance of health and holiness in the life of men and nations.

Divisions. Chaps. i-vii define the laws of sacrifice for the individual, for the congregation, and for the priests. Chaps. viii-x describe the inauguration of worship in the completed Sanctuary. Chaps. xi-xvii deal with the laws of clean and unclean, of purity and purification, culminating in the institution of the Day of Atonement. Chaps. xviii-xxvi legislate on marriage, personal and social ethics ("Thou shalt love thy neighbour as thyself"), the Sacred Festivals, land tenure, and conclude with a solemn exhortation on the connection between Religion and national welfare. Chap. xxvii is a supplementary chapter on vows and tithes.

Cap. I א

א א וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃
2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם

א׳ זעירא v. 1.

I. VAYYIKRA

(Chapters I–V)

The Laws of Sacrifice (Chapters I–VII)

THE PRINCIPAL SACRIFICES

Chapter I. The Burnt-Offering

1. *And the* Lord. " And " indicates the close connection between this and the preceding Book. Exodus, in its concluding chapter, records the completion of the Sanctuary. The opening of Leviticus, giving the commands concerning sacrifices and priestly functions to be performed in connection with the Sanctuary, continues the narrative of Exodus.

called. According to an ancient regulation, the last letter of the word ויקרא is in miniature. The Sacred Text was in ancient times written in a continuous row of letters, without any division between the words. When the last letter of a word was the same as the first of the next, as is here the case, one character would often serve for both (Luzzatto). When at a later time both letters were written out, one of them was in smaller size to show that it did not originally occur in the Text—an illustration of the profound reverence with which the Sacred Text was guarded by the Scribes.

tent of meeting. The Tent of Revelation; see Exod. xxv, 22, " and there I will meet with thee, and I will commune with thee." Before the Tabernacle had been built, Moses had to ascend Mount Sinai to receive instruction.

CHAPTER I

1 1. And the LORD called unto Moses, and spake
unto him out of the tent of meeting, saying,
2. Speak unto the children of Israel, and say
unto them, When any man of you offereth an

2. *unto the children of Israel.* Chaps. I–V form a manual of the ritual of sacrifice for the use of the laity; and deal with *voluntary* private sacrifices, for expression of gratitude, prayer, spiritual communion or desire for expiation, on the part of the individual. *v.* 2 is a general introduction, containing some essential principles of sacrifice. These laws closely affected the life of all the children of Israel, and were not of exclusive interest to the priests. The Sanctuary was the property of the entire people, who had all of them, men and women, young and old, voluntarily and generously contributed the materials for its construction.

any man. Heb. *adam.* Even a heathen may bring an offering, if he is moved to do so. A man's faith, not the accident of birth, is regarded by God. An apostate is therefore denied the privilege of bringing an offering at Israel's Sanctuary (Sifra). God would accept the offering of a heathen who turned to Him (I Kings VIII, 41f), but not the sacrifice of a disloyal Israelite.

offereth. The custom of sacrifice is here pre-supposed, and is not introduced as something novel and hitherto unheard of. Otherwise, terms like "burnt offering" (*v.* 3) and "meal offering" (II, 1) would have been defined and their purpose stated, as was done in the case of the Passover sacrifice (Exod. XII), and of the sin and guilt-offering in Chaps. IV and V. Nowhere in the Hebrew Scriptures "is the significance of sacrificial ritual formally explained; it is treated as self-evident and familiar to everyone . . . being the natural and, like prayer, universally current expression of religious homage" (Wellhausen). Sacrifice was thus an immemorial custom in Israel, and held to be coeval with mankind; Gen. IV, 3.

קָרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ
3 אֶת־קָרְבַּנְכֶם׃ אִם־עֹלָה קָרְבָּנוֹ מִן־הַבָּקָר זָכָר תָּמִים
יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי

offereth an oblation. Better, *bringeth an offering* (AJ). A voluntary, as distinct from the obligatory, sacrifice later to be described. The individual is left free, according to the occasion or according to his feelings, to decide the kind of prescribed sacrifice he wishes to bring. The Heb. word (*korban*) denotes "that which is brought near" to God by presentation upon the Altar; but, "alongside of this literal meaning, it likewise implies that the offering, if brought in the right spirit, is the medium whereby man attains to closer nearness to the Divine" (Abarbanel).

unto the LORD. A main purpose of the Levitical laws was to free the whole conception of sacrifice from all heathen associations (cf. XVII, 7). Hence, it was necessary clearly to indicate Who was to be the Israelite's sole object of devotion. The Name of God largely used in Leviticus is *Adonay*, the Deliverer and Guardian of Israel, and not *Elohim*, the term for "God" used also by non-Israelites; cf. Exod., XXII, 19.

herd . . flock. Domestic animals only are to be used, as these alone represent a real *sacrifice* to him who offers any of them. Wild animals, which cost nothing, are excluded; and the bringing of a stolen animal constituted a desecration (Isa. LXI, 8). Clean and domesticated animals, furthermore, neither prey on other creatures nor live by killing. Even as the use of iron was forbidden in the construction of the Sanctuary (Exod. XX, 25) because it was symbolic of the sword, so every animal that was associated with uncleanness or violence might not be offered on the Altar. A domestic animal that had mortally injured a human being was likewise declared by the Rabbis to be unfit as a sacrifice.

3. *burnt offering.* Embodies the idea of the submission of the worshipper to the will of God in its most perfect form, as the entire animal was placed upon the Altar to be burnt. The Heb. name for burnt-offering, *olah*, signifies "that which ascends," symbolising the ascent of the soul in worship. "By making the offering ascend to heaven, the one who offers it expresses his desire and intention to

oblation unto the LORD, ye shall offer your oblation
of the cattle, even of the herd and of the flock.
3. If his oblation be a burnt offering of the
herd, he shall offer it a male without blemish:
he shall offer it at the door of the tent of meeting,
that he may be accepted before the LORD. 4. And

ascend himself to Heaven; *i.e.* to devote himself entirely to God and place his life in God's service" (Hoffmann). Some Semitic scholars derive עולה from עול, "wrong," and place it in the same class with חטאת and אשם, sin and guilt-offerings. Whatever its derivation, the burnt-offering is the oldest and commonest form of sacrifice for the community and individual, and it remained the chief spontaneous offering of the individual. It was brought whenever a man's conscience prompted him to do so from a feeling of estrangement from God, in expiation of evil thoughts or unwitting sins (Job I, 5). It was open to all men, even heathens from foreign countries (cf. Shekalim VII, 6, עכו״ם ששלח עולתו ממדינת הים), and was the most striking form of the Israelite's communion with God. But since communion with the Most High was impossible to anybody who was tainted with sin (cf. Isa. LIX, 2, "your iniquities have separated between you and your God"), and since no man could be sure of being sinless, the rite of the burnt-offering first had an expiatory effect (see on next *v.*), before the worshipper's yearning for fellowship with God was fulfilled.

3–9. From the Herd

of the herd. Burnt-offerings might also be taken from the flock (*v.* 10) or from fowls (*v.* 14). All alike are acceptable to God: He does not look to the quantity or cost of the sacrifice, but to the spirit in which it is offered (Talmud).

without blemish. As alone suitable for God's Altar.

at the door. lit. "at the entrance"; in the Court, in front of the Sanctuary, where the Altar of sacrifice and the Laver were placed. In this way, centralisation and unity of worship would be secured, and idolatrous rites rigorously banished. This injunction was, alas, too often disregarded in the course of Bible history, with calamitous spiritual and moral results. It is interesting to note that Plato likewise

4 יְהוָֽה׃ וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָֽיו׃
ה וְשָׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְּנֵי אַהֲרֹן
הַכֹּהֲנִים אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב
6 אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵֽד׃ וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַּח אֹתָהּ

saw the danger of grave aberration if sacrifices and the erection of private temples were left to the caprice, or superstition, of every individual (Laws X).

that he may be accepted. Or, "that it may be favourably received for him" (Leeser); see next *v.*

4. *lay his hand upon.* Press, or lean, his hands between the horns of the animal. By means of this act the animal was designated as the representative or substitute of the man who brought the sacrifice. This explanation is based on Num. XXVII, 18 and 23, where Moses placed his hands upon Joshua to denote that Joshua was to take the place of Moses as leader of the nation. Another explanation is that by laying his hands on the animal, the offerer indicates it to be his property, and hereby devotes it as *his* offering.

It does not seem probable that the sacrificial acts were ever performed altogether in silence. In Scripture, the Temple is spoken of as both "a house of sacrifice" (II Chron. VII, 12) and "a house of prayer" (Isa. LVI, 7). Prayer and confession accompanied the imposition of hands on the Day of Atonement (XVI, 21). There must, therefore, from the first have been prayer and confession in connection with every case of laying on of hands, such as have come down to us from the days of the Second Temple. To the Rabbis, sacrifice, without such prayer and confession, was devoid of all spiritual significance; and some applied to it the Scriptural verse, "The sacrifice of the wicked is an abomination to the Lord" (Prov. XV, 8).

accepted. . . . to make atonement. The Heb. word for "atonement" usually derived from an Arabic root, meaning "to cover" (the sin), is now connected with the Assyrian *kupparu*, "to purge away sin." In view of the yearning for God's favour manifested in the bringing of the offering, accompanied by confession and humble prayer, God would, as it were, wipe out the offence from His sight. כפר thus

he shall lay his hand upon the head of the burnt
offering; and it shall be accepted for him to make
atonement for him. 5. And he shall kill the
bullock before the LORD: and Aaron's sons, the
priests, shall present the blood, and sprinkle
the blood round about upon the altar that is
at the door of the tent of meeting. 6. And he
shall flay the burnt offering, and cut it into its

means to reconcile; to restore by atonement that inward sense of close relationship with God which is lost through sin, evil desire, or constant brooding upon sinful things. In English, the word "atone," which now means "to make amends," originally meant "to set at one, to reconcile, persons at variance."

5. *he shall kill.* The subject is either the priest, or the offerer, or anyone deputed by them. The Heb. word used is not והמית "put to death," but ושחט "slaughter," in the swift and painless way of *Shechitah*, which brings with it greatest effusion of blood and instant unconsciousness.

before the LORD. *i.e.* at the entrance of the Tent of Meeting.

Aaron's sons, the priests. Those of Aaron's sons who are officiating as priests. Only the slaughtering might be done by one who was not a priest.

present the blood. Better, *bring the blood* (AV). The priests receive the blood in one of the service-vessels and bring it up to the Altar. "The blood is regarded as the seat of life, and is given back to God, who is the author of life" (Driver).

sprinkle. Better, *dash.* The blood was thrown against the north-east and south-west corners of the Altar. For the association of the blood with the idea of atonement, see note on XVII, 11.

6. *and he shall flay.* From II Chron. XXIX, 24, XXXV, 9–11, it appears that priests and Levites performed these duties. The hide was not part of the burnt-offering.

cut it into its pieces. The animal was to be dismembered, but the limbs were not to be broken. The flame would thus pass *between* the pieces, and symbolise the covenant established between God and the offerer; see Gen. XV, 10.

7 לִנְתָחֶיהָ׃ וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ
8 עֵצִים עַל־הָאֵשׁ׃ וְעָרְכוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֵת הַנְּתָחִים
אֶת־הָרֹאשׁ וְאֶת־הַפָּדֶר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר
9 עַל־הַמִּזְבֵּחַ׃ וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן
אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַיהוָה׃ ס
10 וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה
11 זָכָר תָּמִים יַקְרִיבֶנּוּ׃ וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה
לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ
12 סָבִיב׃ וְנִתַּח אֹתוֹ לִנְתָחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְרוֹ וְעָרַךְ
הַכֹּהֵן אֹתָם עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ׃

7. *put fire upon the altar.* The regulations concerning the fire upon the Altar are given in VI, 2f. Since the flame on the Altar must never be allowed to be extinguished, some fresh pieces of wood must be added for each sacrifice. Others refer it to the occasion when the fire was kindled for the first time. Malbim takes this verse to refer to the period of the Wandering in the Wilderness, when, according to Sifra, the fire was put out whenever the Altar was transmitted.

8. *the head.* Is mentioned separately, because it would have been severed from the body before the latter was flayed.

9. *shall burn.* lit. "shall cause to smoke"; or, "shall consume in smoke."

made by fire. To the mind of the Israelite, the sight of the sacrifice consumed by the flames would exemplify the ascent of the soul Godward.

a sweet savour. Like the term "food" (III, 11), it is a survival in language of the early conception of sacrifice as affording physical pleasure to the deity. But this stage is long passed in Scripture, and nowhere are such phrases understood literally. "The burning of the offering is called *a sweet savour unto the* LORD; and so it undoubtedly is, since it serves to remove sinful thoughts from our hearts. The effect of the offering upon the man who sacrificed it is pleasant unto the Lord" (Maimonides).

pieces. 7. And the sons of Aaron the priest shall
put fire upon the altar, and lay wood in order
upon the fire: 8. and Aaron's sons, the priests,
shall lay the pieces, the head, and the fat, in
order upon the wood that is on the fire which is
upon the altar: 9. but its inwards and its legs
shall he wash with water: and the priest shall
burn the whole on the altar, for a burnt offering,
an offering made by fire, of a sweet savour
unto the LORD.

10. And if his oblation be of the flock, of the
sheep, or of the goats, for a burnt offering; he
shall offer it a male without blemish. 11. And he
shall kill it on the side of the altar northward
before the LORD: and Aaron's sons, the priests,
shall sprinkle its blood upon the altar round
about. 12. And he shall cut it into its pieces, with
its head and its fat: and the priest shall lay them
in order on the wood that is on the fire which is
upon the altar: 13. but the inwards and the
legs shall he wash with water: and the priest
shall offer the whole, and burn it upon the altar:

10–13. FROM THE FLOCK

10. *and if.* This and the preceding paragraph are closely connected, and the regulations in them supplement each other; thus, the rite of imposition of hands is not mentioned again, although it equally applied to sheep and oxen.

11. *side of the altar.* Its rear; *i.e.*, the northside, the south being the side from which the Altar was ascended.

northward. *i.e.* the space between the rear of the Altar and the north wall of the Court.

13 וְהַקֶּרֶב וְהַכְּרָעַיִם יִרְחַץ בַּמָּיִם וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל
שני וְהִקְטִיר הַמִּזְבֵּחָה עֹלָה הוּא אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ פ
14 וְאִם מִן־הָעוֹף עֹלָה קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן־הַתֹּרִים
טו אוֹ מִן־בְּנֵי הַיּוֹנָה אֶת־קָרְבָּנוֹ׃ וְהִקְרִיבוֹ הַכֹּהֵן אֶל־הַמִּזְבֵּחַ
וּמָלַק אֶת־רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחָה וְנִמְצָה דָמוֹ עַל קִיר
16 הַמִּזְבֵּחַ׃ וְהֵסִיר אֶת־מֻרְאָתוֹ בְּנֹצָתָהּ וְהִשְׁלִיךְ אֹתָהּ אֵצֶל
17 הַמִּזְבֵּחַ קֵדְמָה אֶל־מְקוֹם הַדָּשֶׁן׃ וְשִׁסַּע אֹתוֹ בִכְנָפָיו לֹא
יַבְדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחָה עַל־הָעֵצִים אֲשֶׁר
עַל־הָאֵשׁ עֹלָה הוּא אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ ס

Cap. II. ב

ב א וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה סֹלֶת יִהְיֶה קָרְבָּנוֹ

14–17. Fowl as Sacrifice

14. *turtledoves . . . young pigeons.* The regulation that the sacrifice must be a male and without blemish did not apply to fowl, except that no limb must be missing. Birds were the poor man's offering (v, 7 ; xii, 8), and the Torah did not wish to place an undue burden upon him. The dove is the most inoffensive of birds ; and, though attacked by other birds, it never attacks in return. It is a symbol of Israel, say the Rabbis ; and teaches the offerer that he should rather be of the persecuted than of those that persecute.

15. *the priest shall bring it.* There was no rite of imposition of the hands when a bird was offered. " Possibly in order to enhance the importance of the poor man's offering, the whole ceremonial was performed by the priest " (Kalisch).

16. *crop with the feathers thereof.* Unlike the entrails of the animal which are to be washed and offered on the Altar (*v.* 9, 13), those of the bird were to be thrown away. " The ox or sheep is fed by its owner ; but the bird obtains its food wherever it can. The undigested food in its stomach

it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.*ii

14. And if his oblation to the LORD be a burnt offering of fowls, then he shall offer his oblation of turtledoves, or of young pigeons. 15. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar: 16. and he shall take away its crop with the feathers thereof, and cast it beside the altar on the east part, in the place of the ashes: 17. and he shall rend it by the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II

2 1. And when any one offereth an oblation of a

may be stolen property, and must, therefore, have no place on God's Altar" (Midrash).

17. *a sweet savour.* The same expression is used in connection with fowl, herd and flock. "It matters not whether one offer much or little, so long as the worshipper directs his heart to Heaven" (Talmud).

CHAPTER II. THE MEAL-OFFERING

Offerings of Flour, Wheat or Barley, prepared with Oil and Frankincense

1–3. OF FINE FLOUR

1. *any one.* Heb. *nefesh*, lit. "soul." "Only a very poor man would bring a meal-offering instead of an animal or birds; and God views his sacrifice as though he had offered his very soul" (Talmud).

2 וְיָצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה׃ וֶהֱבִיאָהּ אֶל־בְּנֵי
אַהֲרֹן הַכֹּהֲנִים וְקָמַץ מִשָּׁם מְלֹא קֻמְצוֹ מִסָּלְתָּהּ וּמִשַּׁמְנָהּ
עַל כָּל־לְבֹנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ הַמִּזְבֵּחָה
3 אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן
4 וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי יְהוָה׃ ס וְכִי תַקְרִב
קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר סֹלֶת חַלּוֹת מַצֹּת בְּלוּלֹת בַּשֶּׁמֶן
ה וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן׃ ס וְאִם־מִנְחָה עַל־
6 הַמַּחֲבַת קָרְבָּנֶךָ סֹלֶת בְּלוּלָה בַשֶּׁמֶן מַצָּה תִהְיֶה׃ פָּתוֹת
7 אֹתָהּ פִּתִּים וְיָצַקְתָּ עָלֶיהָ שָׁמֶן מִנְחָה הִוא׃ ס וְאִם־ שלישי
8 מִנְחַת מַרְחֶשֶׁת קָרְבָּנֶךָ סֹלֶת בַּשֶּׁמֶן תֵּעָשֶׂה׃ וְהֵבֵאתָ

meal offering. Heb. *minchah;* sacrifice, not involving the slaughter of an animal, but on that account not less ancient or important. Originally the term *minchah* was used in a wider sense and embraced any offering made to God, whether of animals or earth's produce; Gen. IV, 3. The two constituent parts of this offering—flour and oil—were the common articles of food. They are not natural products, but are obtained as the result of toil. The meal-offering typified the consecration of man's work to the service of God.

pour oil. Oil is used for sanctification.

frankincense. The emblem of devotion; Ps. CXLI, 2.

2. *and he shall take.* One of the priests shall take; the previous acts might be done by the offerer or another.

the memorial thereof. Or, "the memorial-part thereof" (AJ); the portion of the sacrifice which was actually used as an offering, as distinct from the part which became the property of the priests. It has been suggested that the Heb. *azkarah*, which is usually translated "memorial," is an ancient Semitic sacrificial term, signifying the "male," *i.e.* the best and finest, portion of the meal (Hommel).

3. *most holy.* The meal-offering would, therefore, be eaten only by the priests, and within the precincts of the

meal offering unto the Lord, his oblation shall
be of fine flour; and he shall pour oil upon it,
and put frankincense thereon: 2. and he shall
bring it to Aaron's sons the priests: and he
shall take thereout his handful of the fine flour
thereof, and of the oil thereof, with all the
frankincense thereof; and the priest shall burn
it as the memorial thereof upon the altar, an
offering made by fire, of a sweet savour unto the
Lord: 3. and that which is left of the meal offering
shall be Aaron's and his sons': it is a thing most
holy of the offerings of the Lord made by fire.

4. And when thou offerest an oblation of a meal
offering baken in the oven, it shall be unleavened
cakes of fine flour mingled with oil, or un-
leavened wafers anointed with oil. 5. And if thy
oblation be a meal offering of the baking pan,
it shall be of fine flour unleavened, mingled
with oil. 6. Thou shalt part it in pieces, and pour
oil thereon: it is a meal offering.*iii 7. And if thy
oblation be a meal offering of the frying pan,
it shall be made of fine flour with oil. 8. And

Sanctuary; whereas ordinary "holy things" (קדשים קלים) might be consumed by the priests and their households in any "clean place." In both cases it was necessary for the person who partook of that food to be ceremonially clean.

4–10. Of Cooked Flour.

4. *unleavened wafers.* Similar to the unleavened bread used on Passover.

6. *part it in pieces.* Or, "break it in pieces" (AJ). The purpose of breaking up the cake may be the same as that of dissecting the animal of the burnt-offering; see on I, 6.

אֶת־הַמִּנְחָה אֲשֶׁר יֵעָשֶׂה מֵאֵלֶּה לַיהוָה וְהִקְרִיבָהּ אֶל־
9 הַכֹּהֵן וְהִגִּישָׁהּ אֶל־הַמִּזְבֵּחַ׃ וְהֵרִים הַכֹּהֵן מִן־הַמִּנְחָה
אֶת־אַזְכָּרָתָהּ וְהִקְטִיר הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃
י וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי
11 יְהוָה׃ כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַיהוָה לֹא תֵעָשֶׂה
חָמֵץ כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה
12 לַיהוָה׃ קָרְבַּן רֵאשִׁית תַּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ
13 לֹא־יַעֲלוּ לְרֵיחַ נִיחֹחַ׃ וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח
וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־
14 קָרְבָּנְךָ תַּקְרִיב מֶלַח׃ ס וְאִם־תַּקְרִיב מִנְחַת בִּכּוּרִים

8. *of these things.* Enumerated in *v.* 4–7.

and it shall be presented. lit. "and he (the offerer) shall bring it near."

9. *the memorial thereof.* See *v.* 2. Although not here explicitly mentioned, incense accompanied every voluntary meal-offering.

11–13. Leaven, Honey and Salt

11. *leaven . . . honey.* The prohibition extended only to their being burnt upon the Altar. Leaven was regarded as a symbol of fermentation and corruption; and man's tendency to sin was later viewed as a process of moral fermentation (שאור שבעיסה). Honey was deemed in heathen cults a favourite food of the gods, and its prohibition was intended to free the mind of the Israelite from any degrading notion that sacrifices might be the food of God (Maimonides, Hoffmann).

12. *as an oblation of firstfruits.* Cf. xxiii, 17. Leaven and honey might be presented at the Sanctuary, though not on the Altar as a sacrifice, as were the ordinary first-fruits (Deut. xxvi, 2).

13. *salt.* Was to be used with every cereal offering: leaven and honey with none. Salt prevents putrefaction, while leaven and honey produce it. Salt is a preservative, and typifies that which is abiding; cf. "an everlasting

thou shalt bring the meal offering that is made
of these things unto the LORD: and it shall be
presented unto the priest, and he shall bring
it unto the altar. 9. And the priest shall take up
from the meal offering the memorial thereof,
and shall burn it upon the altar: an offering
made by fire, of a sweet savour unto the LORD.
10. And that which is left of the meal offering shall
be Aaron's and his sons': it is a thing most holy
of the offerings of the LORD made by fire. 11. No
meal offering, which ye shall offer unto the LORD,
shall be made with leaven: for ye shall burn no
leaven, nor any honey, as an offering made by fire
unto the LORD. 12. As an oblation of firstfruits
ye shall offer them unto the LORD: but they shall
not come up for a sweet savour on the altar.
13. And every oblation of thy meal offering shalt
thou season with salt; neither shalt thou suffer
the salt of the covenant of thy God to be lacking
from thy meal offering: with all thine oblations
thou shalt offer salt.

14. And if thou offer a meal offering of firstfruits

covenant of salt" (Num. XVIII, 19). Among most ancient peoples it was a sign of friendship "to eat salt together."

with all thine offerings. Also with animal and bird offerings. And, as according to the Rabbis, a man's table has the sacredness of the Altar, this law led to the custom of dipping bread in salt for the Grace before meals.

14–16. OF FIRST-FRUITS

14. *meal offering of firstfruits.* A further instance of the class of meal-offerings. "Parched ears" were a common article of food among the poor. The Rabbis identify this offering with the bringing of the Omer (XXIII, 10f).

לַיהוָה אָבִיב קָלוּי בָּאֵשׁ גֶּרֶשׂ כַּרְמֶל תַּקְרִיב אֵת מִנְחַת
טו בִּכּוּרֶיךָ׃ וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשַׂמְתָּ עָלֶיהָ לְבֹנָה מִנְחָה
16 הִוא׃ וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ מִגִּרְשָׂהּ וּמִשַּׁמְנָהּ
עַל כָּל־לְבֹנָתָהּ אִשֶּׁה לַיהוָה׃ פ רביעי

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ג א וְאִם־זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מַקְרִיב אִם־
2 זָכָר אִם־נְקֵבָה תָּמִים יַקְרִיבֶנּוּ לִפְנֵי יְהוָה׃ וְסָמַךְ יָדוֹ
עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי
3 אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וְהִקְרִיב
מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־
4 הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב׃ וְאֵת שְׁתֵּי הַכְּלָיֹת
וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת

Chapter III. The Peace-Offering

1–5. From the Herd

1. *peace offerings.* Or, "thank-offerings," Heb. *zebach shelamim*, or merely *zebach* or *zebachim*, sacrifice made in fulfilment of a vow, or in gratitude for benefits received or expected. It would thus be an occasion when man seeks and obtains peace with his Creator. In the peace-offering there was inherent a feeling of joyousness, either in celebrating a happy occasion in the people's life (I Sam. xi, 15), or some important event in connection with a family or individual (Gen. xxxi, 54). Unlike a burnt-offering, a peace-offering could be either male or female; and only a small part of the peace-offering was burnt on the Altar. All the rest, with the exception of portions reserved for the priests, was eaten by the offerer, his kinsmen and guests, at a solemn meal which followed the offering of the sacrifice. "It promoted the feeling of solidarity in the nation or family, and also pointed to dependence

unto the LORD, thou shalt offer for the meal
offering of thy firstfruits corn in the ear parched
with fire, bruised corn of the fresh ear. 15. And
thou shalt put oil upon it, and lay frankincense
thereon : it is a meal offering. 16. And the priest
shall burn the memorial of it, part of the bruised
corn thereof, and part of the oil thereof, with all
the frankincense thereof : it is an offering made
by fire unto the LORD.*iv

CHAPTER III

3 1. And if his oblation be a sacrifice of peace
offerings ; if he offer of the herd, whether male
or female, he shall offer it without blemish before
the LORD. 2. And he shall lay his hand upon
the head of his oblation, and kill it at the door
of the tent of meeting : and Aaron's sons the
priests shall sprinkle the blood upon the altar
round about. 3. And he shall offer of the sacrifice
of peace offerings an offering made by fire unto
the LORD ; the fat that covereth the inwards,
and all the fat that is upon the inwards, 4. and the
two kidneys, and the fat that is on them, which

upon God for protection and for all the blessings of life" (Chapmann-Streane).

2. *sprinkle the blood.* To obtain atonement for the offerer, in case he has done anything that rendered him unworthy to partake of the sacrificial meal. It was a rite of purification.

3. *the fat.* The fat which is attached to the stomach and extends over the intestines is forbidden to Jews as food, and has to be removed from the animal by "porging." It is here commanded to be devoted to the Altar.

ה עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה׃ וְהִקְטִירוּ אֹתוֹ בְנֵי־
אַהֲרֹן הַמִּזְבֵּחָה עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־
הָאֵשׁ אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ פ
6 וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נְקֵבָה
7 תָּמִים יַקְרִיבֶנּוּ׃ אִם־כֶּשֶׂב הוּא־מַקְרִיב אֶת־קָרְבָּנוֹ וְהִקְרִיב
8 אֹתוֹ לִפְנֵי יְהוָה׃ וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וְשָׁחַט
אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן אֶת־דָּמוֹ עַל־
9 הַמִּזְבֵּחַ סָבִיב׃ וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה לַיהוָה
חֶלְבּוֹ הָאַלְיָה תְמִימָה לְעֻמַּת הֶעָצֶה יְסִירֶנָּה וְאֶת־הַחֵלֶב
הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב׃
י וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־
הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת יְסִירֶנָּה׃
11 וְהִקְטִירוֹ הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לַיהוָה׃ פ
12 13 וְאִם־עֵז קָרְבָּנוֹ וְהִקְרִיבוֹ לִפְנֵי יְהוָה׃ וְסָמַךְ אֶת־יָדוֹ עַל־
רֹאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן אֶת־

4. *the caul.* Better, *the lobe*; attaching the liver to the kidneys.

5. *burn it.* *i.e.* all that has been mentioned in the preceding verses.

6–17. From the Flock

9. *the fat tail.* Of certain breeds of sheep in the Orient.

11. *food of the offering.* lit. "bread of the offering." The phrase is identical in meaning with a similar phrase in *v.* 5 and 16. The Heb. לחם, "bread," has here its primitive Semitic meaning "flesh"—another indication of the hoary age of the sacrificial system and its technical vocabulary.

is by the loins, and the caul upon the liver,
with the kidneys, shall he take away. 5. And
Aaron's sons shall burn it on the altar upon the
burnt offering, which is upon the wood that is
on the fire: it is an offering made by fire, of a
sweet savour unto the LORD.

6. And if his oblation for a sacrifice of peace
offerings unto the LORD be of the flock; male
or female, he shall offer it without blemish.
7. If he offer a lamb for his oblation, then shall
he offer it before the LORD: 8. and he shall lay
his hand upon the head of his oblation, and kill
it before the tent of meeting: and Aaron's sons
shall sprinkle the blood thereof upon the altar
round about. 9. And he shall offer of the sacrifice
of peace offerings an offering made by fire unto
the LORD; the fat thereof, the fat tail entire, he
shall take it away hard by the backbone; and
the fat that covereth the inwards, and all the fat
that is upon the inwards, 10. and the two kidneys,
and the fat that is upon them, which is by the
loins, and the caul upon the liver, with the
kidneys, shall he take away. 11. And the priest
shall burn it upon the altar: it is the food of
the offering made by fire unto the LORD.

12. And if his oblation be a goat, then he shall
offer it before the LORD: 13. and he shall lay his
hand upon the head of it, and kill it before the

12. *goat.* The treatment is the same as that of the lamb, with the exception of the fat tail. Birds were not accepted as a peace-offering, because they were not deemed sufficient to constitute a sacrificial meal.

14 דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ אִשֶּׁה לַיהוָה
אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־
טו הַקֶּרֶב׃ וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה׃
16 וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לְרֵיחַ נִיחֹחַ כָּל־חֵלֶב
17 לַיהוָה׃ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל־חֵלֶב
וְכָל־דָּם לֹא תֹאכֵלוּ׃ פ חמישי

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ד 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת יְהוָה אֲשֶׁר
3 לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה׃ אִם הַכֹּהֵן הַמָּשִׁיחַ
יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא

17. *a perpetual statute.* The Sifra explains the verse thus: "a perpetual statute"—the prohibition of eating fat and blood applied not only whilst the Israelites were in the Wilderness when the sacrificial fat was burnt on the Altar in the Tabernacle, but also during the period of the Temple. "Throughout your generations"—the prohibition applies also to later times when sacrifices were no longer offered; "in all your dwellings"—and it applies to all lands, even those outside Palestine where sacrifices could never be offered. See on xvii, 10.

Chapter IV, 1–V, 13. The Sin-Offering

Prescribed for sins committed unwittingly, it made the offender against the holiness of God fit to receive the Divine forgiveness. The animal sacrificed varied according to the rank of the offender, provision being made for simpler offerings on the part of the poor.

2. *sin.* This Heb. root חטא means in its simplest form, "to miss the mark." As a metaphor for wrong-doing, it is most vivid and appropriate. The sinner misses the true aim of human living.

tent of meeting: and the sons of Aaron shall
sprinkle the blood thereof upon the altar round
about. 14. And he shall offer thereof his oblation,
even an offering made by fire unto the LORD;
the fat that covereth the inwards, and all the
fat that is upon the inwards, 15. and the two
kidneys, and the fat that is upon them, which
is by the loins, and the caul upon the liver,
with the kidneys, shall he take away. 16. And
the priest shall burn them upon the altar: it
is the food of the offering made by fire, for a
sweet savour: all the fat is the LORD'S. 17. It
shall be a perpetual statute throughout your
generations in all your dwellings, that ye shall
eat neither fat nor blood.*v

CHAPTER IV

4 1. And the LORD spake unto Moses, saying,
2. Speak unto the children of Israel, saying, If
any one shall sin through error, in any of the
things which the LORD hath commanded not to
be done, and shall do any one of them: 3. if the
anointed priest shall sin so as to bring guilt

through error. Or, "unwittingly" (RV Text). The regulations here prescribed did not apply where the offence was committed deliberately, and sacrifices were not ordained for the expiation of such offences; see, however, next chapter.

3–12. OF THE HIGH PRIEST

Details are now given as to whom the sin-offering applies.
3. *the anointed priest.* The High Priest. Upon his head alone anointing oil was poured at the ceremony of consecration (VIII, 12).

4 פַּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת׃ וְהֵבִיא אֶת־הַפָּר
אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ
ה הַפָּר וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה׃ וְלָקַח הַכֹּהֵן הַמָּשִׁיחַ
6 מִדַּם הַפָּר וְהֵבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד׃ וְטָבַל הַכֹּהֵן אֶת־
אֶצְבָּעוֹ בַּדָּם וְהִזָּה מִן־הַדָּם שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה
7 אֶת־פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ׃ וְנָתַן הַכֹּהֵן מִן־הַדָּם עַל־קַרְנוֹת
מִזְבַּח קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת ׀
כָּל־דַּם הַפָּר יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח
8 אֹהֶל מוֹעֵד׃ וְאֶת־כָּל־חֵלֶב פַּר הַחַטָּאת יָרִים מִמֶּנּוּ אֶת־
הַחֵלֶב הַמְכַסֶּה עַל־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־
9 הַקֶּרֶב׃ וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה׃
י כַּאֲשֶׁר יוּרַם מִשּׁוֹר זֶבַח הַשְּׁלָמִים וְהִקְטִירָם הַכֹּהֵן עַל
11 מִזְבַּח הָעֹלָה׃ וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בְּשָׂרוֹ עַל־רֹאשׁוֹ

ד v. 4. סבירין אשר לפני

so as to bring guilt. By any involuntary offence. The High Priest was the teacher and leader of his community. Consequently any error he committed would tend "to bring guilt on the people."

a sin offering. Heb. חטאת. Its real meaning is something that will purge, purify and wash away the sin. Its proper translation would be, "purgation-offering."

6. *the veil of the sanctuary*. *i.e.* the veil which separated the Holy Place from the Holy of Holies (Exod. XXVI, 33). The priest stood in the Holy Place and sprinkled the blood not on the veil, but in its direction.

7. *horns of the altar*. Of incense; see Exod. XXX, 2. They were corner-pieces rising upwards. Their significance lay in the fact that they pointed heavenward; and the application of the blood to these horns directed the thoughts of the sinner to God.

on the people; then let him offer for his sin,
which he hath sinned, a young bullock without
blemish unto the LORD for a sin offering. 4. And
he shall bring the bullock unto the door of the
tent of meeting before the LORD; and he shall
lay his hand upon the head of the bullock, and
kill the bullock before the LORD. 5. And the
anointed priest shall take of the blood of the
bullock, and bring it to the tent of meeting: 6. and
the priest shall dip his finger in the blood, and
sprinkle of the blood seven times before the
LORD, before the veil of the sanctuary. 7. And
the priest shall put of the blood upon the horns
of the altar of sweet incense before the LORD,
which is in the tent of meeting; and all the
blood of the bullock shall he pour out at the
base of the altar of burnt offering, which is at
the door of the tent of meeting. 8. And all the
fat of the bullock of the sin offering he shall
take off from it; the fat that covereth the in-
wards, and all the fat that is upon the inwards,
9. and the two kidneys, and the fat that is upon
them, which is by the loins, and the caul upon
the liver, with the kidneys, shall he take away,
10. as it is taken off from the ox of the sacrifice
of peace offerings: and the priest shall burn
them upon the altar of burnt offering. 11. And
the skin of the bullock, and all its flesh, with

all the blood. *i.e.* the remaining blood.

8. *fat of the bullock.* Removal of fat applied to every sin-offering.

12 וְעַל־כְּרָעָיו וְקִרְבּוֹ וּפִרְשׁוֹ׃ וְהוֹצִיא אֶת־כָּל־הַפָּר אֶל־
מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר אֶל־שֶׁפֶךְ הַדֶּשֶׁן וְשָׂרַף
אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שֶׁפֶךְ הַדֶּשֶׁן יִשָּׂרֵף׃ פ
13 וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל
וְעָשׂוּ אַחַת מִכָּל־מִצְוֺת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁמוּ׃
14 וְנוֹדְעָה הַחַטָּאת אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקָּהָל פַּר
טו בֶּן־בָּקָר לְחַטָּאת וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד׃ וְסָמְכוּ
זִקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשָׁחַט
16 אֶת־הַפָּר לִפְנֵי יְהוָה׃ וְהֵבִיא הַכֹּהֵן הַמָּשִׁיחַ מִדַּם הַפָּר
17 אֶל־אֹהֶל מוֹעֵד׃ וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה
18 שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה אֶת־פְּנֵי הַפָּרֹכֶת׃ וּמִן־הַדָּם
יִתֵּן ׀ עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל
מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־

12. *a clean place.* The sacrifice was not burnt on the Altar, lest the offerer imagine he was purchasing forgiveness from God by offering up the animal. It was removed outside the camp. The carcase had been used in the Sanctuary, and had to be treated reverently. The most appropriate place to which it could be removed was the ash-heap near the Sanctuary. Haupt and Ehrlich suggest that the phrase is an euphemism, and " unclean place " is intended.

shall it be burnt. As the High Priest is himself one of those who have to be reconciled to God, he cannot, therefore, partake of the sacrifice. The holy meat must in consequence be destroyed by fire outside the camp, in a place free from ceremonial defilement.

13–21. Of the Community

13. *the whole congregation.* An error on the part of the High Priest could easily result in the entire community going astray.

its head, and with its legs, and its inwards, and its dung, 12. even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.

13. And if the whole congregation of Israel shall err, and the thing be hid from the eyes of the assembly, and they have done any of the things which the LORD hath commanded not to be done, and are guilty; 14. when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering, and bring it before the tent of meeting. 15. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. 16. And the anointed priest shall bring of the blood of the bullock to the tent of meeting: 17. and the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD, before the veil. 18. And he shall put of the blood upon the horns of the altar which is before the LORD, that is in the tent of meeting, and all the blood shall he pour out at the base of the altar of burnt offering, which is at the door

the eyes of the assembly. Its leaders; *eye* being used in this sense in Rabbinic literature (Ehrlich).

17. *the veil.* Of the Inner Sanctuary; see *v.* 6.

18. *horns of the altar.* See *v.* 7.

19 פֶּתַח אֹהֶל מוֹעֵד׃ וְאֵת כָּל־חֶלְבּוֹ יָרִים מִמֶּנּוּ וְהִקְטִיר
כ הַמִּזְבֵּחָה׃ וְעָשָׂה לַפָּר כַּאֲשֶׁר עָשָׂה לְפַר הַחַטָּאת כֵּן
21 יַעֲשֶׂה־לּוֹ וְכִפֶּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם׃ וְהוֹצִיא אֶת־
הַפָּר אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֵת הַפָּר
הָרִאשׁוֹן חַטַּאת הַקָּהָל הוּא׃ פ
22 אֲשֶׁר נָשִׂיא יֶחֱטָא וְעָשָׂה אַחַת מִכָּל־מִצְוֹת יְהוָה אֱלֹהָיו
23 אֲשֶׁר לֹא־תֵעָשֶׂינָה בִּשְׁגָגָה וְאָשֵׁם׃ אוֹ־הוֹדַע אֵלָיו חַטָּאתוֹ
אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת־קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים׃
24 וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשָּׂעִיר וְשָׁחַט אֹתוֹ בִּמְקוֹם אֲשֶׁר־
כה יִשְׁחַט אֶת־הָעֹלָה לִפְנֵי יְהוָה חַטָּאת הוּא׃ וְלָקַח הַכֹּהֵן
מִדַּם הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־
26 דָּמוֹ יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה׃ וְאֶת־כָּל־חֶלְבּוֹ יַקְטִיר
הַמִּזְבֵּחָה כְּחֵלֶב זֶבַח הַשְּׁלָמִים וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ
וְנִסְלַח לוֹ׃ פ ששי

20. *bullock of the sin offering.* Of the High Priest, described in the first paragraph of this chapter.
make atonement. Or, "make expiation for."
shall be forgiven. Because God is plenteous in mercy, forgiving iniquity and transgression.

22–26. Of a Ruler

22. *ruler.* Or, "a prince of a tribe" (Ibn Ezra). "Happy is the generation whose prince publicly confesses a sin committed by him in error, for how much more would he do so in case of a deliberate sin," is the comment of the Rabbis. His moral courage will serve as an example to the ordinary man.
and is guilty. Or, "and become guilty" (Leeser).
23. *a goat.* As the sinner descends in status, so his offering decreases in cost.
26. *as concerning his sin.* The meaning of this verse can thus be expressed: "The priest shall perform the

of the tent of meeting. 19. And all the fat
thereof shall he take off from it, and burn it
upon the altar. 20. Thus shall he do with the
bullock; as he did with the bullock of the sin
offering, so shall he do with this: and the priest
shall make atonement for them, and they shall
be forgiven. 21. And he shall carry forth the
bullock without the camp, and burn it as he
burned the first bullock: it is the sin offering
for the assembly.

22. When a ruler sinneth, and doeth through
error any one of all the things which the LORD his
God hath commanded not to be done, and is
guilty; 23. if his sin, wherein he hath sinned, be
made known to him, he shall bring for his
oblation a goat, a male without blemish; 24. and
he shall lay his hand upon the head of the goat,
and kill it in the place where they kill the burnt
offering before the LORD: it is a sin offering.
25. And the priest shall take of the blood of the
sin offering with his finger, and put it upon the
horns of the altar of burnt offering, and the
blood thereof shall he pour out at the base of
the altar of burnt offering. 26. And all the fat
thereof shall he burn upon the altar, as the fat
of the sacrifice of peace offerings: and the priest
shall make atonement for him as concerning his
sin, and he shall be forgiven.*vi

rites of expiation on his behalf, and he shall be purged from his sin, and so made capable of receiving, as he shall receive, the Divine forgiveness" (Kennedy).

27 וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא בִשְׁגָגָה מֵעַם הָאָרֶץ בַּעֲשֹׂתָהּ
28 אַחַת מִמִּצְוֺת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁם׃ אוֹ הוֹדַע
אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׂעִירַת עִזִּים
29 תְּמִימָה נְקֵבָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא׃ וְסָמַךְ אֶת־יָדוֹ
עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֶת־הַחַטָּאת בִּמְקוֹם הָעֹלָה׃
ל וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה
31 וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ׃ וְאֶת־כָּל־חֶלְבָּהּ
יָסִיר כַּאֲשֶׁר הוּסַר חֵלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר
הַכֹּהֵן הַמִּזְבֵּחָה לְרֵיחַ נִיחֹחַ לַיהוָה וְכִפֶּר עָלָיו הַכֹּהֵן
וְנִסְלַח לוֹ׃ פ
32 וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת נְקֵבָה תְמִימָה יְבִיאֶנָּה׃
33 וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֹתָהּ לְחַטָּאת
34 בִּמְקוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה׃ וְלָקַח הַכֹּהֵן מִדַּם
הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־
לה דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ׃ וְאֶת־כָּל־חֶלְבָּהּ יָסִיר
כַּאֲשֶׁר יוּסַר חֵלֶב הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן

27–35. Of a Commoner

27. *of the common people.* Heb. *am-ha-aretz.* It has been urged that in view of the fact that this case comes immediately after the ruler, *am-ha-aretz* might here be the technical term for the Council of the People; see *Genesis*, p. 192. In that case, however, there would here be no provision for the unwitting transgression of the commoner.

27. And if any one of the common people sin through error, in doing any of the things which the LORD hath commanded not to be done, and be guilty; 28. if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned. 29. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering. 30. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar. 31. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make atonement for him, and he shall be forgiven.

32. And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without blemish. 33. And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. 34. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar: 35. and all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar,

אֹתָם֙ הַמִּזְבֵּ֔חָה עַ֖ל אִשֵּׁ֣י יְהוָ֑ה וְכִפֶּ֨ר עָלָ֧יו הַכֹּהֵ֛ן עַל־
חַטָּאת֥וֹ אֲשֶׁר־חָטָ֖א וְנִסְלַ֥ח לֽוֹ׃ פ

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ה א וְנֶ֣פֶשׁ כִּֽי־תֶחֱטָ֗א וְשָֽׁמְעָה֙ ק֣וֹל אָלָ֔ה וְה֣וּא עֵ֔ד א֥וֹ רָאָ֖ה
2 א֣וֹ יָדָ֑ע אִם־ל֥וֹא יַגִּ֖יד וְנָשָׂ֥א עֲוֺנֽוֹ׃ א֣וֹ נֶ֗פֶשׁ אֲשֶׁ֣ר תִּגַּע֮ בְּכָל־
דָּבָ֣ר טָמֵא֒ אוֹ֩ בְנִבְלַ֨ת חַיָּ֜ה טְמֵאָ֗ה א֚וֹ בְּנִבְלַת֙ בְּהֵמָ֣ה
טְמֵאָ֔ה א֕וֹ בְּנִבְלַ֖ת שֶׁ֣רֶץ טָמֵ֑א וְנֶעְלַ֣ם מִמֶּ֔נּוּ וְה֥וּא טָמֵ֖א
3 וְאָשֵֽׁם׃ א֣וֹ כִ֤י יִגַּע֙ בְּטֻמְאַ֣ת אָדָ֔ם לְכֹל֙ טֻמְאָת֔וֹ אֲשֶׁ֥ר יִטְמָ֖א
4 בָּ֑הּ וְנֶעְלַ֣ם מִמֶּ֔נּוּ וְה֥וּא יָדַ֖ע וְאָשֵֽׁם׃ א֣וֹ נֶ֡פֶשׁ כִּ֣י תִשָּׁבַע֩
לְבַטֵּ֨א בִשְׂפָתַ֜יִם לְהָרַ֣ע ׀ א֣וֹ לְהֵיטִ֗יב לְכֹל֩ אֲשֶׁ֨ר יְבַטֵּ֧א

Chapter V

1–13. Others who Bring a Sin-Offering

1. *if any one sin.* The Torah proceeds to describe special cases in which a sin-offering is required, viz. a witness who fails to give testimony (*v.* 1); one who contracts impurity *v.* 2 and 3); one who omits to fulfil his vow (*v.* 4). No distinction is here made between "wittingly" and "unwittingly,"; see iv, 2.

heareth. Better, *had heard.*

adjuration. Addressed to a person in possession of evidence to come forward and offer testimony. This adjuration was known as an אלה, "curse," probably because it was accompanied by the pronouncement of a curse upon the person should he maintain silence. Having interfered with the execution of justice, he required expiation through a sin-offering.

bear his iniquity. *i.e.* incur guilt.

2. *unclean thing.* The law on this subject is given in chap. xi, 24-43.

upon the offerings of the LORD made by fire: and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

CHAPTER V

5 1. And if any one sin, in that he heareth the
voice of adjuration, he being a witness, whether
he hath seen or known, if he do not utter it,
then he shall bear his iniquity: 2. or if any one
touch any unclean thing, whether it be the
carcase of an unclean beast, or the carcase of
unclean cattle, or the carcase of unclean creeping
things, and it be hidden from him, and he be
unclean, then he shall be guilty: 3. or if he touch
the uncleanness of man, whatsoever his unclean-
ness be wherewith he is unclean, and it be hid
from him; when he knoweth of it, then he shall
be guilty: 4. or if any one swear rashly with his
lips to do evil, or to do good, whatsoever it
be that a man shall utter rashly with an oath,

and he be unclean. Better, *that he became unclean.*

then he shall be guilty. According to the Rabbis, only if, forgetting his impurity, he partakes of sacrificial food or enters the Sanctuary.

3. *uncleanness.* *e.g.* the dead body conveying impurity to those who touch it.

4. *rashly with his lips.* Better, *uttering with his lips,* in contrast to a silent oath (Rashi).

to do evil, or to do good. To his advantage or otherwise (cf. Ps. xv, 4). It may also mean "to do anything whatever" (see note on Gen. III, 22; XXXI, 29).

הָאָדָם בִּשְׁבֻעָה וְנֶעְלַם מִמֶּנּוּ וְהוּא־יָדַע וְאָשֵׁם לְאַחַת
ה מֵאֵלֶּה׃ וְהָיָה כִי־יֶאְשַׁם לְאַחַת מֵאֵלֶּה וְהִתְוַדָּה אֲשֶׁר
6 חָטָא עָלֶיהָ׃ וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר
חָטָא נְקֵבָה מִן־הַצֹּאן כִּשְׂבָּה אוֹ־שְׂעִירַת עִזִּים לְחַטָּאת
7 וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ׃ וְאִם־לֹא תַגִּיעַ יָדוֹ דֵּי שֶׂה
וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תֹרִים אוֹ־שְׁנֵי בְנֵי־
8 יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה׃ וְהֵבִיא אֹתָם
אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֲשֶׁר לַחַטָּאת רִאשׁוֹנָה וּמָלַק אֶת־
9 רֹאשׁוֹ מִמּוּל עָרְפּוֹ וְלֹא יַבְדִּיל׃ וְהִזָּה מִדַּם הַחַטָּאת עַל־
קִיר הַמִּזְבֵּחַ וְהַנִּשְׁאָר בַּדָּם יִמָּצֵה אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת
י הוּא׃ וְאֶת־הַשֵּׁנִי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וְכִפֶּר עָלָיו הַכֹּהֵן
שביעי 11 מֵחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ׃ ס וְאִם־לֹא תַשִּׂיג
יָדוֹ לִשְׁתֵּי תֹרִים אוֹ לִשְׁנֵי בְנֵי־יוֹנָה וְהֵבִיא אֶת־קָרְבָּנוֹ
אֲשֶׁר חָטָא עֲשִׂירִת הָאֵפָה סֹלֶת לְחַטָּאת לֹא־יָשִׂים עָלֶיהָ
12 שֶׁמֶן וְלֹא־יִתֵּן עָלֶיהָ לְבֹנָה כִּי חַטָּאת הִוא׃ וֶהֱבִיאָהּ אֶל־
הַכֹּהֵן וְקָמַץ הַכֹּהֵן ׀ מִמֶּנָּה מְלוֹא קֻמְצוֹ אֶת־אַזְכָּרָתָהּ
13 וְהִקְטִיר הַמִּזְבֵּחָה עַל אִשֵּׁי יְהוָה חַטָּאת הִוא׃ וְכִפֶּר

be hid from him. *i.e.* he forgot his oath.

5. *one of these things.* *i.e.* the offences stated in *v.* 1–4.

he shall confess. Confession was obligatory in the case of a sin-offering.

8. *for the sin offering first.* The sin-offering must precede the burnt-offering. There must be reconciliation between God and the sinner, before the latter's gift could be acceptable.

from its neck. Better, *close by its neck* (AJ).

9. *side of the altar.* See on I, 15.

10. *according to the ordinance.* Described in I, 14f.

and it be hid from him; when he knoweth of
it, then he shall be guilty in one of these things:
5. and it shall be, when he shall be guilty in one
of these things, that he shall confess that wherein
he hath sinned: 6. and he shall bring his guilt
offering unto the LORD for his sin which he hath
sinned, a female from the flock, a lamb or a
goat for a sin offering; and the priest shall
make atonement for him as concerning his sin.
7. And if his means suffice not for a lamb, then he
shall bring his guilt offering for that wherein
he hath sinned, two turtledoves, or two young
pigeons, unto the LORD; one for a sin offering,
and the other for a burnt offering. 8. And he
shall bring them unto the priest, who shall offer
that which is for the sin offering first, and wring
off its head from its neck, but shall not divide
it asunder: 9. and he shall sprinkle of the blood
of the sin offering upon the side of the altar;
and the rest of the blood shall be drained out
at the base of the altar: it is a sin offering. 10.
And he shall prepare the second for a burnt
offering, according to the ordinance: and the
priest shall make atonement for him as concerning
his sin which he hath sinned, and he shall be
forgiven.*vii

11. But if his means suffice not for two turtle-
doves, or two young pigeons, then he shall bring
his oblation for that wherein he hath sinned,
the tenth part of an ephah of fine flour for a
sin offering; he shall put no oil upon it, neither
shall he put any frankincense thereon: for it is

עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח
14 לוֹ וְהָיְתָה לַכֹּהֵן כַּמִּנְחָה׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
טו לֵּאמֹר׃ נֶפֶשׁ כִּי־תִמְעֹל מַעַל וְחָטְאָה בִּשְׁגָגָה מִקָּדְשֵׁי
יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אַיִל תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ
16 כֶּסֶף־שְׁקָלִים בְּשֶׁקֶל־הַקֹּדֶשׁ לְאָשָׁם׃ וְאֵת אֲשֶׁר חָטָא
מִן־הַקֹּדֶשׁ יְשַׁלֵּם וְאֶת־חֲמִישִׁתוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן
וְהַכֹּהֵן יְכַפֵּר עָלָיו בְּאֵיל הָאָשָׁם וְנִסְלַח לוֹ׃ פ
17 וְאִם־נֶפֶשׁ כִּי תֶחֱטָא וְעָשְׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר
18 לֹא תֵעָשֶׂינָה וְלֹא־יָדַע וְאָשֵׁם וְנָשָׂא עֲוֺנוֹ׃ וְהֵבִיא אַיִל

12. *upon the offerings.* Better, *after the manner of the offerings* (RV Margin).

13. *any of these things.* As in *v.* 4. The poor were allowed to bring fine flour as a sin-offering only for the offences described in the beginning of the chapter.

as the meal offering. See II, 4.

14–19. The Guilt-Offering

This section deals with him who causes loss to the Sanctuary by unintentionally appropriating to his own use some "holy thing." He is to restore the value of the article and be fined.

15. *a trespass.* Heb. מעילה, lit. "a breach of faith"; here, misappropriation of property of the Sanctuary.

the holy things of the Lord. Gifts to the Sanctuary and portions due to the priests.

according to thy estimation. The suffix "thy" is invariably added to the word "estimation," *i.e.* valuation, in Leviticus; so also in Num. XVIII, 16. That form had become the technical term reserved for sacred things.

shekel of the sanctuary. The shekel of full weight, twenty gerahs; Exod. XXX, 13.

16. *add the fifth part.* One quarter of the original value, so that what he adds is a fifth of the repayment.

and the priest. Atonement could only be made *after* restitution.

a sin offering. 12. And he shall bring it to the
priest, and the priest shall take his handful
of it as the memorial thereof, and burn it on the
altar, upon the offerings of the LORD made by
fire: it is a sin offering. 13. And the priest
shall make atonement for him as touching his sin
that he hath sinned in any of these things, and he
shall be forgiven: and the remnant shall be the
priest's, as the meal offering.

14. And the LORD spake unto Moses, saying,
15. If any one commit a trespass, and sin
through error, in the holy things of the LORD; then
he shall bring his guilt offering unto the LORD, a
ram without blemish out of the flock, according to
thy estimation in silver by shekels, after the
shekel of the sanctuary, for a guilt offering:
16. and he shall make restitution for that which he
hath done amiss in the holy thing, and shall add
the fifth part thereto, and give it unto the
priest: and the priest shall make atonement for
him with the ram of the guilt offering, and he
shall be forgiven.

17. And if any one sin, and do any of the things
which the LORD hath commanded not to be
done; though he knew it not, yet is he guilty,
and shall bear his iniquity. 18. And he shall bring

17. *sin.* *i.e.* in error. Although these words are not added here, they occur in the next verse. This paragraph refers to what the Rabbis term אשם תלוי, the guilt-offering brought by one who is in doubt whether he has broken a law the infringement of which involves the bringing of a sin-offering.

תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם אֶל־הַכֹּהֵן וְכִפֶּר עָלָיו הַכֹּהֵן
19 עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ׃ אָשָׁם הוּא
אָשֹׁם אָשַׁם לַיהוָה׃ פ
כ 21 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ נֶפֶשׁ כִּי תֶחֱטָא וּמָעֲלָה
מַעַל בַּיהוָה וְכִחֵשׁ בַּעֲמִיתוֹ בְּפִקָּדוֹן אוֹ־בִתְשׂוּמֶת יָד אוֹ
22 בְגָזֵל אוֹ עָשַׁק אֶת־עֲמִיתוֹ׃ אוֹ־מָצָא אֲבֵדָה וְכִחֶשׁ בָּהּ
וְנִשְׁבַּע עַל־שָׁקֶר עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטֹא

v. 18. קמץ בתביר

18. *according to thy estimation.* As defined in *v.* 15.

and knew it not. The meaning of the Hebrew phrase is, "while not sure of it." If at any time subsequently, the offence is recollected, then there must be a sin-offering.

19. *he is certainly guilty before the* Lord. Render, *he hath made complete restitution to the* Lord. That is to say, even if eventually guilty, so long as he is not certain, the trespass-offering secures atonement for him.

20–26. Guilt-Offering for Breach of Trust

21. *against the* Lord. Rabbi Akiba considered these seemingly superfluous words to be of great significance. They teach that the man who falsely denied that he possessed his neighbour's property denied God who was witness to the deposit. Philo's comment on this phrase is similar: "He who deposits anything with his neighbour depends upon the good faith alone of the man who receives it. There are no witnesses present except God, the most unerring and infallible witness who sees all the actions of men, whether they are willing that he should do so or not."

deal falsely. A second class of מעילה, viz. embezzlement and misappropriation of property. The law here applies to cases which would not bring the offender within the jurisdiction of the civil courts. He had denied his guilt and sworn falsely. Later his awakened conscience caused him voluntarily to confess his wrongdoing. Though the Rabbis regarded a false oath as among the very gravest crimes, they accounted free confession of sin as a heroic moral act (Büchler).

a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest: and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be
forgiven. 19. It is a guilt offering: he is certainly guilty before the LORD.

*20. And the LORD spake unto Moses, saying,
21. If any one sin, and commit a trespass against the LORD, and deal falsely with his neighbour in a matter of deposit, or of pledge, or of robbery,
or have oppressed his neighbour; 22. or have found
that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a

**In English Bibles, Chapter VI begins here.*

neighbour. Fellow-man; see Additional Note C, p. 220.

deposit. He denies that any article had been deposited with him.

pledge. Security for a loan or the like. The rightful owner has no receipt to show that he had handed over the article. The accused, in the absence of witnesses, was only required to take an oath that he had not received the article, and then was exempt from repayment. Should he subsequently confess his guilt, the procedure described in this paragraph applies.

robbery. Includes theft. In the Prophets the word "robbery" includes any injustice based on law, any legal pretext or trick by which the poor is deprived of what is his. The Rabbis gave an even wider application to the term "robbery." Thus, the owner of a field was not allowed to assign to his own poor relative the corner of the field that was to be left to all the poor, as he thereby would rob the other poor of their share.

oppressed his neighbour. The withholding, on any pretext, of money due. Thus, the hired servant accuses the master of not having paid him his wages, and the latter asserts that he has paid.

23 בָּהֵֽנָּה׃ וְהָיָה֮ כִּֽי־יֶחֱטָ֣א וְאָשֵׁם֒ וְהֵשִׁ֣יב אֶת־הַגְּזֵלָ֞ה אֲשֶׁ֣ר
גָּזָ֗ל א֤וֹ אֶת־הָעֹ֙שֶׁק֙ אֲשֶׁ֣ר עָשָׁ֔ק א֚וֹ אֶת־הַפִּקָּד֔וֹן אֲשֶׁ֥ר הָפְקַ֖ד
מפטיר 24 אִתּ֑וֹ א֥וֹ אֶת־הָאֲבֵדָ֖ה אֲשֶׁ֥ר מָצָֽא׃ א֠וֹ מִכֹּ֞ל אֲשֶׁר־יִשָּׁבַ֣ע
עָלָיו֮ לַשֶּׁ֒קֶר֒ וְשִׁלַּ֤ם אֹתוֹ֙ בְּרֹאשׁ֔וֹ וַחֲמִשִׁתָ֖יו יֹסֵ֣ף עָלָ֑יו לַאֲשֶׁ֨ר
כה ה֥וּא ל֛וֹ יִתְּנֶ֖נּוּ בְּי֥וֹם אַשְׁמָתֽוֹ׃ וְאֶת־אֲשָׁמ֥וֹ יָבִ֖יא לַֽיהוָ֑ה אַ֩יִל
26 תָּמִ֨ים מִן־הַצֹּ֧אן בְּעֶרְכְּךָ֛ לְאָשָׁ֖ם אֶל־הַכֹּהֵֽן׃ וְכִפֶּ֨ר עָלָ֧יו
הַכֹּהֵ֛ן לִפְנֵ֥י יְהוָ֖ה וְנִסְלַ֣ח ל֑וֹ עַל־אַחַ֛ת מִכֹּ֥ל אֲשֶׁר־יַעֲשֶׂ֖ה
לְאַשְׁמָ֥ה בָֽהּ׃ פ פ פ

ה v. 23. קמץ ברביע

23. *if he hath sinned.* *i.e.* the accusation brought against him is true. He acknowledges his guilt.

that which he took. When this was not possible, the payment was in money.

24. *in the day of his being found guilty.* *i.e.* on the day when he makes voluntary acknowledgment of his guilt, or, on the day of his guilt-offering. He is to repay what it was worth at the time he misappropriated it, plus a fifth.

25. *bring his guilt offering.* But only *after* the misappropriated article had been restored.

When, on the destruction of the Second Temple, all atoning sacrifices ceased, and repentance, confession and prayer, in connection with the Day of Atonement took their place, Rabbi Eleazar ben Azarya formulated the same principle; "The Day of Atonement atones for sins between man and God, but does not atone for sins between man and his neighbour, until the sinner has made restitution to his neighbour and conciliated him."

26. *shall make atonement.* After confession of the sin during the imposition of hands upon the animal.

and he shall be forgiven. When the atonement of the offender's grave sin against God and his fellow man had been secured by confession, by full restitution and payment of the fine, by sprinkling the blood and the performance of all the rites of the guilt-offering, the stain of the sin was washed away and the offender felt relieved of the burden

man doeth, sinning therein: 23. then it shall be,
if he hath sinned, and is guilty, that he shall
restore that which he took by robbery, or the
thing which he hath gotten by oppression, or
the deposit which was committed to him, or the
lost thing which he found,*m 24. or any thing
about which he hath sworn falsely; he shall even
restore it in full, and shall add the fifth part
more thereto: unto him to whom it appertaineth
shall he give it, in the day of his being found
guilty. 25. And he shall bring his guilt offering
unto the LORD, a ram without blemish out of
the flock, according to thy estimation, for a
guilt offering, unto the priest: 26. and the priest
shall make atonement for him before the LORD,
and he shall be forgiven; concerning whatsoever
he doeth so as to be guilty thereby.

of his transgression. Man, having cleansed himself, is thereupon completely purified by God's loving forgiveness, which turns the gravest sinner, if repentant, into a new man, free from all the transgressions of the past, at peace with man, at peace with his Father Who is in Heaven (Büchler).

For the Lesson from the Prophets, Isaiah XLIII, 21–XLIV, 23, *see* The Haftorahs, p. 332.

On Sabbath Zachor, the Haftorah is I Samuel XV, 2–34, *see p.* 440.

For the Blessings before and after the Haftorah, see p. 330.

NOTE A

THE SACRIFICIAL CULT

I

SACRIFICE: HEBREW AND HEATHEN

According to Bible and Talmud, the institution of sacrifice is as old as the human race. The study of primitive man, likewise, traces its origins back to the very beginnings of human society, and declares sacrificial worship to be both an elementary and a universal fact in the history of Religion.

There are many theories as to the rise of sacrifice. Those associated with the names of W. R. Smith, H. Spencer and J. G. Frazer, though highly ingenious, are now generally regarded as untenable. Apart from these unconvincing theories, there are two simple explanations as to the fundamental meaning of sacrifice.

The first of these takes sacrifice to be an act of homage and submission to the Heavenly Ruler, or of thankfulness for God's bounties; even as the suppliant expresses his submissiveness and his gratitude to an earthly ruler by gifts. The other declares that sacrifice arose from primitive man's yearning for reconciliation with the Deity. If for some reason the worshipper feared that he had forfeited Divine favour, he sought to propitiate it; and the giving up of things dearest to him—his first-born, his cattle, his possessions—were intended to effect this propitiation.

The instinct for the expression of gratitude and self-surrender to God, and especially the need for reconciliation with Him, are not limited to primitive man.

The existence of animal sacrifice as a virtually universal custom of mankind from times immemorial proves that the expression of religious feeling in this form is an element of man's nature and, therefore, implanted in him by his Creator. To spiritualise this form of worship, free it from cruel practices and unholy associations, and so regulate the sacrificial cult that it makes for a life of righteousness and holiness, was the task of monotheism. In heathen Semitic religions, sacrificial worship was cruel, often requiring human victims. It was foul—licentious

rites being an essential element in many kinds of sacrifice. It was immoral—covering crimes and deliberate iniquities against fellowmen. It was irrational—steeped in demonology and magic. In absolute contrast to this degrading heathenism, the Torah banishes everything cruel, foul and unholy from the sacrificial cult. Moreover, the sphere of the efficacy of sacrifice is strictly limited; and, with few specified exceptions (Lev. v, 1, 20–26), sacrifice atones only for sins committed unwittingly, if no human being suffers by them; viz., if restitution precedes the sacrifice. "A deliberate moral obliquity is not to be obliterated by sacrifice. It must be punished under the penal law or forgiven by repentance, and for the individual there is no other means of atonement" (Montefiore).

Moderns do not always realise the genuine hold that the sacrificial service had upon the affections of the people in ancient Israel. It is sufficient to refer to the opening chapters of I Samuel and of the Book of Job. Indeed, the worship of God by sacrifice and offering was for ages the main outward manifestation of religion, as well as the vehicle of supreme spiritual communion. The Central Sanctuary was the axis round which the national life revolved. The Temple was the forum, the fortress, the "university" and, in the highest sense, the spiritual home of ancient Israel. The people *loved* the Temple, its pomp and ceremony, the music and song of the Levites and the ministrations of the priests, the High Priest as he stood and blessed the prostrate worshippers amid profound silence on the Atonement Day. As for the choicer spirits, their passionate devotion found expression in words like those of the Psalmist:—

"How lovely are thy tabernacles, O Lord of Hosts,
My soul longeth, yea, fainteth for the courts of the Lord....
Blessed are they that dwell in thy house."

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?"

"O send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God, my exceeding joy."

Religious ecstasy has rarely found nobler expression than in these lines of the Psalmist; and that words like these reflected the sincere and earnest faith of god-fearing men is beyond question. However, "bad men also confided in sacrifice as an effective means of placating God, just as a gift might serve to corrupt a judge. This confidence in the efficacy of sacrifice involved an immoral idea of God and Religion. Against it, therefore, the Prophets direct their attack" (Moore).

II

Do the Prophets oppose Sacrifice?

Wide-spread misunderstanding exists in regard to the attitude of the Prophets to the sacrificial cult, which attitude is often represented as an uncompromisingly hostile one. This is far from being the case.

The Prophets do not seek to alter or abolish the externals of religion as such. They are not so unreasonable as to demand that men should worship without aid of any outward symbolism. What they protested against was the fatal tendency to make these outward symbols the whole of religion; the superstitious *over-estimate* of sacrifice as compared with justice, pity and purity; and especially the monstrous wickedness with which the offering of sacrifices was often accompanied.

Thus, Amos denounces the people for their oppressions and impurities, warning them that as long as these are adhered to, the multiplication of sacrifices will not avert God's threatened judgments.

> "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols. But let judgement roll down as waters, and righteousness as an everflowing stream." (v, 21–24).

God would not be the God of Holiness if He did not "hate" and "despise" sacrifices, hymns and songs of praise on the part of unholy and dishonourable worshippers.

But there is no intimation that sacrifice, prayer and praise will continue to be "hated," if the worshippers cast away their vile and oppressive deeds. In the same exhortation, he pleads :—

> "Hate the evil, and love the good, and establish judgement in the gate; it may be that the LORD, the God of Hosts, will be gracious unto the remnant of Joseph" (v, 15).

ISAIAH declares that the most elaborate ritual, if unaccompanied by righteous conduct, is both futile and blasphemous. In his opening arraignment of contemporary Israel, he proclaims :—

> "Ah sinful nation, a people laden with iniquity . . . .
> "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts.
> "When ye come to appear before me, who hath required this at your hand, to trample my courts?
> "Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies—I cannot away with iniquity and the solemn meeting.
> "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.
> "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
> "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. I, 4, 11–17).

If this is to be taken as an absolute condemnation by Isaiah of all sacrifice, then that absolute condemnation must also include Sabbaths and Festivals; solemn Assemblies, *i.e.*, public gatherings for worship, and the appearing before the LORD in the Temple: for all these are classed by him with "blood of bullocks" and "fat of fed beasts." But, of course, to Isaiah, prayers and Sabbaths and solemn assemblies and Temple were noble and sacred institutions, indispensable to religious life, and it was only their intolerable *abuse* which he condemned. The same thing applies to his view of sacrifices. The Prophet's call is not, Give up your sacrifices, but, Give up your evil-doing.

A fair examination of the above words of Amos, the first of the literary Prophets, and of Isaiah, who utters what is taken to be the most sustained condemnation of sacrifice, bears out the considered opinion that "there was use, a seemly and beneficial use, of sacrifice, but there was also an abuse, a vile and God-dishonouring abuse. The Prophets made war upon the latter, but it does not follow that they objected to the former" (Baxter).

The Prophets were orators, and made occasional use of hyperbole, in order to drive home upon the conscience of their hearers a vital aspect of truth which those hearers were ignoring. And when they were confronted by the pernicious belief that God desired nothing but sacrifice, and saw sacrifice being held to excuse iniquity, heartlessness and impurity—they gave expression to their burning indignation in the impassioned language of vehement emotion. (See on Jeremiah VII, 22, p. 345f).

The lesson which the Prophets laboured to impress upon the soul of Israel was nevermore forgotten. It is repeated by the sacred singers to whom we owe the Book of Psalms, "the hymn-book of the second Temple"; by the Sages, who teach that "the sacrifice of the wicked is an abomination to the LORD" (Prov. XV, 8), that offerings made of goods wrung by exortion from the poor are like murder (Ecclesiasticus XXXIV, 20); as well as by the Rabbis, who declare that obedience to God and love to men are greater than sacrifice.

III

THE RABBIS AND THE SACRIFICIAL CULT

To the Rabbis, the institution of sacrifice is a mark of the Divine love unto Israel. Its purpose is to bring peace to the world. Nevertheless, the sacrificial cult is not to them of pre-eminent importance, but is co-ordinated with the knowledge and study of the Torah, with Prayer, and with the performance of good deeds. To the details of the sacrificial requirements they give symbolical meanings, and

draw from them deep ethical and spiritual teachings. Thus, the sacrificial ordinances prove that God is with the persecuted. Cattle are chased by lions; goats, by panthers; sheep, by wolves; but God commanded, "Not them that persecute, but them that are persecuted, offer ye up to Me." In similar manner, Philo taught that "the perfection of the victims indicates that the offerers should be irreproachable; that the Israelites should never bring with them to the altar weakness or evil passion in the soul, but should endeavour to make it wholly pure and clean; so that God may not turn away with aversion from the sight of it. The tribunal of God is inaccessible to bribes; it rejects the guilty, though they offer daily 100 oxen, and receives the guiltless though they offer no sacrifices at all. God delights in fireless altars, round which virtues form the choral dance."

The Rabbis proclaim the cardinal importance, well-nigh the omnipotence, of Repentance in the spiritual life of man. "Men asked Wisdom, 'If a man sin what shall his punishment be?' Wisdom answered, 'Evil pursueth the evil-doer.' Men then asked Prophecy, the Torah, and God, 'If a man sin what shall his punishment be?' Prophecy answered, 'The soul that sinneth, it shall die.' The Torah answered, 'Let him bring a guilt-offering, and his sin shall be forgiven him.' God answered, 'Let him repent and it shall be forgiven him.'" Henceforth, Repentance becomes the sole condition of all expiation and Divine forgiveness of sins: "Neither the sin-offering, nor trespass-offering, nor the Day of Atonement is of any avail, unless accompanied by Repentance." With the cessation of sacrifices, study of the Torah, Prayer and Beneficence definitely take the place of the Temple Service. It is for this reason that the disappearance of the Temple did not in any way cripple Judaism. When the Temple fell, there still remained the Synagogue—with reading and exposition of the Torah, and congregational worship without priest or sacrificial ritual. The Temple was only in Jerusalem, while the Synagogue was in every village, the expression of the Jew's religion day by day and week by week. "The Temple was the altar, the Synagogue was the hearth, and the sacred fire burned on each of them. With the fall of the Temple, the fire was quenched on the altar, stamped out under the heel of the conqueror; but it still glowed on the hearth. . . . In all their long history, the Jewish people have done scarcely anything more wonderful than to create the Synagogue. No human institution has a longer continuous history, and none has done more for the uplifting of the human race" (Herford).

IV

Jewish Interpretations of Sacrifice

Rabbinical Judaism accepted the law of sacrifices without presuming to find a satisfactory explanation of its details. "The sacrificial institutions were an integral part of revealed religion, and had the obligation of statutory law. It was of no practical concern to inquire why the divine Lawgiver had ordained thus and not otherwise. It was enough that he had enjoined upon Israel the observance of them" (Moore). Sometimes, the Rabbis resorted to symbolism, though to a far lesser extent than Philo. Their attitude towards sacrifices has remained that of the main body of Jews in all generations, and has found eloquent expression in the writings of Yehudah Hallevi during the Middle Ages, and of S. R. Hirsch and D. Hoffmann in modern times. According to the last-named, sacrifices are symbols of man's gratitude to God and his dependence on Him; of the absolute devotion man owes to God, as well as of man's confidence in Him.

Alongside the symbolic interpretation of sacrifice is the so-called juridical. It is advocated by Ibn Ezra and to some extent by Nachmanides. Its essence is: As a sinner, the offender's life is forfeit to God; but by a gracious provision he is permitted to substitute a faultless victim to which his guilt is, as it were, transferred by the imposition of hands. Many Christian exegetes adopted this interpretation, and built the whole theological foundation of their Church upon it.

Quite otherwise is the rationalist view of sacrifice held by Maimonides and Abarbanel. Maimonides declares that the sacrificial cult was ordained as an accommodation to the conceptions of a primitive people, and for the purpose of weaning them away from the debased religious rites of their idolatrous neighbours. (See on Lev. XVII, 7). Hence the restriction of the sacrifices to one locality by which means God kept this particular kind of service within bounds. By a circuitous road, Israel was thus to be led slowly and gradually up to a perception of the highest kind of service, which is spiritual. Abarbanel finds support for Maimonides' view in a striking parable of Rabbi Levi recorded in the Midrash. "A king noticed that

his son was wont to eat of the meat of animals that had died of themselves, or that had been torn by beasts. So the king said, 'Let him eat constantly at my table, and he will rid himself of that gross habit.' So it was with the Israelites who were sunk in Egyptian idolatry, and were wont to offer their sacrifices on the high places to the demons, and punishment used to come upon them. Thereupon the Holy One, blessed be He, said, 'Let them at all times offer their sacrifices before Me in the Tabernacle, and they will be weaned from idolatry, and thus be saved.'"

Notwithstanding these views, the Rabbis and such thinkers as Maimonides and Abarbanel did not cease to look forward to a restoration of the sacrificial cult in Messianic times. "Even those laws which have been enacted by human authority remain in force till they are repealed in a regular and legal manner. Whether any of these laws of the Torah will ever be abrogated we do not know, but we are sure that in case of such abrogation taking place, it will be done by a revelation as convincing as that on Mount Sinai. On the other hand, the revival of the sacrificial Service must, likewise, be sanctioned by the divine voice of a prophet" (M. Friedlander).

The Rabbis, however, hoped that with the progress of time, human conduct would advance to higher standards, so that there would no longer be any need for expiatory sacrifices. Only the feeling of gratitude to God would remain. "In the Messianic era, all offerings will cease, except the thanksgiving offering, which will continue forever" (Midrash).

Cap. VI. ו

כה 25 פ פ פ

ו 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו
לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל־
הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ׃
3 וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ
וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־

ו׳ v. 2. מ׳ זעירא

II. TZAV

(Chapters VI-VIII)

Directions to the Priests

Chapter VI, 1–6. Fire for the Daily Burnt–Offering

2. *Aaron and his sons.* The first five chapters were addressed to "the children of Israel," and concerned the whole people. Chapters VI and VII form a manual of sacrifice addressed to the priests.

law. Heb. *torah;* lit. "direction, instruction." The phrase, "this is the *torah* of," frequently heads a section in Lev. concerning a special law or group of allied laws.

burnt offering. The sacrifice described in Chap. I is a free-will offering of an individual. Here the burnt-offering is the continual sacrifice brought every morning and evening in the name of the community (Exod. xxix, 38-42). Hence its name *tamid*, the perpetual offering. The evening sacrifice is to be kept burning through the night until the flames can be used to kindle the wood for the morning burnt-offering.

In later times, this burnt-offering was regarded as an atoning sacrifice for the community, and hence a national institution. The Pharisees, therefore, insisted that the whole Jewish people, and not merely a few wealthy donors, should share in the privilege of defraying its cost. They, furthermore, arranged for direct spiritual participation of the entire nation in the actual offering of these daily sacrifices. For this purpose, Palestine Jewry was divided in 24 "Watches"

II. TZAV

Chapter VI

6 °1. And the Lord spake unto Moses, saying,
2. Command Aaron and his sons, saying, This is
the law of the burnt offering: the burnt offering
shall be on its firewood upon the altar all night
unto the morning; and the fire of the altar shall
be kept burning thereon. 3. And the priest
shall put on his linen garment, and his linen
breeches shall he put upon his flesh; and he
shall take up the ashes whereto the fire hath
consumed the burnt offering on the altar, and
he shall put them beside the altar. 4. And he

° *In English Bibles, this is v.* 8.

(משמרות) of priests and Levites, each in turn to present itself for Temple service for one week. With each priestly Watch, there was also a corresponding delegation (מעמד) of Israelites, part of which stood by the priests, reciting prayers during the performance of the sacrificial rites. The remainder of the delegation would gather in their local synagogues and read the portions of the Torah relating to the sacrifice. "Thus the spiritual danger that public and perpetual offerings would be looked upon as automatically securing atonement was averted" (Büchler).

the burnt offering shall be. Better, *it is that which goeth up.*

thereon. Better, *thereby;* by the firewood and sacrifice.

3. *shall he put upon his flesh.* The garments are described in Exod. xxviii, 39 and 42.

the ashes. Their removal (תרומת הדשן) completed the sacrifice of the preceding day, and therefore priestly garments were required.

beside the altar. The ashes of the burnt-offering were, according to Tradition, deposited daily on the east side of the incline leading to the Altar. When they accumulated they were carried forth outside the camp; see next *v.*

4 הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ׃ וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ
בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־
ה מָקוֹם טָהוֹר׃ וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוּקַד־בּוֹ לֹא תִכְבֶּה
וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר וְעָרַךְ עָלֶיהָ הָעֹלָה
6 וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים׃ אֵשׁ תָּמִיד תּוּקַד עַל־
7 הַמִּזְבֵּחַ לֹא תִכְבֶּה׃ ס וְזֹאת תּוֹרַת הַמִּנְחָה הַקְרֵב
8 אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ׃ וְהֵרִים
מִמֶּנּוּ בְּקֻמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשַּׁמְנָהּ וְאֵת כָּל־הַלְּבֹנָה
אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רֵיחַ נִיחֹחַ אַזְכָּרָתָהּ

v. 8. סבירין ממנה

4. *other garments.* The holy priestly garments could be worn only in the Sanctuary.

a clean place. See on IV, 12.

5. *it shall not go out.* During the day also. Even on the Sabbath, fuel was to be placed on the Altar. The law, "ye shall kindle no fire throughout your habitations upon the Sabbath day" (Exod. XXXV, 3) did not apply to the Sanctuary.

peace offerings. Mentioned only as an example.

6. *continually.* By means of the two daily burnt-offerings a perpetual fire was kept burning on the Altar. A continuous fire was also maintained on some heathen altars. Their fire, however, was looked upon as either the symbol of the deity or as identical with it; whereas, on the Hebrew Altar, the perpetual fire, like the *Ner Tamid* (Exod. XXVII, 20), was but a witness of Israel's unremitting zeal in the service of God and typified its Religion, which embraces the whole of life and is not limited to certain special times or places. This principle, fundamental in Judaism, is translated by the Rabbinic codes into terms of everyday duty.

shall put off his garments, and put on other
garments, and carry forth the ashes without the
camp unto a clean place. 5. And the fire upon
the altar shall be kept burning thereon, it shall not
go out; and the priest shall burn wood on it
every morning: and he shall lay the burnt offering
in order upon it, and shall burn thereon the fat
of the peace offerings. 6. Fire shall be kept
burning upon the altar continually; it shall not
go out.

7. And this is the law of the meal offering: the
sons of Aaron shall offer it before the LORD,
before the altar. 8. And he shall take up there-
from his handful, of the fine flour of the meal
offering, and of the oil thereof, and all the
frankincense which is upon the meal offering,
and shall burn it upon the altar for a sweet
savour, as the memorial thereof, unto the LORD.

In the time of the Second Temple, there was a special day set apart "when it was customary for everyone to bring wood for the Altar, that there might never be a want of fuel for that fire which was unquenchable and always burning" (Josephus). This is confirmed in the Talmud.

7–11. Further Directions Concerning the Meal-Offering

These verses repeat and supplement the regulations in Chap. II, having specially in view the daily meal-offering accompanying the *tamid* (Exod. XXIX, 41f).

8. *his handful.* Not a fixed measure; because each priest's handful varied slightly.

memorial thereof. See on II, 2.

9 לַיהוָה׃ וְהַנּוֹתֶרֶת מִמֶּנָּה יֹאכְלוּ אַהֲרֹן וּבָנָיו מַצּוֹת תֵּאָכֵל
י בְּמָקוֹם קָדֹשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ׃ לֹא תֵאָפֶה
חָמֵץ חֶלְקָם נָתַתִּי אֹתָהּ מֵאִשָּׁי קֹדֶשׁ קָדָשִׁים הִוא כַּחַטָּאת
11 וְכָאָשָׁם׃ כָּל־זָכָר בִּבְנֵי אַהֲרֹן יֹאכְלֶנָּה חָק־עוֹלָם לְדֹרֹתֵיכֶם
מֵאִשֵּׁי יְהוָה כֹּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ׃ פ שני
12 13 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ זֶה קָרְבַּן אַהֲרֹן וּבָנָיו
אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה
סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃
14 עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה מֻרְבֶּכֶת תְּבִיאֶנָּה תֻּפִינֵי מִנְחַת
טו פִּתִּים תַּקְרִיב רֵיחַ־נִיחֹחַ לַיהוָה׃ וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו

9. The priests were to eat it, and they could not dispose of it in any other way.

without leaven. Better, *as unleavened bread.*

10. *their portion.* Leaven was prohibited in the part of the meal-offering burnt on the Altar (II, 4, 11), and likewise in the portion eaten by the priests.

most holy. See on II, 3. It could therefore be eaten only by the male descendants of Aaron.

11. *every male.* Even those disqualified by reason of a blemish ; see XXI.

a due. Heb. חק ; usually "statute," but here as in Gen. XLVII, 22 meaning, "portion," "due."

whosoever . . . shall be holy. Better, *whatsoever . . . shall become holy.* As ritual impurity was infectious, even so could ritual holiness be conveyed from one thing to another. Any food, coming in contact with holy food, itself becomes "holy," and is subject to all the regulations of קדשי קדשים or קדשים קלים (II, 3) as the case may be. Many modern commentators take the phrase "shall be holy" to imply some form of consecration to the Sanctuary or obligation to do service at it. In that case, however, the Text should have been יתקדש, as in Exod. XIX, 22, instead of יקדש (Wessely).

9. And that which is left thereof shall Aaron and
his sons eat: it shall be eaten without leaven in
a holy place; in the court of the tent of meeting
they shall eat it. 10. It shall not be baken with
leaven. I have given it as their portion of my
offerings made by fire; it is most holy, as the
sin offering, and as the guilt offering. 11. Every
male among the children of Aaron shall eat of
it, as a due for ever throughout your generations,
from the offerings of the LORD made by fire:
whosoever toucheth them shall be holy.*ii

12. And the LORD spake unto Moses, saying,
13. This is the oblation of Aaron and of his sons,
which they shall offer unto the LORD in the day
when he is anointed; the tenth part of an ephah
of fine flour for a meal offering perpetually, half
of it in the morning, and half thereof in the
evening. 14. On a baking pan it shall be made
with oil; when it is soaked, thou shalt bring it
in: in baken pieces shalt thou offer the meal
offering for a sweet savour unto the LORD.

12–16. THE HIGH PRIEST'S DAILY MEAL-OFFERING

13. *in the day when he is anointed.* This Heb. phrase (as again in VII, 35, 38) may mean, "from the day when he is anointed onwards" (Ibn Ezra). After his ordination Aaron was to bring a daily meal-offering at his own expense, not on his behalf alone but for the priesthood as well (*minchath chabittim*). Likewise every priest, but only at the commencement of his ministry, offered a meal-offering (*minchath chinnuch*, "the meal-offering of initiation").

14. *soaked.* lit. "well mixed."

in baken pieces. Or, "in broken pieces" (AJ). "The meaning of the Hebrew word is uncertain" (RV Margin).

16 מִבָּנָיו יַעֲשֶׂה אֹתָהּ חָק־עוֹלָם לַיהוָה כָּלִיל תָּקְטָר׃ וְכָל־
מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל׃ פ
17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ 18 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־
בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחַטָּאת בִּמְקוֹם אֲשֶׁר תִּשָּׁחֵט
הָעֹלָה תִּשָּׁחֵט הַחַטָּאת לִפְנֵי יְהוָה קֹדֶשׁ קָדָשִׁים הִוא׃
19 הַכֹּהֵן הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָּה בְּמָקוֹם קָדֹשׁ תֵּאָכֵל
כ בַּחֲצַר אֹהֶל מוֹעֵד׃ כֹּל אֲשֶׁר־יִגַּע בִּבְשָׂרָהּ יִקְדָּשׁ
וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבֶּגֶד אֲשֶׁר יִזֶּה עָלֶיהָ תְּכַבֵּס בְּמָקוֹם
21 קָדֹשׁ׃ וּכְלִי־חֶרֶשׂ אֲשֶׁר תְּבֻשַּׁל־בּוֹ יִשָּׁבֵר וְאִם־בִּכְלִי
22 נְחֹשֶׁת בֻּשָּׁלָה וּמֹרַק וְשֻׁטַּף בַּמָּיִם׃ כָּל־זָכָר בַּכֹּהֲנִים
23 יֹאכַל אֹתָהּ קֹדֶשׁ קָדָשִׁים הִוא׃ וְכָל־חַטָּאת אֲשֶׁר
יוּבָא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֵאָכֵל
בָּאֵשׁ תִּשָּׂרֵף׃ פ

16. *every meal offering.* *i.e.* not only that prescribed here by the Torah; but also when a priest voluntarily brought a meal-offering it was wholly consumed upon the Altar.

17–23. Holiness of the sin-offering (cf. IV–V, 13).

19. *shall eat it.* *i.e.* the portion left after the burning of the prescribed parts was to be eaten by the officiating priest and his fellows (see *v.* 22).

21. *shall be broken.* An earthen vessel would absorb and retain some of the contents, even after scouring and cleansing (see XI, 33).

23. *sin offering.* As described in chap. IV.

15. And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto the LORD. 16. And every meal offering of the priest shall be wholly burnt: it shall not be eaten.

17. And the LORD spake unto Moses, saying, 18. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. 19. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. 20. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. 21. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen vessel, it shall be scoured, and rinsed in water. 22. Every male among the priests shall eat thereof: it is most holy. 23. And no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

Cap. VII. ז

2 א וְזֹאת תּוֹרַת הָאָשָׁם קֹדֶשׁ קָדָשִׁים הוּא׃ בִּמְקוֹם אֲשֶׁר
יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ אֶת־הָאָשָׁם וְאֶת־דָּמוֹ יִזְרֹק
3 עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֵת כָּל־חֶלְבּוֹ יַקְרִיב מִמֶּנּוּ אֵת
4 הָאַלְיָה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב׃ וְאֵת שְׁתֵּי
הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־
ה הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת יְסִירֶנָּה׃ וְהִקְטִיר אֹתָם
6 הַכֹּהֵן הַמִּזְבֵּחָה אִשֶּׁה לַיהוָה אָשָׁם הוּא׃ כָּל־זָכָר
בַּכֹּהֲנִים יֹאכְלֶנּוּ בְּמָקוֹם קָדוֹשׁ יֵאָכֵל קֹדֶשׁ קָדָשִׁים הוּא׃
7 כַּחַטָּאת כָּאָשָׁם תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יְכַפֶּר־בּוֹ
8 לוֹ יִהְיֶה׃ וְהַכֹּהֵן הַמַּקְרִיב אֶת־עֹלַת אִישׁ עוֹר הָעֹלָה אֲשֶׁר
9 הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה׃ וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֶה בַּתַּנּוּר
וְכָל־נַעֲשָׂה בַמַּרְחֶשֶׁת וְעַל־מַחֲבַת לַכֹּהֵן הַמַּקְרִיב אֹתָהּ
י לוֹ תִהְיֶה׃ וְכָל־מִנְחָה בְלוּלָה־בַשֶּׁמֶן וַחֲרֵבָה לְכָל־בְּנֵי
אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו׃ פ שלישי

Chapter vii, 1–10. The Guilt–Offering (cf. v, 14–26)

1. *guilt offering.* Unlike the sin-offering, it did not bring complete expiation. It was brought either as penalty for a "trespass" (see v, 14–16, 20–26), when it had to be offered besides the restitution; or in doubtful cases (see v, 17–19), where its purpose was to suspend the effects of sin.

most holy. See on ii, 3.

2. *in the place where.* See i, 11.

shall he sprinkle. The blood of the sin-offering was sprinkled in the direction of the base of the Altar or applied to its horns (iv, 6f) as a rite of complete expiation. But the guilt-offering served no such purpose, see on *v.* 1; hence the blood was simply dashed round the sides of the Altar.

7. *that maketh atonement.* The officiating priest.

8. *skin.* The burnt-offering was to be flayed (i, 6).

Chapter VII

7 1. And this is the law of the guilt offering: it is
most holy. 2. In the place where they kill the
burnt offering shall they kill the guilt offering:
and the blood thereof shall he sprinkle upon
the altar round about. 3. And he shall offer of it
all the fat thereof; the fat tail, and the fat that
covereth the inwards, 4. and the two kidneys, and
the fat that is on them, which is by the loins,
and the caul upon the liver, with the kidneys,
shall he take away: 5. and the priest shall burn
them upon the altar for an offering made by fire
unto the LORD: it is a guilt offering. 6. Every
male among the priests shall eat thereof: it
shall be eaten in a holy place: it is most holy.
7. As is the sin offering, so is the guilt offering:
there is one law for them: the priest that maketh
atonement therewith, he shall have it. 8. And
the priest that offereth any man's burnt offering,
even the priest shall have to himself the skin
of the burnt offering which he hath offered.
9. And every meal offering that is baken in the
oven, and all that is dressed in the frying pan,
and on the baking pan, shall be the priest's
that offereth it. 10. And every meal offering,
mingled with oil, or dry, shall all the sons of
Aaron have, one as well as another.*iii

10. *or dry.* Without oil; being the sin-offering of the poor man who brought fine flour instead of an animal (v, 11); see, however, Num. v, 15.

11 12 וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יַקְרִיב לַיהוָה׃ אִם עַל־
תּוֹדָה יַקְרִיבֶנּוּ וְהִקְרִיב ׀ עַל־זֶבַח הַתּוֹדָה חַלּוֹת מַצּוֹת
בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן וְסֹלֶת מֻרְבֶּכֶת
13 חַלֹּת בְּלוּלֹת בַּשָּׁמֶן׃ עַל־חַלֹּת לֶחֶם חָמֵץ יַקְרִיב קָרְבָּנוֹ
14 עַל־זֶבַח תּוֹדַת שְׁלָמָיו׃ וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קָרְבָּן
תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֹּרֵק אֶת־דַּם הַשְּׁלָמִים לוֹ יִהְיֶה׃
טו וּבְשַׂר זֶבַח תּוֹדַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל לֹא־יַנִּיחַ
16 מִמֶּנּוּ עַד־בֹּקֶר׃ וְאִם־נֶדֶר ׀ אוֹ נְדָבָה זֶבַח קָרְבָּנוֹ בְּיוֹם
הַקְרִיבוֹ אֶת־זִבְחוֹ יֵאָכֵל וּמִמָּחֳרָת וְהַנּוֹתָר מִמֶּנּוּ יֵאָכֵל׃

11–21. Peace-Offering and Thank-Offering
(cf. Chap. iii)

11. *peace offerings.* See on iii, 1. This class falls into three divisions; 1) thanksgiving-offerings for deliverance from sickness or danger (Ps. cvii); 2) those in fulfilment of a vow made in time of distress (Ps. cxvi); and 3) free-will offerings, when the heart is moved at the remembrance of God's tender mercies (Ps. ciii, 1–5).

12. *thanksgiving.* The Rabbis regarded the thank-offering as a supreme type of sacrifice; and they declare that, in the Messianic era, all sacrifices will be unnecessary except the thank-offering. All sacrifices shall have completed their educational mission—all save the one inculcating the duty of gratitude. That sacrifice is to continue forever; because men and women as we know them are rarely grateful enough, even to their Father who is in Heaven. The Prophets rank ingratitude as a sin that reduces man below the level of a dumb animal (Isa. i, 3). Since the cessation of sacrifices, the Jew instead pronounces Benedictions of thanksgiving for special mercies shown him by his Creator. Persons who have been in peril of life during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery, publicly utter the *Gomel*-blessing (Authorised Prayer Book, p. 148), when called to the Reading of the Law.

unleavened cakes. See on ii, 4.

soaked. See on vi, 14.

13. *leavened bread.* The accompaniment of an ordinary

11. And this is the law of the sacrifice of peace
offerings, which one shall offer unto the LORD.
12. If he offer it for a thanksgiving, then he shall
offer with the sacrifice of thanksgiving unleaven-
ed cakes mingled with oil, and unleavened wafers
anointed with oil, and cakes mingled with oil,
of fine flour soaked. 13. With cakes of leavened
bread he shall offer his oblation with the sacrifice
of his peace offerings for thanksgiving. 14. And
of it he shall offer one out of each oblation for
an heave offering unto the LORD; it shall be
the priest's that sprinkleth the blood of the
peace offerings. 15. And the flesh of the sacrifice
of his peace offerings for thanksgiving shall be
eaten on the day of his oblation; he shall not
leave any part of it until the morning. 16. But if
the sacrifice of his oblation be a vow, or a freewill
offering, it shall be eaten on the day that he
offereth his sacrifice: and on the morrow that

meal, and also of a sacrificial meal; it was not, of course, offered upon the Altar (see II, 11).

14. *one out of each oblation.* One cake of each sort.

an heave offering. "As a select portion" (Moffatt).

15. *on the day of his oblation.* Cf. VIII, 32, "that which remaineth of the flesh and of the bread shall ye burn with fire."

16. *vow, or a freewill offering.* When a man says, "I take upou myself to bring an offering," without specifying the animal, it is a "vow"; a "freewill" offering is, when he says, "*This* animal shall be an offering" (Talmud).

on the morrow. They were more frequently brought than the thank-offerings; and if the same law had applied to offerings for a vow as to peace-offerings, much of the flesh would have been wasted. In no case, however, could the flesh be eaten on the third day.

17 18 וְהַנּוֹתָר מִבְּשַׂר הַזָּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃ וְאִם
הֵאָכֹל יֵאָכֵל מִבְּשַׂר־זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא
יֵרָצֶה הַמַּקְרִיב אֹתוֹ לֹא יֵחָשֵׁב לוֹ פִּגּוּל יִהְיֶה וְהַנֶּפֶשׁ
19 הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא׃ וְהַבָּשָׂר אֲשֶׁר יִגַּע בְּכָל־טָמֵא
לֹא יֵאָכֵל בָּאֵשׁ יִשָּׂרֵף וְהַבָּשָׂר כָּל־טָהוֹר יֹאכַל בָּשָׂר׃
כ וְהַנֶּפֶשׁ אֲשֶׁר־תֹּאכַל בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה
21 וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וְנֶפֶשׁ כִּי־
תִגַּע בְּכָל־טָמֵא בְּטֻמְאַת אָדָם אוֹ ׀ בִּבְהֵמָה טְמֵאָה אוֹ
בְּכָל־שֶׁקֶץ טָמֵא וְאָכַל מִבְּשַׂר־זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה
22 וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
23 לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב

18. *be imputed.* *i.e.* the sacrifice becomes null and void.

an abomination. Heb. *piggul;* the technical term for sacrificial flesh that had lost its sacred character by becoming stale.

bear his iniquity. Stated in XIX, 8, "that soul shall be cut off from his people." "Death through Divine agency is meant, not punishment inflicted at the hands of the community" (Driver). Certain heinous offences, both moral and ceremonial, carried the sentence of כרת "excision," as their penalty. In some cases, however, כרת seems to be equivalent to outlawry. The man who refused to enter the covenant (Gen. XVII, 14), or the man who would not join in the celebration of the Passover—the Nation's birth-festival (Exod. XII, 15)—was looked upon as a traitor, and exile was not too severe a punishment for him (Sulzberger).

19. *and the flesh.* viz. of the peace-offerings.

20. *his uncleanness.* This refers to impurity due to physical causes in the man himself, such as enumerated in XI–XV.

21. *uncleanness of man.* See V, 2f.

abomination. Better, *detestable thing* (AJ); Heb. *sheketz;* a creeping creature forbidden as food. It is here described as "unclean," which means that it is dead.

which remaineth of it shall be eaten : 17. but that
which remaineth of the flesh of the sacrifice on
the third day shall be burnt with fire. 18. And if
any of the flesh of the sacrifice of his peace
offerings be eaten on the third day, it shall not
be accepted, neither shall it be imputed unto
him that offereth it : it shall be an abomination,
and the soul that eateth of it shall bear his
iniquity. 19. And the flesh that toucheth any un-
clean thing shall not be eaten ; it shall be burnt
with fire. And as for the flesh, every one that
is clean shall eat thereof : 20. but the soul that eat-
eth of the flesh of the sacrifice of peace offerings,
that pertain unto the LORD, having his unclean-
ness upon him, that soul shall be cut off from his
people. 21. And when any one shall touch any
unclean thing, the uncleanness of man, or an
unclean beast, or any unclean abomination, and
eat of the flesh of the sacrifice of peace offerings,
which pertain unto the LORD, that soul shall be
cut off from his people.

22. And the LORD spake unto Moses, saying,
23. Speak unto the children of Israel, saying, Ye
shall eat no fat, of ox, or sheep, or goat. 24. And

22–27. PROHIBITION OF FAT AND BLOOD

23. *no fat.* The general law had been given in III, 17. Here the subject is treated in more detail.

ox, or sheep, or goat. The three sacrificial animals ; their fat, called חלב, is forbidden, except when such fat is covered with flesh, when it does not come within the prohibition. The fat of other "clean" animals is spoken of as שומן, and is permitted.

24 וָעֵז לֹא תֹאכֵלוּ׃ וְחֵלֶב נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה לְכָל־
כה מְלָאכָה וְאָכֹל לֹא תֹאכְלֻהוּ׃ כִּי כָּל־אֹכֵל חֵלֶב מִן־
הַבְּהֵמָה אֲשֶׁר יַקְרִיב מִמֶּנָּה אִשֶּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ
26 הָאֹכֶלֶת מֵעַמֶּיהָ׃ וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם
27 לָעוֹף וְלַבְּהֵמָה׃ כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ פ
28 29 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר הַמַּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ
ל לַיהוָה מִזֶּבַח שְׁלָמָיו׃ יָדָיו תְּבִיאֶינָה אֵת אִשֵּׁי יְהוָה אֶת־
הַחֵלֶב עַל־הֶחָזֶה יְבִיאֶנּוּ אֵת הֶחָזֶה לְהָנִיף אֹתוֹ תְּנוּפָה
31 לִפְנֵי יְהוָה׃ וְהִקְטִיר הַכֹּהֵן אֶת־הַחֵלֶב הַמִּזְבֵּחָה וְהָיָה
32 הֶחָזֶה לְאַהֲרֹן וּלְבָנָיו׃ וְאֵת שׁוֹק הַיָּמִין תִּתְּנוּ תְרוּמָה
33 לַכֹּהֵן מִזִּבְחֵי שַׁלְמֵיכֶם׃ הַמַּקְרִיב אֶת־דַּם הַשְּׁלָמִים וְאֶת־
34 הַחֵלֶב מִבְּנֵי אַהֲרֹן לוֹ תִהְיֶה שׁוֹק הַיָּמִין לְמָנָה׃ כִּי

24. *dieth of itself.* Heb. *nevelah*; is also the technical term for an animal that has not been correctly slaughtered.

26. *fowl or of beast.* Since the two species are named alone, the Rabbis deduced that the law did not apply to fish. Therefore the process of ritual *salting*, which is used for the purpose of extracting the blood, is unnecessary with the latter.

27. *eateth any blood.* See on XVII, 10.

28–34. PRIESTS' SHARE OF THE PEACE-OFFERINGS

30. *wave offering.* The prescribed part of the offering being laid upon the offerer's hands, the priest placed his own hands beneath those of the offerer, and moved them first forward and backward, and then upward and downward—symbolising the consecration of the gift to God, the Ruler of heaven and earth.

the fat of that which dieth of itself, and the fat
of that which is torn of beasts, may be used for
any other service: but ye shall in no wise eat of
it. 25. For whosoever eateth the fat of the beast,
of which men offer an offering made by fire unto
the LORD, even the soul that eateth it shall be
cut off from his people. 26. And ye shall eat no
manner of blood, whether it be of fowl or of
beast, in any of your dwellings. 27. Whosoever it
be that eateth any blood, that soul shall be cut
off from his people.

28. And the LORD spake unto Moses, saying,
29. Speak unto the children of Israel, saying, He
that offereth the sacrifice of his peace offerings
unto the LORD shall bring his oblation unto the
LORD out of the sacrifice of his peace offerings:
30. his own hands shall bring the offerings of the
LORD made by fire; the fat with the breast shall
he bring, that the breast may be waved for a
wave offering before the LORD. 31. And the priest
shall burn the fat upon the altar: but the breast
shall be Aaron's and his sons'. 32. And the
right thigh shall ye give unto the priest for an
heave offering out of the sacrifices of your peace
offerings. 33. He among the sons of Aaron,
that offereth the blood of the peace offerings,
and the fat, shall have the right thigh for a portion

31. *the breast.* The fat only was for the Altar, the breast being the portion of the priests.

32. *right thigh.* Considered one of the best parts of the animal and was reserved for the most distinguished guest (I Sam. IX, 24).

אֶת־חֲזֵה הַתְּנוּפָה וְאֵת ׀ שׁוֹק הַתְּרוּמָה לָקַחְתִּי מֵאֵת
בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שַׁלְמֵיהֶם וָאֶתֵּן אֹתָם לְאַהֲרֹן הַכֹּהֵן
לה וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל׃ זֹאת מִשְׁחַת אַהֲרֹן
וּמִשְׁחַת בָּנָיו מֵאִשֵּׁי יְהוָֹה בְּיוֹם הִקְרִיב אֹתָם לְכַהֵן
36 לַיהוָֹה׃ אֲשֶׁר צִוָּה יְהוָֹה לָתֵת לָהֶם בְּיוֹם מָשְׁחוֹ אֹתָם
37 מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדֹרֹתָם׃ זֹאת הַתּוֹרָה
לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים וּלְזֶבַח
38 הַשְּׁלָמִים׃ אֲשֶׁר צִוָּה יְהוָֹה אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם
צַוֹּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָֹה
בְּמִדְבַּר סִינָי׃ פ רביעי

CAP. VIII. ח

ח 1 א וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר׃ קַח אֶת־אַהֲרֹן וְאֶת־בָּנָיו 2

v. 36. סבירין כאשר 38. ibid. הב׳ בשוא

34. *wave breast . . . heave thigh.* The breast that is waved and the thigh that is "heaved," *i.e.* set apart.

35–38. CONCLUDING SECTION ON OFFERINGS

35. *anointing-portion.* Or, "consecrated portion" (AJ). *in the day when. i.e.* on the day and afterwards; cf. on VI, 13.

37. *consecration.* lit. "filling." The Heb. idiom for appointing to an office is "to fill the hand"; probably alluding to the offerings placed in the hand, authorising him to officiate as priest. This offering is described in Exod. XXIX.

38. *in the day.* "At the time."

CHAPTERS VIII-X

INAUGURATION OF THE SANCTUARY-SERVICE

CHAPTER VIII. CONSECRATION OF AARON AND HIS SONS

The appointment of Aaron and his sons to the priesthood

34. For the wave breast and the heave thigh have I taken of the children of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.
35. This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office; 36. which the LORD commanded to be given them of the children of Israel, in the day that he anointed them. It is a due for ever throughout their generations.
37. This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace offerings; 38. which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.*iv

CHAPTER VIII

8 1. And the LORD spake unto Moses, saying,

is commanded in Exod. XXVIII; and directions are given in Exod. XXIX and XL as to their vestments and installation into their sacred office. The Torah first describes the different classes of offerings before recounting in Leviticus the institution of the Sanctuary-service and the consecration of the priesthood.

אֹתּ֔וֹ וְאֵ֖ת הַבְּגָדִ֑ים וְאֵת֙ שֶׁ֣מֶן הַמִּשְׁחָ֔ה וְאֵ֣ת ׀ פַּ֣ר הַֽחַטָּ֗את
3 וְאֵת֙ שְׁנֵ֣י הָֽאֵילִ֔ים וְאֵ֖ת סַ֥ל הַמַּצּֽוֹת׃ וְאֵ֥ת כָּל־הָֽעֵדָ֖ה
4 הַקְהֵ֑ל אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ וַיַּ֣עַשׂ מֹשֶׁ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה
ה יְהוָ֖ה אֹת֑וֹ וַתִּקָּהֵל֙ הָֽעֵדָ֔ה אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ וַיֹּ֥אמֶר
מֹשֶׁ֖ה אֶל־הָֽעֵדָ֑ה זֶ֣ה הַדָּבָ֔ר אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה לַעֲשֽׂוֹת׃
6 וַיַּקְרֵ֣ב מֹשֶׁ֔ה אֶֽת־אַהֲרֹ֖ן וְאֶת־בָּנָ֑יו וַיִּרְחַ֥ץ אֹתָ֖ם בַּמָּֽיִם׃
7 וַיִּתֵּ֨ן עָלָ֜יו אֶת־הַכֻּתֹּ֗נֶת וַיַּחְגֹּ֤ר אֹתוֹ֙ בָּֽאַבְנֵ֔ט וַיַּלְבֵּ֤שׁ אֹתוֹ֙
אֶת־הַמְּעִ֔יל וַיִּתֵּ֥ן עָלָ֖יו אֶת־הָאֵפֹ֑ד וַיַּחְגֹּ֣ר אֹת֗וֹ בְּחֵ֙שֶׁב֙
8 הָֽאֵפֹ֔ד וַיֶּאְפֹּ֥ד ל֖וֹ בּֽוֹ׃ * וַיָּ֥שֶׂם עָלָ֖יו אֶת־הַחֹ֑שֶׁן וַיִּתֵּן֙ אֶל־
9 הַחֹ֔שֶׁן אֶת־הָאוּרִ֖ים וְאֶת־הַתֻּמִּֽים׃ וַיָּ֥שֶׂם אֶת־הַמִּצְנֶ֖פֶת עַל־
רֹאשׁ֑וֹ וַיָּ֨שֶׂם עַל־הַמִּצְנֶ֜פֶת אֶל־מ֣וּל פָּנָ֗יו אֵ֚ת צִ֣יץ הַזָּהָ֔ב
י נֵ֖זֶר הַקֹּ֑דֶשׁ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ וַיִּקַּ֤ח מֹשֶׁה֙

v. 8. חצי התורה בפסוקים

2. *basket of unleavened bread.* See Exod. XXIX, 2.

3. *all the congregation.* Some commentators (*e.g.* Ibn Ezra) understand the phrase to mean merely the heads of tribes and the elders; others, that every man was summoned. The vast majority would have had to stand outside, probably upon the slope of Mount Sinai, at the foot of which they were encamped.

5 *this is the thing.* The consecration which is to commence is by the expressed will of God. The purpose of the general assembly witnessing the consecration was, likewise, to avoid a revolt against the privileges of Aaron and his sons. An attempt to foment one was made later by Korah (Num. XVI).

6. *Moses brought. i.e.* to the entrance of the Tent of Meeting, where the Laver was placed.

washed. i.e. he commanded them to wash their hands and feet (Ibn Ezra). According to the Sifra, the priests were also to bathe first the entire body, as the High Priest did on the Day of Atonement (XVI, 4). Ordinarily they washed only the hands and feet on entering the Sanctuary

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the basket of unleavened bread ; 3. and assemble thou all the congregation at the door of the tent of meeting. 4. And Moses did as the LORD commanded him ; and the congregation was assembled at the door of the tent of meeting. 5. And Moses said unto the congregation, This is the thing which the LORD hath commanded to be done. 6. And Moses brought Aaron and his sons, and washed them with water. 7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band of the ephod, and bound it unto him therewith. 8. And he placed the breastplate upon him : and in the breastplate he put the Urim and the Thummim. 9. And he set the mitre upon his head ; and upon the mitre, in front, did he set the golden plate, the holy crown ; as the LORD commanded Moses. 10. And Moses

(Exod. xxx, 19) ; but on the day of consecration complete immersion was required. The spiritual significance of the act of immersion, as the first stage of their consecration, is obvious.

7. *upon him.* Upon Aaron. The garments of Aaron and his sons are described in Exod. xxviii, and the investment of the priests in Exod. xxix. The clothing of Aaron and his sons was the next step in the actual induction into their sacred offices ; it invested them with the visible emblems of their holiness and their functions ; see *Exodus*, p. 342.

8. *Urim and Thummim.* See on Exod. xxviii, 30.

אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ
11 וַיְקַדֵּשׁ אֹתָם׃ וַיַּז מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח
אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקַדְּשָׁם׃
12 וַיִּצֹק מִשֶּׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמְשַׁח אֹתוֹ
13 לְקַדְּשׁוֹ׃ וַיַּקְרֵב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן וַיַּלְבִּשֵׁם כֻּתֳּנֹת
וַיַּחְגֹּר אֹתָם אַבְנֵט וַיַּחֲבֹשׁ לָהֶם מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה
חמישי 14 יְהוָה אֶת־מֹשֶׁה׃ וַיַּגֵּשׁ אֵת פַּר הַחַטָּאת וַיִּסְמֹךְ אַהֲרֹן
טו וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פַּר הַחַטָּאת׃ וַיִּשְׁחָט וַיִּקַּח
מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ
וַיְחַטֵּא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ
16 וַיְקַדְּשֵׁהוּ לְכַפֵּר עָלָיו׃ וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־
הַקֶּרֶב וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן

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v. 15. קמץ ברביע

10. *anointing oil.* Its components are described in Exod. xxx; 23–25. The soothing effect of oil on skin scorched by the burning sun made it symbolise comfort and happiness; while its use for illumination suggested light and life. Hence the anointing with oil was regarded as a symbol of the life and light imparted by the Divine Spirit.

all that was therein. The Ark, the Table of Shrewbread, the Candlestick and the Altar of Incense.

11. *upon the altar.* Of Burnt-offering.

seven times. The sanctification of the Altar was appointed for seven days, on each of which the Altar was to be anointed; Exod. xxix, 36.

12. *he poured of the anointing oil.* In other passages (Exod. xxviii, 41; xl, 15; Lev. vii, 36, and x. 7) all the priests are referred to as having been anointed. Though Aaron and his sons alike were *sprinkled* with oil, the High Priest alone had oil *poured* upon his head.

took the anointing oil, and anointed the tabernacle
and all that was therein, and sanctified them.
11. And he sprinkled thereof upon the altar seven
times, and anointed the altar and all its vessels,
and the laver and its base, to sanctify them. 12.
And he poured of the anointing oil upon Aaron's
head, and anointed him, to sanctify him. 13. And
Moses brought Aaron's sons, and clothed them
with coats, and girded them with girdles, and
bound headtires upon them; as the LORD commanded Moses.*v
14. And he brought the bullock
of the sin offering: and Aaron and his sons laid
their hands upon the head of the bullock of the
sin offering. 15. And he slew it; and Moses
took the blood, and put it upon the horns of the
altar round about with his finger, and purified
the altar, and poured out the blood at the base of
the altar, and sanctified it, to make atonement for
it. 16. And he took all the fat that was upon the
inwards, and the caul of the liver, and the two
kidneys, and their fat, and Moses burned it

13. *as the* LORD *commanded.* See Exod. XXIX 8f.

14. *sin offering.* The first sacrifice to be offered was to cleanse the priests of any transgressions which they may have committed. They themselves must obtain atonement before they could help to secure it for others.

laid their hands. Making confession of their sins while doing so; see on I, 4.

15. *he slew it.* Or, "when it was slain" (AJ) by Moses. The procedure was that which normally followed the sin-offering (Chap. IV).

to make atonement for it. Better, *by making atonement for it.*

17 וַיַּקְטֵר מֹשֶׁה הַמִּזְבֵּחָה׃ וְאֶת־הַפָּר וְאֶת־עֹרוֹ וְאֶת־בְּשָׂרוֹ
וְאֶת־פִּרְשׁוֹ שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה
18 אֶת־מֹשֶׁה׃ וַיַּקְרֵב אֵת אֵיל הָעֹלָה וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו
19 אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל׃ וַיִּשְׁחָט וַיִּזְרֹק מֹשֶׁה אֶת־
כ הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָאַיִל נִתַּח לִנְתָחָיו וַיַּקְטֵר
21 מֹשֶׁה אֶת־הָרֹאשׁ וְאֶת־הַנְּתָחִים וְאֶת־הַפָּדֶר׃ וְאֶת־הַקֶּרֶב
וְאֶת־הַכְּרָעַיִם רָחַץ בַּמָּיִם וַיַּקְטֵר מֹשֶׁה אֶת־כָּל־הָאַיִל
הַמִּזְבֵּחָה עֹלָה הוּא לְרֵיחַ־נִיחֹחַ אִשֶּׁה הוּא לַיהוָה
22 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיַּקְרֵב אֶת־הָאַיִל הַשֵּׁנִי ששי
אֵיל הַמִּלֻּאִים וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ
23 הָאָיִל׃ וַיִּשְׁחָט ׀ וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹזֶן־
אַהֲרֹן הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ
24 הַיְמָנִית׃ וַיַּקְרֵב אֶת־בְּנֵי אַהֲרֹן וַיִּתֵּן מֹשֶׁה מִן־הַדָּם עַל־
תְּנוּךְ אָזְנָם הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית וְעַל־בֹּהֶן רַגְלָם

v. 23. ח׳ קמוצה

17. *as the* Lord *commanded.* See iv, 12.

18. *the ram.* After the sin-offering, they next brought a burnt-offering (see Exod. xxix, 15 f) as an expression of whole-hearted submission to the will of God and desire for fellowship with Him. The usual procedure of the burnt-offering (Chap. i) was followed.

22. *ram of consecration.* This last sacrifice was the offering special to the consecration (Exod. xxix, 19f); see next *v.*

23. *ear . . hand . . foot.* Symbolic; representing consecration of the whole body. The priest must have consecrated ears ever to be attentive to the commands of God; consecrated hands at all times to do His will; and consecrated feet to walk evermore in holy ways (Dillmann); see Exod. xxix, 20.

upon the altar. 17. But the bullock, and its skin,
and its flesh, and its dung, he burnt with fire
without the camp; as the LORD commanded
Moses. 18. And he presented the ram of the burnt
offering: and Aaron and his sons laid their
hands upon the head of the ram. 19. And he
killed it: and Moses sprinkled the blood upon
the altar round about. 20. And he cut the ram
into its pieces; and Moses burnt the head, and
the pieces, and the fat. 21. And he washed the
inwards and the legs with water; and Moses
burnt the whole ram upon the altar: it was a
burnt offering for a sweet savour: it was an offer-
ing made by fire unto the LORD; as the LORD
commanded Moses.*vi 22. And he presented the
other ram, the ram of consecration: and Aaron and
his sons laid their hands upon the head of the
ram. 23. And he slew it; and Moses took of the
blood thereof, and put it upon the tip of Aaron's
right ear, and upon the thumb of his right hand,
and upon the great toe of his right foot. 24. And
he brought Aaron's sons, and Moses put of the
blood upon the tip of their right ear, and upon
the thumb of their right hand, and upon the
great toe of their right foot: and Moses sprinkled
the blood upon the altar round about. 25. And he

24. *he brought Aaron's sons.* This is not mentioned in Aaron's case, because he doubtless stood at the side of Moses throughout the ceremony.

כה הַיְמָנִית וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וַיִּקַּח
אֶת־הַחֵלֶב וְאֶת־הָאַלְיָה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב
וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן וְאֶת
26 שׁוֹק הַיָּמִין׃ וּמִסַּל הַמַּצּוֹת אֲשֶׁר ׀ לִפְנֵי יְהוָה לָקַח חַלַּת
מַצָּה אַחַת וְחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד וַיָּשֶׂם
27 עַל־הַחֲלָבִים וְעַל שׁוֹק הַיָּמִין׃ וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי
28 אַהֲרֹן וְעַל כַּפֵּי בָנָיו וַיָּנֶף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה׃ וַיִּקַּח
מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיַּקְטֵר הַמִּזְבֵּחָה עַל־הָעֹלָה
29 מִלֻּאִים הֵם לְרֵיחַ נִיחֹחַ אִשֶּׁה הוּא לַיהוָה׃ וַיִּקַּח מֹשֶׁה
אֶת־הֶחָזֶה וַיְנִיפֵהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֻּאִים
שביעי ל לְמֹשֶׁה הָיָה לְמָנָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיִּקַּח
מֹשֶׁה מִשֶּׁמֶן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיַּז עַל־
אַהֲרֹן עַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ וַיְקַדֵּשׁ
אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בָּנָיו וְאֶת־בִּגְדֵי בָנָיו אִתּוֹ׃

25. *right thigh.* See on VII, 32.

27. *put the whole.* These parts of the different sacrifices were laid upon the priests' hands, reminding them of their trust on behalf of the people for the service of the Altar, and of their sacred obligation faithfully to discharge that trust.

waved them. See on VII, 30.

29. *Moses' portion.* Because he had temporarily filled the priestly office.

took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh: 26. and out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh: 27. and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave offering before the LORD. 28. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were a consecration for a sweet savour: it was an offering made by fire unto the LORD. 29. And Moses took the breast, and waved it for a wave offering before the LORD: it was Moses' portion of the ram of consecration; as the LORD commanded Moses.*vii 30. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him. 31. And Moses said unto

30. *of the anointing oil, and of the blood.* This act was the crowning point of the consecration ceremony; the double sprinkling "sanctified" the priests and their garments, and typified the two main duties of the priesthood—to diffuse the light of godliness, and proclaim the truth that God grants atonement for human wrong-doing.

upon his sons. See on *v.* 12.

31 וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶֽל־אַהֲרֹ֣ן וְאֶל־בָּנָ֗יו בַּשְּׁל֣וּ אֶת־הַבָּשָׂר֮ פֶּ֣תַח
אֹ֣הֶל מוֹעֵד֒ וְשָׁם֙ תֹּאכְל֣וּ אֹת֔וֹ וְאֶת־הַלֶּ֕חֶם אֲשֶׁ֖ר בְּסַ֣ל
32 הַמִּלֻּאִ֑ים כַּאֲשֶׁ֤ר צִוֵּ֨יתִי֙ לֵאמֹ֔ר אַהֲרֹ֥ן וּבָנָ֖יו יֹאכְלֻֽהוּ׃ וְהַנּוֹתָ֥ר
מפטיר 33 בַּבָּשָׂ֖ר וּבַלָּ֑חֶם בָּאֵ֖שׁ תִּשְׂרֹֽפוּ׃ וּמִפֶּ֩תַח֩ אֹ֨הֶל מוֹעֵ֜ד לֹ֤א
תֵֽצְאוּ֙ שִׁבְעַ֣ת יָמִ֔ים עַ֚ד י֣וֹם מְלֹ֔את יְמֵ֖י מִלֻּאֵיכֶ֑ם כִּ֚י שִׁבְעַ֣ת
34 יָמִ֔ים יְמַלֵּ֖א אֶת־יֶדְכֶֽם׃ כַּאֲשֶׁ֥ר עָשָׂ֖ה בַּיּ֣וֹם הַזֶּ֑ה צִוָּ֧ה יְהוָ֛ה
לה לַעֲשֹׂ֖ת לְכַפֵּ֥ר עֲלֵיכֶֽם׃ וּפֶתַח֩ אֹ֨הֶל מוֹעֵ֜ד תֵּשְׁב֨וּ יוֹמָ֤ם
וָלַ֙יְלָה֙ שִׁבְעַ֣ת יָמִ֔ים וּשְׁמַרְתֶּ֛ם אֶת־מִשְׁמֶ֥רֶת יְהוָ֖ה וְלֹ֣א
36 תָמ֑וּתוּ כִּי־כֵ֖ן צֻוֵּֽיתִי׃ וַיַּ֥עַשׂ אַהֲרֹ֖ן וּבָנָ֑יו אֵ֚ת כָּל־הַדְּבָרִ֔ים
אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה בְּיַד־מֹשֶֽׁה׃

31. *there eat it.* This meal sealed the covenant of the priests with God. For the custom of ratifying an agreement by means of a sacrificial meal, see Gen. XXXI, 46.

as I commanded. We must understand the subject to be God. Onkelos and Septuagint render the Heb. "as I was commanded." It involves no change of consonants in the Hebrew Text.

32. *remaineth.* Until the morning.

33. *ye shall not go out.* A precaution against contracting impurity, and to prevent their diversion by worldly matters. Throughout the week of consecration, mind and heart were to be concentrated upon the solemnity and importance of the office they were entering.

34. *as hath been done this day.* The rites performed on the first day were to be repeated on each of the seven days (Exod. XXIX, 35f).

35. *that ye die not.* The warning was frequently given to the priests that any breaking of the Divine regulations involved them in the greatest danger.

36. *Aaron and his sons did.* Voluntarily underwent the consecration, testifying their readiness to enter upon the service of the Most High.

Aaron and to his sons, Boil the flesh at the door
of the tent of meeting: and there eat it and
the bread that is in the basket of consecration,
as I commanded, saying, Aaron and his sons
shall eat it. 32. And that which remaineth of the
flesh and of the bread shall ye burn with fire.*m
33. And ye shall not go out from the door of
the tent of meeting seven days, until the days of
your consecration be fulfilled: for he shall con-
secrate you seven days. 34. As hath been done
this day, so the LORD hath commanded to do, to
make atonement for you. 35. And at the door of
the tent of meeting shall ye abide day and night
seven days, and keep the charge of the LORD,
that ye die not: for so I am commanded. 36.
And Aaron and his sons did all the things which
the LORD commanded by the hand of Moses.

For the Lesson from the Prophets, Jeremiah VII, 21–VIII, 3 and IX, 22, 23 *see* The Haftorahs, p. 344.

On Sabbath Parah, the Haftorah is Ezekiel XXXVI, 16–38, *see p.* 450.

For the Blessings before and after the Haftorah, see p. 330.

Cap. IX. ט

ס ס ס כו 26

ט א וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי
2 יִשְׂרָאֵל׃ וַיֹּאמֶר אֶל־אַהֲרֹן קַח־לְךָ עֵגֶל בֶּן־בָּקָר לְחַטָּאת
3 וְאַיִל לְעֹלָה תְּמִימִם וְהַקְרֵב לִפְנֵי יְהוָה׃ וְאֶל־בְּנֵי יִשְׂרָאֵל
תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר־עִזִּים לְחַטָּאת וְעֵגֶל וָכֶבֶשׂ בְּנֵי־
4 שָׁנָה תְּמִימִם לְעֹלָה׃ וְשׁוֹר וָאַיִל לִשְׁלָמִים לִזְבֹּחַ לִפְנֵי
יְהוָה וּמִנְחָה בְּלוּלָה בַשָּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה
ה אֲלֵיכֶם׃ וַיִּקְחוּ אֵת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֹהֶל מוֹעֵד
6 וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעַמְדוּ לִפְנֵי יְהוָה׃ וַיֹּאמֶר מֹשֶׁה
זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וְיֵרָא אֲלֵיכֶם כְּבוֹד

III. SHEMINI

(Chapters IX-XI)

Chapter IX. The Priests Enter upon their Office

1. *the eighth day.* The day after the seven days of consecration of the priests (viii, 33).

2. *a bull calf.* A two-year old animal.

a sin offering. The newly-installed High Priest began his duties by sacrificing a sin-offering for himself and on behalf of his sons.

3–4. The offering brought for the people was of a comprehensive character, and included the principal types of sacrifices. The simplicity of this ceremony is in contrast with the holocausts which King Solomon slaughtered when he dedicated the Temple (I Kings viii, 63). God does not require of His people more than they can bear.

3. *unto the children of Israel.* *i.e.* to the assembled elders as representatives of the community.

III. SHEMINI

Chapter IX

9 1. And it came to pass on the eighth day, that
Moses called Aaron and his sons, and the elders
of Israel; 2. and he said unto Aaron, Take
thee a bull calf for a sin offering, and a
ram for a burnt offering, without blemish, and
offer them before the Lord. 3. And unto the
children of Israel thou shalt speak, saying, Take
ye a he-goat for a sin offering; and a calf and a
lamb, both of the first year, without blemish, for
a burnt offering; 4. and an ox and a ram for
peace offerings, to sacrifice before the Lord; and
a meal offering mingled with oil: for to-day the
Lord appeareth unto you. 5. And they brought
that which Moses commanded before the tent of
meeting: and all the congregation drew near and
stood before the Lord. 6. And Moses said, This
is the thing which the Lord commanded that
ye should do: and the glory of the Lord shall

4. *appeareth.* The Heb. is in the perfect tense; the action is pictured as done, because it is sure to take place.

5. *before the* Lord. In His presence, as they were assembled before the Tent of Meeting.

6. *that ye should do.* Until the priests and the people had been purified, God would not manifest His approval of the Sanctuary.

glory of the Lord. They would not behold God Himself, only a manifestation of His Presence (*v.* 24).

7 יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קְרַב אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה
אֶת־חַטָּאתְךָ וְאֶת־עֹלָתֶךָ וְכַפֵּר בַּעַדְךָ וּבְעַד הָעָם וַעֲשֵׂה
8 אֶת־קָרְבַּן הָעָם וְכַפֵּר בַּעֲדָם כַּאֲשֶׁר צִוָּה יְהוָה׃ וַיִּקְרַב
אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֵגֶל הַחַטָּאת אֲשֶׁר־לוֹ׃
9 וַיַּקְרִבוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם
וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ׃
י וְאֶת־הַחֵלֶב וְאֶת־הַכְּלָיֹת וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד מִן־
הַחַטָּאת הִקְטִיר הַמִּזְבֵּחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
11 מֹשֶׁה׃ וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה׃
12 וַיִּשְׁחַט אֶת־הָעֹלָה וַיַּמְצִאוּ בְּנֵי אַהֲרֹן אֵלָיו אֶת־הַדָּם
13 וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָעֹלָה הִמְצִיאוּ אֵלָיו
14 לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ וַיַּקְטֵר עַל־הַמִּזְבֵּחַ׃ וַיִּרְחַץ אֶת־
טו הַקֶּרֶב וְאֶת־הַכְּרָעָיִם וַיַּקְטֵר עַל־הָעֹלָה הַמִּזְבֵּחָה׃ וַיַּקְרֵב
אֵת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם
16 וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ כָּרִאשׁוֹן׃ וַיַּקְרֵב אֶת־הָעֹלָה וַיַּעֲשֶׂהָ
17 כַּמִּשְׁפָּט׃ וַיַּקְרֵב אֶת־הַמִּנְחָה וַיְמַלֵּא כַפּוֹ מִמֶּנָּה וַיַּקְטֵר

7. *draw near.* Aaron was diffident and fearful of approaching the Altar; and therefore Moses had to reassure him (Sifra). Aaron did not enter upon his sacred duties with a feeling of self-exaltation or pride.

for thyself, and for the people. The High Priest's purity involved and reflected the purity of the nation.

9. *sons of Aaron.* Since Aaron himself did the slaughtering, he would require the assistance of his sons in the performance of the attendant rites.

horns of the altar. Of burnt-offering.

10. *of the sin offering.* See IV, 8f.

11. *and the flesh and the skin.* See IV, 12.

appear unto you. 7. And Moses said unto Aaron,
Draw near unto the altar, and offer thy sin offering,
and thy burnt offering, and make atonement for
thyself, and for the people: and offer the oblation
of the people, and make atonement for them; as
the LORD commanded. 8. So Aaron drew near
unto the altar, and slew the calf of the sin offering,
which was for himself. 9. And the sons of Aaron
presented the blood unto him: and he dipped his
finger in the blood, and put it upon the horns of the
altar, and poured out the blood at the base of the
altar: 10. but the fat, and the kidneys, and the
caul from the liver of the sin offering, he burnt
upon the altar; as the LORD commanded Moses.
11. And the flesh and the skin he burnt with fire
without the camp. 12. And he slew the burnt
offering; and Aaron's sons delivered unto him the
blood, and he sprinkled it upon the altar round
about. 13. And they delivered the burnt offer-
ing unto him, piece by piece, and the head:
and he burnt them upon the altar. 14. And he
washed the inwards and the legs, and burnt them
upon the burnt offering on the altar. 15. And
he presented the people's oblation, and took the
goat of the sin offering which was for the people,
and slew it, and offered it for sin, as the first.
16. And he presented the burnt offering, and
offered it according to the ordinance.*ii 17. And he

13. *piece by piece.* See 1, 6.
15. *offered . . . as the first.* The purgation, *i.e.* the sprinkling of blood, was performed in the same manner as Aaron's own sin-offering, *v.* 8f.

18 עַל־הַמִּזְבֵּחַ מִלְּבַד עֹלַת הַבֹּקֶר׃ וַיִּשְׁחַט אֶת־הַשּׁוֹר וְאֶת־
הָאַיִל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיַּמְצִאוּ בְּנֵי אַהֲרֹן אֶת־
19 הַדָּם אֵלָיו וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הַחֲלָבִים
מִן־הַשּׁוֹר וּמִן־הָאַיִל הָאַלְיָה וְהַמְכַסֶּה וְהַכְּלָיֹת וְיֹתֶרֶת
כ הַכָּבֵד׃ וַיָּשִׂימוּ אֶת־הַחֲלָבִים עַל־הֶחָזוֹת וַיַּקְטֵר הַחֲלָבִים
21 הַמִּזְבֵּחָה׃ וְאֵת הֶחָזוֹת וְאֵת שׁוֹק הַיָּמִין הֵנִיף אַהֲרֹן
22 תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה׃ וַיִּשָּׂא אַהֲרֹן אֶת־
יָדָו אֶל־הָעָם וַיְבָרְכֵם וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה
23 וְהַשְּׁלָמִים׃ וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ
שלישי 24 אֶת־הָעָם וַיֵּרָא כְבוֹד־יְהוָה אֶל־כָּל־הָעָם׃ וַתֵּצֵא אֵשׁ
מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים
וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם׃

ידיו ק v. 22.

21. *waved.* Better, *had waved*; *i.e.* before the fat was burnt on the Altar. For the ceremony of waving, see on VII, 30. The order of the sacrifices described had religious significance. First there came the sin-offering, denoting purification; then the burnt-offering, indicating self-surrender to God; then the meal-offering, notifying consecration of labour; and finally the peace-offering, symbolising fellowship with God. Let the people rid themselves of sin, let them submit their will to the Divine will, let them consecrate their daily toil to His service, and they would enjoy that Divine communion which is the supreme experience of man.

22. *lifted up his hands.* In blessing.

blessed them. According to the Rabbinic explanation, he used the words of the Priestly Blessing, Num. VI, 22f.

23. *blessed the people.* This phrase probably means, "greeted the people," with the joyful news that the priesthood was now able to discharge its sacred functions for the spiritual welfare of the community.

presented the meal offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt offering of the morning. 18. He slew also the ox and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about, 19. and the fat of the ox; and of the ram, the fat tail, and that which covereth the inwards, and the kidneys, and the caul of the liver: 20. and they put the fat upon the breasts, and he burnt the fat upon the altar: 21. and the breasts and the right thigh Aaron waved for a wave offering before the LORD; as Moses commanded. 22. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings. 23. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.*iii 24. And there came forth fire from before the LORD, and consumed upon the altar the burnt offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

24. *came forth fire.* Portions of sacrificial flesh still upon the Altar-hearth were suddenly consumed by Divine fire—a sign that the sacrifice and what it denoted found favour in the sight of God; cf. I Kings XVIII, 38.

shouted. They broke into joyful song; "they praised" (Targum).

fell on their faces. In gratitude and worship; cf. Gen. XXIV, 26, 52.

Cap. X. י

י א וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן
אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה
2 אֲשֶׁר לֹא צִוָּה אֹתָם׃ וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל
3 אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הוּא
אֲשֶׁר־דִּבֶּר יְהוָה ׀ לֵאמֹר בִּקְרֹבַי אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם

Chapter X

1–5. Death of Nadab and Abihu

1. *Nadab and Abihu.* Aaron's eldest sons, who had accompanied Moses when he ascended Mount Sinai (Exod. xxiv, 1). The death of the sons of Aaron was a favourite theme of ancient preachers to point the moral, "Boast not thyself of to-morrow for thou knowest not what a day may bring forth!" When the day of this tragedy opened, it promised to be the happiest in Aaron's life. As he, the High Priest, was moving about in his magnificent robes and performing the solemn duties of his exalted office, how elated he must have been! Yet soon his two sons were lying dead at his feet.

censer. A pan for carrying live coal.

strange fire. Unconsecrated fire, not from the Divinely kindled flames on the Altar. On the very day of the consecration of the Sanctuary they ventured to change an essential of the Service in obedience to a momentary whim. In the circumstances, and in view of their office, it constituted an unpardonable offence. The Rabbis, observing that the narrative is followed by an injunction that the priests were not to drink intoxicating liquor before performing their duties (*v.* 8f), state that Nadab and Abhiu had dared to enter the Sanctuary under the influence of drink. Another suggestion is that they had consulted neither Moses nor Aaron in taking the step they did; and that this deliberate disregard of their elders sprang from unfilial jealousy. They asked themselves, "When will these old men

Chapter X

10 1. And Nadab and Abihu, the sons of Aaron,
took each of them his censer, and put fire therein,
and laid incense thereon, and offered strange fire
before the LORD, which he had not commanded
them. 2. And there came forth fire from before the
LORD, and devoured them, and they died before the
LORD. 3. Then Moses said unto Aaron, This is it
that the LORD spake, saying, I will be sanctified in
them that are nigh me, and before all the people

die? How long must we wait to lead the congregation?" It was an impious ambition that led them to commit the unhallowed deed which called down terrible retribution upon them.

2. *devoured them.* Mysteriously—the Rabbis explain—only their souls were consumed; their bodies remained untouched. It is probable that the fire took the form of a lightning flash, killing them without destroying their garments.

3. *then Moses said.* To help the bereaved father understand the significance of what had happened.

this is it. The words which follow do not occur literally elsewhere, but their teaching is implied in such passages as Exod. XIX, 22, and XXIX, 1, 44, setting forth the duty of sanctification for the priesthood.

I will be sanctified in them that are nigh me. In sharp contrast to the common view that highly-placed or gifted men may disregard the laws of morality, Judaism teaches that the greater a man's knowledge or position, the stricter the standard by which he is to be judged, and the greater the consequent guilt and punishment, if there is a falling away from that standard (S. R. Hirsch). "With the righteous, God is exacting even to a hair's breadth" (Talmud).

4 אֶכָּבֵד וַיִּדֹּם אַהֲרֹן׃ וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן
בְּנֵי עֻזִּיאֵל דֹּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שְׂאוּ אֶת־אֲחֵיכֶם
ה מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מִחוּץ לַמַּחֲנֶה׃ וַיִּקְרְבוּ וַיִּשָּׂאֻם
6 בְּכֻתֳּנֹתָם אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה׃ וַיֹּאמֶר
מֹשֶׁה אֶל־אַהֲרֹן וּלְאֶלְעָזָר וּלְאִיתָמָר ׀ בָּנָיו רָאשֵׁיכֶם אַל־
תִּפְרָעוּ ׀ וּבִגְדֵיכֶם לֹא־תִפְרֹמוּ וְלֹא תָמֻתוּ וְעַל כָּל־הָעֵדָה
יִקְצֹף וַאֲחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת־הַשְּׂרֵפָה אֲשֶׁר
7 שָׂרַף יְהוָה׃ וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶּן־תָּמֻתוּ כִּי־
רביעי שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כִּדְבַר מֹשֶׁה׃ פ
8 9 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר׃ יַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ ׀

v. 4. הקורא יטעים הגריש קדם התרסא

and before . . . glorified. Or, "that before all the people I may be glorified." When He is sanctified by those who are near to Him, the effect will be that He is glorified by the people who look to the priests for guidance and example.

held his peace. He found no answer to Moses' argument; or, he resigned himself to the just sentence which God had imposed upon his sons; cf. Ps. XXXIX, 10. "I am dumb, I open not my mouth, because Thou hast done it" (AJ).

4. *Mishael and Elzaphan.* Aaron's first cousins, and the next-of-kin who were not priests. If the body had been touched by any of the priests, they would have become ritually defiled and unable to officiate in the Tabernacle.

brethren. Kinsfolk.

out of the camp. To bury them. Since the grave defiled whoever came in contact with it, the dead were buried outside the Israelite encampment.

5. *coats.* See on *v.* 2.

6–7. The Priests Not to Mourn

6. *rend your clothes.* The commonest sign of grief (Gen. XXXVII, 29; XLIV,13). Jews still rend the garment (*Keriah*)

I will be glorified. And Aaron held his peace.
4. And Moses called Mishael and Elzaphan, the
sons of Uzziel the uncle of Aaron, and said unto
them, Draw near, carry your brethren from before
the sanctuary out of the camp. 5. So they drew
near, and carried them in their coats out of the
camp; as Moses had said. 6. And Moses said unto
Aaron, and unto Eleazar and unto Ithamar, his
sons, Let not the hair of your heads go loose,
neither rend your clothes; that ye die not, and
that he be not wroth with all the congregation:
but let your brethren, the whole house of Israel,
bewail the burning which the LORD hath kindled.
7. And ye shall not go out from the door of the
tent of meeting, lest ye die: for the anointing oil of
the LORD is upon you. And they did according
to the word of Moses.*iv

8. And the LORD spake unto Aaron, saying,

on hearing of the death of a near relative.

that ye die not. As the consequence of condoning the desecration of the Sanctuary of which the dead had been guilty.

be not wroth. An ancient Rabbinic interpretation connects the words "be not wroth," with what follows. We should then render: "And that he be not wroth with all the congregation, seeing that all your brethren, the whole house of Israel, will bewail, etc." The meaning is: If the priests show signs of grief, the rest of the community will also lament the occurrence, and perhaps declaim against God for the calamity that marred the festivities of that day. His anger would then be roused against them.

7. *not go out.* Cf. VIII, 33 and XXI, 12.

אַתָּה ׀ וּבָנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תָמֻתוּ
י חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם׃ וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל
11 וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר׃ וּלְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת
כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה׃ פ
12 וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר ׀ בָּנָיו
הַנּוֹתָרִים קְחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ
13 מַצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קָדָשִׁים הִוא׃ וַאֲכַלְתֶּם
אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חָקְךָ וְחָק־בָּנֶיךָ הִוא מֵאִשֵּׁי יְהוָה

8–11. Priests Warned Against Intoxicants

9. *wine nor strong drink.* As stated above, the Rabbis connected the incident of Nadab and Abihu with this injunction against intoxicating liquors before officiating in the Sanctuary. Mourners were encouraged to drink. ("Give wine unto the bitter in soul; let him drink . . . and remember his misery no more," Prov. xxxi, 6f). The prohibition against bewailing the dead is, therefore, followed by a further command against resorting to wine.

when ye go into the tent. Wine is a beneficent gift of God, when enjoyed in moderation. The priests need not abstain from it, except when discharging their sacred functions as priests or teachers. In those circumstances, the prohibition is made permanent.

10. *put difference.* As they would be called upon to decide questions affecting the life of the people, theirs must never be irresolute or confused guidance. "They reel in vision, they totter in judgement," is the terrible charge which Isaiah brings against the drunken spiritual guides of Judah; see *Exodus*, p. 464.

the holy and the common. This has a wider than a merely levitical or ritual application. It is the sacred function of the priest to teach the children of men the everlasting distinction between holy and unholy, between light and

9. Drink no wine nor strong drink, thou nor thy sons with thee, when ye go into the tent of meeting that ye die not: it shall be a statute for ever throughout your generations: 10. and that ye may put difference between the holy and the common, and between the unclean and the clean; 11. and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: 13. and ye shall eat it in a holy place, because it is thy due and thy sons' due, of the offerings of the LORD

darkness, between clean and unclean, between right and wrong; Deut. XXIV, 8.

11. *ye may teach.* This duty of the priesthood is impressively formulated by the Prophet, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts" (Mal. II, 7).

12–19. DISPOSAL OF THE INITIATORY OFFERINGS

This paragraph continues Chap. IX, after the historical incident detailed in the first half of this chapter. These intervening verses explain why Nadab and Abihu are not named among Aaron's sons who were to partake of the portion of the offerings.

12. *meal offering that remaineth.* See IX, 4. Only a handful of the flour was burnt, and the rest belonged to the priests (II, 3).

14 כִּי־כֵן צֻוֵּיתִי׃ וְאֵת חֲזֵה הַתְּנוּפָה וְאֵת ׀ שׁוֹק הַתְּרוּמָה
תֹּאכְלוּ בְּמָקוֹם טָהוֹר אַתָּה וּבָנֶיךָ וּבְנֹתֶיךָ אִתָּךְ כִּי־חָקְךָ
טו וְחָק־בָּנֶיךָ נִתְּנוּ מִזִּבְחֵי שַׁלְמֵי בְּנֵי יִשְׂרָאֵל׃ שׁוֹק הַתְּרוּמָה
וַחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יָבִיאוּ לְהָנִיף תְּנוּפָה
לִפְנֵי יְהוָה וְהָיָה לְךָ וּלְבָנֶיךָ אִתְּךָ לְחָק־עוֹלָם כַּאֲשֶׁר
חמישי 16 צִוָּה יְהוָה׃ וְאֵת ׀ שְׂעִיר הַחַטָּאת דָּרֹשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה
שֹׂרָף וַיִּקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִם
17 לֵאמֹר׃ מַדּוּעַ לֹא־אֲכַלְתֶּם אֶת־הַחַטָּאת בִּמְקוֹם הַקֹּדֶשׁ
כִּי קֹדֶשׁ קָדָשִׁים הִוא וְאֹתָהּ ׀ נָתַן לָכֶם לָשֵׂאת אֶת־עֲוֹן
18 הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה׃ הֵן לֹא־הוּבָא אֶת־
דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה אָכוֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר
19 צִוֵּיתִי׃ וַיְדַבֵּר אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־

v. 16. דרש בראש שיטה והוא חצי התורה בתיבות

13. *for so I am commanded.* These words seem to refer to the special circumstances which were here involved. The priests were to eat their share of the meal-offering, although they were mourners.

14. *and thy daughters.* As the peace-offerings were not of the "most holy" class, the portions could be eaten in any "clean" place within the camp of Israel. The daughters were thus able to have a share.

16. *the goat of the sin offering.* See IX, 15.

Eleazar and Ithamar. According to IX, 15, it is stated that Aaron had sacrificed this offering. Moses, however, addresses himself to the sons, in order to uphold the dignity of the High Priest's office (Rashi).

17. *in the place of the sanctuary.* Better, *in the holy place*; for the law regulating the sin-offering, see VI, 19.

to bear the iniquity. lit. "to carry away the iniquity." The Targum paraphrases, "to obtain pardon."

18. *as I commanded.* In VI, 19. We must understand, "in the name of the Lord," being implied here.

made by fire: for so I am commanded. 14. And
the wave breast and the heave thigh shall ye
eat in a clean place; thou, and thy sons, and
thy daughters with thee: for they are given as
thy due, and thy sons' due, out of the sacrifices
of the peace offerings of the children of Israel.
15. The heave thigh and the wave breast shall
they bring with the offerings made by fire of the
fat, to wave it for a wave offering before the
LORD: and it shall be thine, and thy sons' with
thee, as a due for ever; as the LORD hath
commanded.*v

16. And Moses diligently sought the goat of
the sin offering and, behold, it was burnt: and he
was angry with Eleazar and with Ithamar, the
sons of Aaron that were left, saying, 17. Where-
fore have ye not eaten the sin offering in the place
of the sanctuary, seeing it is most holy, and he
hath given it to you to bear the iniquity of the
congregation, to make atonement for them before
the LORD? 18. Behold, the blood of it was not
brought into the sanctuary within: ye should
certainly have eaten it in the sanctuary, as
I commanded. 19. And Aaron spake unto

19. *Aaron spake.* Although the rebuke had been addressed to the sons, it had been intended for him (see on *v.* 16). As on this day the priests had had to secure atonement for themselves, they did not deem themselves in a state of purity to share in the solemn rite of eating the people's sin-offering. That feeling of imperfection became intensified when "such things as these"—the death of Nadab and Abihu—had befallen them.

חַטָּאתָם וְאֶת־עֹלָתָם לִפְנֵי יְהוָה וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה
כ וְאָכַלְתִּי חַטָּאת הַיּוֹם הַיִּיטַב בְּעֵינֵי יְהוָה׃ וַיִּשְׁמַע מֹשֶׁה
וַיִּיטַב בְּעֵינָיו׃ פ ששי

20. *it was well-pleasing.* He was convinced that the priests had acted as they did from praiseworthy motives.

The Laws of Purity

Chapters XI–XVI

The first ten chapters of Leviticus contain The Law of the Sanctuary, in the stricter sense of the term. With the exception of paragraphs here and there, the remainder of the Book deals with matters other than priests and sacrifices, with what might be described as The Law of Daily Life. The Torah takes the whole of human life as its province; in the eyes of the Torah nothing human is secular. It penetrates into the home of the Israelite, and aims at controlling even the most intimate relations of his domestic existence. It is of the utmost importance to grasp this characteristic feature of the Torah. "The Law of God embraces the whole of life with all its actions; and as none of these actions can be withdrawn from the unity of life, so can the Law be excluded from none of them" (Hermann Cohen). Many things, therefore, that affect only the physical life come under the purview of that Law. A healthy soul in a healthy body is clearly its ideal. The regulations prescribed in these chapters are means towards the attainment of that end, and have therefore a spiritual purpose and eternal worth.

Chapter XI

DIETARY LAWS

Among the laws of purity, first place is given to the subject of food, because the daily diet intimately affects man's whole being. The subscription to this chapter, *v.* 43f, clearly reveals the object of the Dietary Laws. God brought Israel out of Egypt to be a "holy people," a consecrated people, "a people apart, distinguished from all others by outward rites which in themselves helped

Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and there have befallen me such things as these: and if I had eaten the sin offering to-day, would it have been well-pleasing in the sight of the LORD?
20. And when Moses heard that, it was well-pleasing in his sight.*vi

to constitute Holiness. Outward consecration was symbolically to express an inner sanctity." This thought of being a "holy people"—a light supernaturally kindled, lest darkness should become complete—a witness to God's sovereignty and purity, lest He become utterly unacknowledged in the world He had made—a "kingdom of priests," sanctified in themselves, and sanctified for the rest of the world's sake—this sublime thought would be daily impressed on their minds by these Commandments which separated them from other nations. These would, furthermore, prevent that close and intimate association with heathens which would result in complete absorption. Indeed, the Dietary Laws have proved an important factor in the preservation of the Jewish race in the past, and are, in more than one respect, an irreplaceable agency for maintaining Jewish identity in the present. An illustrious Jewish scientist wrote: "It may appear a minute matter to pronounce the Hebrew blessing over bread, and to accustom one's children to do so. Yet if a Jew, at the time of partaking of food, remembers the identical words used by his fellow Jews since time immemorial and the world over, he revives in himself, wherever he be at the moment, communion with his imperishable race. In contrast to not a few of our co-religionists who have no occasion for weeks and months together to bestow a thought on their Creed or their People, the Jew who keeps *Kashrus* has to think of his religious and communal allegiance on the occasion of every meal; and, on every such occasion, the observance of those laws constitutes a renewal of acquiescence in the fact that he is a Jew, and a deliberate acknowledgment of that fact" (Haffkine).

The Rabbis were content to say that these laws belong to the class called חוקים, "statutes," which must be obeyed, although the reason for them transcended human under-

CAP. XI. יא

יא 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם׃ דַּבְּרוּ
אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־

standing, and although they provoke the derision of heathens, Jewish and non-Jewish. There have, however, at all times been those who have seen a hygienic purpose in these prohibitions, and have held that the forbidden meats were not prohibited arbitrarily, but were unwholesome and repulsive in themselves. Modern research, too, recognises that certain animals harbour parasites that are both disease-creating and disease-spreading. Their flesh is consequently harmful to man. Such animals are excluded from the Hebrew dietary. Furthermore, as it is in the blood that the germs or spores of infectious disease circulate, the flesh of all animals must be thoroughly drained of blood before serving for food. This is most effectively done by the Jewish method of Shechitah, and especially by the Traditional koshering of the meat before it is prepared for food. Statistical investigation has demonstrated that Jews as a class are immune from, or less susceptible to, certain diseases; and their life-duration is frequently longer than that of their neighbours. Competent authorities have not hesitated to attribute these healthy characteristics to the influence of the Dietary Laws. In the Middle Ages, when epidemics devastated many a country, the Jews were far less affected than the rest of the population; and this immunity gave rise to the malicious accusation that the Jews had caused the plague by poisoning the wells! Although much remains to be discovered to explain in every detail the food-laws in Leviticus, sufficient is known to warrant the conviction that their observance produces beneficial effects upon the human body; cf. xviii, 5.

The supreme motive, however, of the Dietary Laws remains Holiness, not as an abstract idea but as a regulating principle in the everyday lives of men, women and children. "The Dietary Laws train us in the mastery over our appetites; they accustom us to restrain both the growth of desire and the disposition to consider pleasure of eating and drinking as the end of man's existence" (Maimonides). Whosoever eats forbidden foods becomes imbued with the spirit of

CHAPTER XI

11 1. And the LORD spake unto Moses and to Aaron, saying unto them, 2. Speak unto the children of Israel, saying, These are the living

impurity, and is cast out of the realm of Divine Holiness (Zohar). Rejection of the Dietary Laws has at various times been considered as equivalent to apostasy. The Maccabean martyrs died rather than transgress them. At the present day, the great majority of Jews continue to abstain from forbidden food, not only from personal aversion, but because "our Father in Heaven has decreed that we should abstain from it" (Sifra). These laws constitute an invaluable training in self-mastery. "Is there not something spiritually attractive in the idea of the Jew of this age voluntarily submitting to restrictions on his appetites for the sake of duty—forming one of a religious guild, whose special characteristic is its self-control? It ought to be the pride of the modern Jew and every child should be taught to feel it—that his religion demands from him a self-abnegation from which other religionists are absolved; that the price to be paid for the privilege of belonging to the hierarchy of Israel is continuous and conscious self-sacrifice. The Dietary Laws foster this spirit of self-surrender. Respect for them teaches and helps the Jew, in Rabbinic language, to abase his desires before the will of his Father in Heaven" (M. Joseph).

1–8. CLEAN AND UNCLEAN QUADRUPEDS

1. *and to Aaron.* It was the duty of the priests to "put difference between the holy and the common, and between the unclean and the clean" (x, 10).

2. *speak unto the children of Israel.* The subject matter of this chapter is repeated in Deut. XIV. For the variations between the two accounts, see the commentary on Deuteronomy. A distinction between clean and unclean animals goes back to the earliest period of Biblical history; but whether the criteria were then the same as are indicated in this chapter, is not known.

earth. Land; in contrast to *v.* 9 where the creatures that live in water are mentioned.

3 הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ׃ כֹּל ׀ מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת
4 שֶׁסַע פְּרָסֹת מַעֲלַת גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ׃ אַךְ אֶת־
זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִסֵי הַפַּרְסָה אֶת־
הַגָּמָל כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה אֵינֶנּוּ מַפְרִיס טָמֵא הוּא
ה לָכֶם׃ וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה לֹא יַפְרִיס
6 טָמֵא הוּא לָכֶם׃ וְאֶת־הָאַרְנֶבֶת כִּי־מַעֲלַת גֵּרָה הִוא
7 וּפַרְסָה לֹא הִפְרִיסָה טְמֵאָה הִוא לָכֶם׃ וְאֶת־הַחֲזִיר כִּי־
מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה וְהוּא גֵּרָה לֹא־
8 יִגָּר טָמֵא הוּא לָכֶם׃ מִבְּשָׂרָם לֹא תֹאכֵלוּ וּבְנִבְלָתָם לֹא
9 תִגָּעוּ טְמֵאִים הֵם לָכֶם׃ אֶת־זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם
כֹּל אֲשֶׁר־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּמַּיִם בַּיַּמִּים וּבַנְּחָלִים

3. *whatsoever parteth the hoof.* Instead of enumerating the animals which may be eaten, as is done in Deut., the general rule is here given by which the individual species could be tested. The animal must possess three characteristics; a) it must divide the hoof; b) it must be wholly cloven-footed; and c) it must chew the cud. It is probable that the three characteristics—divided hoof, cloven-footed and chewing the cud—are named because they broadly demarcate beasts of prey and animals of obnoxious habits from those suitable for human consumption.

4. *camel.* At the bottom of the camel's hoof, there is an elastic pad or cushion on which the camel gets its foothold in the sand. This pad prevents the hoof from being wholly divided.

5. *rockbadger.* Or, "coney." This animal, and likewise the hare, have the habit of working the jaws as though they were masticating food.

7. *swine.* The aversion to the pig is not confined to Israel. The primary abhorrence was caused, in all probability, by its loathsome appearance and mode of living.

8. *their carcases.* The carcase of a clean animal which had been slaughtered by the Traditional method, did not

things which ye shall eat among all the beasts
that are on the earth. 3. Whatsoever parteth
the hoof, and is clovenfooted, and cheweth the
cud, among the beasts, that shall ye eat. 4.
Nevertheless these shall ye not eat of them that
chew the cud, or of them that part the hoof: the
camel, because he cheweth the cud but parteth
not the hoof, he is unclean unto you. 5. And
the rock-badger, because he cheweth the cud but
parteth not the hoof, he is unclean unto you.
6. And the hare, because she cheweth the cud but
parteth not the hoof, she is unclean unto you. 7.
And the swine, because he parteth the hoof, and is
clovenfooted, but cheweth not the cud, he is
unclean unto you. 8. Of their flesh ye shall not
eat, and their carcases ye shall not touch; they
are unclean unto you.

9. These shall ye eat of all that are in the waters:
whatsoever hath fins and scales in the waters, in
the seas, and in the rivers, them shall ye eat.

communicate defilement. Not so the excluded animals. They defiled ritually anyone who touched the dead body.

9–12. Clean and Unclean Fish

9. *in the waters.* "The characteristics given in the Law of the permitted animals, viz., chewing the cud and divided hoofs for cattle, and fins and scales for fish, are in themselves neither the cause of the permission when they are present, nor of the prohibition when they are absent; but merely signs by which the recommended species of animals can be discerned from those that are forbidden" (Maimonides). In general, the Torah forbids every kind of shell-fish—which is disease-breeding, especially in hot countries.

י אֹתָם תֹּאכֵלוּ׃ וְכֹל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּיַּמִּים
וּבַנְּחָלִים מִכֹּל שֶׁרֶץ הַמַּיִם וּמִכֹּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמָּיִם
11 שֶׁקֶץ הֵם לָכֶם׃ וְשֶׁקֶץ יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא תֹאכֵלוּ
12 וְאֶת־נִבְלָתָם תְּשַׁקֵּצוּ׃ כֹּל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת
13 בַּמָּיִם שֶׁקֶץ הוּא לָכֶם׃ וְאֶת־אֵלֶּה תְּשַׁקְּצוּ מִן־הָעוֹף לֹא
יֵאָכְלוּ שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁר וְאֶת־הַפֶּרֶס וְאֵת הָעָזְנִיָּה׃
14 טו וְאֶת־הַדָּאָה וְאֶת־הָאַיָּה לְמִינָהּ׃ אֵת כָּל־עֹרֵב לְמִינוֹ׃
16 וְאֵת בַּת הַיַּעֲנָה וְאֶת־הַתַּחְמָס וְאֶת־הַשָּׁחַף וְאֶת־הַנֵּץ
17 18 לְמִינֵהוּ׃ וְאֶת־הַכּוֹס וְאֶת־הַשָּׁלָךְ וְאֶת־הַיַּנְשׁוּף׃ וְאֶת־

10. *living creatures that are in the waters.* This alludes to the sea animals which do not come under the category of fish, such as seals and whales.

an abomination. Better, *a detestable thing* (AJ). In the first paragraph, the forbidden species are described as "unclean"; *i.e.* not only uneatable, but the touch of their carcase is defiling. With fish this was otherwise. They were "detestable" and disallowed as food, but they were not defiling by touch.

12. *fins nor scales in the waters.* As long as they have the fins and scales *when in the water*, they are edible. The Rabbis were of the opinion that every fish which has scales also has fins, although these may be of a very rudimentary kind and not discernible to the eye. Therefore in actual practice, they permit fish with scales only, but not fish with fins only.

13–19. Unclean Birds

The birds prohibited all belong to the class denoted as birds of prey, and also those that live in dark ruins or marshy land. But since the Torah adds the words "after its kind," the Rabbis enumerated various criteria by which a clean bird may be distinguished.

13. *in abomination.* "In detestation" (AJ); see on *v.* 10.

great vulture. The Heb. word is often translated "eagle," but it is very probable that the griffon-vulture is intended.

10. And all that have not fins and scales in the
seas, and in the rivers, of all that move in the
waters, and of all the living creatures that are in
the waters, they are an abomination unto you,
11. and they shall be an abomination unto you;
ye shall not eat of their flesh, and their carcases
ye shall have in abomination. 12. Whatsoever
hath no fins nor scales in the waters, that is an
abomination unto you.

13. And these ye shall have in abomination
among the fowls; they shall not be eaten, they
are an abomination: the great vulture, and the
gier eagle, and the ospray; 14. and the kite, and
the falcon after its kind; 15. every raven after its
kind; 16. and the ostrich, and the night hawk,
and the seamew, and the hawk after its kind;
17. and the little owl, and the cormorant, and

It is the most powerful of the birds of prey; see Deut. XXXII, 11.

gier eagle. Or, "bearded vulture."

ospray. Possibly the sea-eagle is intended.

15. *raven.* The species including the crow, jackdaw and rook.

16. *ostrich.* lit. "daughter of wailing." This bird is represented in the Bible as living in dreary ruins (Isa. XIII, 21) and constantly wailing (Micah, I, 8).

night hawk. Or, "owl"; the meaning of the Heb. word is uncertain.

seamew. Or, "sea-gull."

17. *little owl.* Mentioned in Ps. CII, 7 as dwelling amidst ruins.

cormorant. lit. "the hurler"; *i.e.* the bird which hurls itself from a height and snatches fish from the water.

great owl. The Heb. probably means, "the bird which dwells in twilight," an inhabiter of ruined places (Isa. XXXIV, 11).

19 הַתִּנְשֶׁמֶת וְאֶת־הַקָּאָת וְאֶת־הָרָחָם׃ וְאֵת הַחֲסִידָה הָאֲנָפָה
כ לְמִינָהּ וְאֶת־הַדּוּכִיפַת וְאֶת־הָעֲטַלֵּף׃ כֹּל שֶׁרֶץ הָעוֹף
21 הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם׃ אַךְ אֶת־זֶה תֹּאכְלוּ
מִכֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע אֲשֶׁר־לֹא כְרָעַיִם
22 מִמַּעַל לְרַגְלָיו לְנַתֵּר בָּהֵן עַל־הָאָרֶץ׃ אֶת־אֵלֶּה מֵהֶם
תֹּאכֵלוּ אֶת־הָאַרְבֶּה לְמִינוֹ וְאֶת־הַסָּלְעָם לְמִינֵהוּ וְאֶת־
23 הַחַרְגֹּל לְמִינֵהוּ וְאֶת־הֶחָגָב לְמִינֵהוּ׃ וְכֹל שֶׁרֶץ הָעוֹף
24 אֲשֶׁר־לוֹ אַרְבַּע רַגְלָיִם שֶׁקֶץ הוּא לָכֶם׃ וּלְאֵלֶּה תִּטַּמָּאוּ
כה כָּל־הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב׃ וְכָל־הַנֹּשֵׂא מִנִּבְלָתָם
26 יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב׃ לְכָל־הַבְּהֵמָה אֲשֶׁר הִוא

v. 21. לו קרי

18. *horned owl.* Or, "swan."
pelican. Mentioned several times in Scripture as leading a solitary life in desert places (Ps. CII, 7).
19. *stork.* The Heb. signifies a bird which is "kind and affectionate" to its young.
heron. Or, "ibis."
hoopoe. An uncertain word. The Rabbis understood it to be a species of grouse.
bat. Named together with moles as being a bird which prefers dark places (Isa. II, 20).

20–23. Winged Swarming Things

20. *winged creeping things.* Better, *winged swarming things* (AJ); insects that multiply rapidly and become a pest to man.
go upon all four. The phrase used here cannot be taken to mean that the insects were possessed of only four legs. The words probably refer to their method of locomotion, and signify, "that move like quadrupeds."
abomination. Better, *detestable thing*; see on *v.* 10.
21. *legs above their feet.* Better, *jointed legs* (AJ); bending hind legs, higher than their other legs.

the great owl; 18. and the horned owl, and the
pelican, and the vulture; 19. and the stork, the
heron after its kind, and the hoopoe, and the bat.
20. All winged creeping things that go upon all
four are an abomination unto you. 21. Yet
these may ye eat of all winged creeping things
that go upon all four, which have legs above their
feet, to leap withal upon the earth; 22. even
these of them ye may eat; the locust after its
kind, and the bald locust after its kind, and the
cricket after its kind, and the grasshopper after
its kind. 23. But all winged creeping things,
which have four feet, are an abomination unto you.
24. And by these ye shall become unclean:
whosoever toucheth the carcase of them shall be
unclean until the even: 25. and whosoever beareth
aught of the carcase of them shall wash his clothes,
and be unclean until the even. 26. Every beast

22. *locust.* None of the four kinds of locusts mentioned are certainly known (RV Margin). For this reason also, later Jewish authorities, realising that it is impossible to avoid errors being made, declare every species of locust to be forbidden.

23. *which have four feet.* *i.e.* without the "bending legs."

24–28. Defilement Through Contact

24. *and by these.* The Sifra (and so Rashi) makes this paragraph a preface to *v.* 26f.

shall be unclean. *i.e.* incapable of taking part in Sanctuary worship, or of touching "holy" food.

until the even. When he had to bathe his body.

25. *beareth.* Carrying from one place to another. The impurity is passed on to the garments, and these also had to be purified.

מַפְרֶסֶת פַּרְסָה וְשֶׁסַע ׀ אֵינֶנָּה שֹׁסַעַת וְגֵרָה אֵינֶנָּה מַעֲלָה
27 טְמֵאִים הֵם לָכֶם כָּל־הַנֹּגֵעַ בָּהֶם יִטְמָא׃ וְכֹל ׀ הוֹלֵךְ עַל־
כַּפָּיו בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם
28 כָּל־הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב׃ וְהַנֹּשֵׂא אֶת־נִבְלָתָם
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב טְמֵאִים הֵמָּה לָכֶם׃ ס
29 וְזֶה לָכֶם הַטָּמֵא בַּשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ הַחֹלֶד וְהָעַכְבָּר
ל וְהַצָּב לְמִינֵהוּ׃ וְהָאֲנָקָה וְהַכֹּחַ וְהַלְּטָאָה וְהַחֹמֶט וְהַתִּנְשָׁמֶת׃
31 אֵלֶּה הַטְּמֵאִים לָכֶם בְּכָל־הַשָּׁרֶץ כָּל־הַנֹּגֵעַ בָּהֶם בְּמֹתָם
32 יִטְמָא עַד־הָעָרֶב׃ וְכֹל אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם ׀ בְּמֹתָם
יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בֶגֶד אוֹ־עוֹר אוֹ שָׂק כָּל־כְּלִי
אֲשֶׁר־יֵעָשֶׂה מְלָאכָה בָּהֶם בַּמַּיִם יוּבָא וְטָמֵא עַד־הָעֶרֶב
33 וְטָהֵר׃ וְכָל־כְּלִי־חֶרֶשׂ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ כֹּל שביעי
34 אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֹתוֹ תִשְׁבֹּרוּ׃ מִכָּל־הָאֹכֶל אֲשֶׁר

29–43. Unclean Creeping Things

29. *unclean.* Prohibited as food, and whose dead bodies are defiling.

30. *gecko.* This and the succeeding three names are of uncertain meaning, probably denoting species of lizards.

31. *when they are dead.* Unclean creatures do not therefore defile by contact while alive.

32. *any vessel.* These creatures, which come in close contact with filth and when dead are covered with parasites, needed to be particularly guarded against.

33. *earthen vessel.* This is evidence that the concept of "impurity" coincided to some extent with "infection," and that different grades of impurity were different degrees

which parteth the hoof, and is not cloven-footed,
nor cheweth the cud, is unclean unto you : every
one that toucheth them shall be unclean. 27. And
whatsoever goeth upon its paws, among all beasts
that go on all four, they are unclean unto you :
whoso toucheth their carcase shall be unclean until
the even. 28. And he that beareth the carcase
of them shall wash his clothes, and be unclean
until the even : they are unclean unto you.

29. And these are they which are unclean unto
you among the creeping things that creep
upon the earth; the weasel, and the mouse,
and the great lizard after its kind, 30. and
the gecko, and the land-crocodile, and the lizard,
and the sand lizard, and the chameleon. 31. These
are they which are unclean to you among all that
creep : whosoever doth touch them, when they are
dead, shall be unclean until the even. 32. And
upon whatsoever any of them, when they are dead,
doth fall, it shall be unclean; whether it be any
vessel of wood, or raiment, or skin, or sack,
whatsoever vessel it be, wherewith any work is
done, it must be put into water, and it shall be
unclean until the even; then shall it be clean.*vii
33. And every earthen vessel, whereinto any of
them falleth, whatsoever is in it shall be unclean,

of liability to infection; as, otherwise, the distinction between metal or glazed ware and earthenware would have no meaning. In the latter case, the infection could not be removed by washing; hence it had to be broken.

יֵאָכֵל אֲשֶׁר יָבוֹא עָלָיו מַיִם יִטְמָא וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה
לה בְּכָל־כְּלִי יִטְמָא׃ וְכֹל אֲשֶׁר־יִפֹּל מִנִּבְלָתָם ׀ עָלָיו יִטְמָא
36 תַּנּוּר וְכִירַיִם יֻתָּץ טְמֵאִים הֵם וּטְמֵאִים יִהְיוּ לָכֶם׃ אַךְ
מַעְיָן וּבוֹר מִקְוֵה־מַיִם יִהְיֶה טָהוֹר וְנֹגֵעַ בְּנִבְלָתָם יִטְמָא׃
37 וְכִי יִפֹּל מִנִּבְלָתָם עַל־כָּל־זֶרַע זֵרוּעַ אֲשֶׁר יִזָּרֵעַ טָהוֹר
38 הוּא׃ וְכִי יֻתַּן־מַיִם עַל־זֶרַע וְנָפַל מִנִּבְלָתָם עָלָיו טָמֵא
39 הוּא לָכֶם׃ ס וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם
מ לְאָכְלָה הַנֹּגֵעַ בְּנִבְלָתָהּ יִטְמָא עַד־הָעָרֶב׃ וְהָאֹכֵל מִנִּבְלָתָהּ
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יְכַבֵּס
41 בְּגָדָיו וְטָמֵא עַד־הָעָרֶב׃ וְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ

34. *all food therein.* The meaning is: if a dead creature fall into an earthen vessel wherein is food, the food becomes unclean only if it had at one time been moistened; the occasional moisture becoming a conductor of impurity for all times (cf. *v.* 38).

35. *oven, or range for pots.* The latter denotes a vessel in two compartments to receive two pots, the Heb. being in the dual. They were alike usually made of earthenware; therefore they had to be broken if rendered unclean.

36. *a fountain.* This verse states the exceptional case where the carcase has no defiling effect. When it falls into water of a well, spring, or a large cistern in which the water is collected in a natural manner (*i.e.* not drawn by a vessel), then it does not render the water unclean. Such "natural" waters are alone to be used for ritual purification. The minimum quantity for a ritual bath (Mikvah) is 24 cubic feet, so as to permit complete immersion.

but he who toucheth. Although it does not defile the water, it does affect anybody who touches it, even whilst it is in the cistern or pool.

37. *sowing seed.* *i.e.* seed to be planted. This does not contract impurity.

and it ye shall break. 34. All food therein which
may be eaten, that on which water cometh, shall
be unclean: and all drink that may be drunk in
every such vessel shall be unclean. 35. And every
thing whereupon any part of their carcase falleth
shall be unclean; whether oven, or range for pots,
it shall be broken in pieces: they are unclean,
and shall be unclean unto you. 36. Nevertheless
a fountain or a cistern wherein is a gathering of
water shall be clean: but he who toucheth their
carcase shall be unclean. 37. And if aught of their
carcase fall upon any sowing seed which is to be
sown, it is clean. 38. But if water be put upon
the seed, and aught of their carcase fall thereon,
it is unclean unto you.

39. And if any beast, of which ye may eat, die;
he that toucheth the carcase thereof shall be
unclean until the even. 40. And he that eateth
of the carcase of it shall wash his clothes,
and be unclean until the even: he also that
beareth the carcase of it shall wash his clothes,
and be unclean until the even.

41. And every creeping thing that creepeth upon

38. *be put upon the seed.* Better, *be poured upon seed; i.e.* grain stored for food.

39. *die.* A natural death. The carcase of even a clean beast causes uncleanness. *Touching* the carcase infects the person; but *carrying* it necessitates also the washing of clothes.

40. *eateth of the carcase.* Forbidden in Deut. XIV, 21.

41. *creeping thing.* This verse continues the exposition of the Dietary Laws which had been interrupted by the regulations concerning defilement. It follows on *v.* 23,

42 שֶׁקֶץ הוּא לֹא יֵאָכֵל׃ כֹּל הוֹלֵךְ עַל־גָּחוֹן וְכֹל ׀ הוֹלֵךְ
עַל־אַרְבַּע עַד כָּל־מַרְבֵּה רַגְלַיִם לְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־
43 הָאָרֶץ לֹא תֹאכְלוּם כִּי־שֶׁקֶץ הֵם׃ אַל־תְּשַׁקְּצוּ אֶת־
נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם
44 בָּם׃ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים
כִּי קָדוֹשׁ אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ
מפטיר מה הָרֹמֵשׂ עַל־הָאָרֶץ׃ כִּי ׀ אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ

י״א v. 42. ו׳ רבתי והיא חצי התורה באותיות   v. 43. חסר א׳

which dealt with the larger class of "swarming things," and refers to the smaller insects, like worms and slugs.

42. *belly.* The third letter of the word גחון is written in large character to make it stand out more boldly. It is the middle letter of the Pentateuch.

upon all four. *i.e.* snake-like creatures which have legs, like the scorpion.

whatsoever hath many feet. *e.g.* spiders, caterpillars, centipedes.

43. *not make yourselves abominable.* By eating any of the forbidden things. The Rabbis widened this warning into a prohibition of any action or habit which is calculated to provoke disgust, such as eating from unclean plates or taking one's food with unwashed hands.

44–47. Spiritual Purpose of the Laws

44. *sanctify yourselves therefore, and be ye holy.* lit. "strive after holiness and ye shall be holy"; *i.e.* the mere striving after holiness, in itself sanctifies (Hermann Cohen).

Israel is bidden to be holy. This demand has two aspects—one positive and the other negative. The positive aspect may be called the Imitation of God; see on XIX, 2. The negative aspect means the withdrawal from things impure

the earth is an abomination ; it shall not be eaten.
42. Whatsoever goeth upon the belly, and what-
soever goeth upon all four, or whatsoever hath
many feet, even all creeping things that creep upon
the earth, them ye shall not eat ; for they are an
abomination. 43. Ye shall not make yourselves
abominable with any creeping thing that creepeth,
neither shall ye make yourselves unclean with
them, that ye should be defiled thereby. 44. For
I am the LORD your God : sanctify yourselves
therefore, and be ye holy ; for I am holy : neither
shall ye defile yourselves with any manner of creep-
ing thing that moveth upon the earth.*m 45. For

and abominable. Even as nothing that suggested the least taint could be associated with God, so it was the duty of the Israelites to strive, so far as it was attainable by man, to avoid whatever would defile them, whether physically or spiritually. Wherever men and women honestly strive after holy living, such striving carries its own fulfilment with it. Rabbi Pinchas ben Yair said : "Heedfulness leads to cleanness ; cleanness to purity ; purity to holiness ; holiness to humility ; humility to dread of sin ; dread of sin to saintliness (chassiduth) ; saintliness to the possession of the Holy Spirit (רוח הקודש)".

The Rabbis, translating as ever general principles of religion into terms of life, based the precept of Washing the hands before Meals on והתקדשתם ("sanctify yourselves").

for I am holy. "This constitutes the basis for your duty to sanctify yourselves, as well as the guarantee of your capacity to attain sanctification of life. Holiness is the very essence of the Divine being ; and, in breathing His spirit into you, He made you the partaker of His Divine nature, and endowed you with the power to attain to holiness. 'Because I am holy, you *shall* be holy, and you *can* be holy'" (S. R. Hirsch).

מִצְרַיִם לִהְיֹת לָכֶם לֵאלֹהִים וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ
46 אָנִי׃ זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת
47 בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת עַל־הָאָרֶץ׃ לְהַבְדִּיל בֵּין
הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר
לֹא תֵאָכֵל׃

45. *that brought you up out of the land of Egypt.* To Him the Israelites owe their freedom; therefore, He has the authority to dictate His will to them. The verse also indicates that the purpose God had in delivering them from bondage was to bring them to His sanctifying service.

46–47. These verses form the epilogue to the chapter. A brief resumé of the Dietary Laws and the rules of koshering are found in Dayan Lazarus, *The Ways of Her Household*, Part I, 1–37; and M. Friedlander, *The Jewish Religion*, 455–466.

I am the LORD that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46. This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47. to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

For the Lesson from the Prophets, II Samuel VI–VII, 17 *see* The Haftorahs, p. 354.

On Sabbath Hachodesh, the Haftorah is Ezekiel XLV, 16–XLVI, 18, *p.* 456.

For the Blessings before and after the Haftorah, see p. 330.

IV. THAZRIA
(Chapters XII and XIII)
LAWS OF PURIFICATION
Chapters XII–XV

Food laws were dealt with in the last chapter. We now have laws of purification in regard to a) child-birth (xii); b) leprosy (xiii, xiv); c) bodily secretions (xv). (Another rite of purification, after contact with a human corpse, is expounded in Num. xix). There is abundant evidence that the laws of purity and impurity were from the earliest times faithfully observed in Israel. These laws, however, underwent various amplifications in the course of centuries; and not long after the Destruction of the Second Temple, disappeared, for the greater part, from Jewish life, even in Palestine. Only such comments as are essential to the understanding of the general meaning of the Text will here be given. The detailed exposition of this complex subject, with its successive expansions (the "institutions" of Ezra, the modifications of the early Scribes and the Pharisees, and the deviating practice among later sects) must be sought for in specialist works, or in commentaries for the learned.

There are two distinct views in regard to the laws of purity and impurity: one, that they are hygienic; the other, that they are "levitical," *i.e.* purely religious. Advocates of the hygienic view hold that the sources of impurity in Scripture—disease or death, the disintegrating corpse of man or beast, skin-diseases, and disorders in connection with sex-life—are in the main physical. In all these cases—they hold—impurity is equivalent to infection or the danger of infection; the rules of separation are intended to prevent the spread of infection; and the prescribed purification, whether by water or fire, is really *disinfection.* The procedure of purification bears out the character of disinfection. At no stage is there prescribed any prayer or formula to be recited; and the sacrifice, which invariably

takes place *after* purification, is merely the token of re-admission into the camp (Katzenelsohn). The sanitary interpretation of the laws of purity is, however, contested by other authorities who, on their side, would rule out the hygienic motive altogether. They point to the Scripture passages which over and over again state that the supreme end of these laws is to lead men to holiness, and preserve them from anything that is defiling or that would exclude them from the Sanctuary. Strong arguments can thus be marshalled in favour of either view. However, while neither the hygienic nor the levitical motive can by itself account for all the facts, the two views are not mutually exclusive. Thus, in regard to Sabbath observance, Scripture assigns both a religious motive (Exod. XX, 11) and a social motive (Deut. V, 14). In the same manner, the eating of flesh of an animal torn in the fields is in one place forbidden for reasons of holiness (Exod. XXII, 30), and in another place plainly for reasons of hygiene (Lev. XI, 39, 40).

It is to be noted that most laws of purity and impurity apply only in reference to the Sanctuary and the holy objects connected with it. They did not apply in ordinary life, or to persons who did not intend to enter the Sanctuary.

Chapter XII

Purification after Child-birth

After the birth of a child, the mother brought a burnt-offering and a sin-offering at the Sanctuary, and thereby became ritually clean. Many non-Jewish commentators connect the regulation with the doom pronounced on Eve (Gen. III, 16). Life and death are in this way associated with the idea of the first sin in the Garden of Eden. Motherhood would thus in itself be a sinful thing, and its occurrence require purification and atonement. Such a thought, however, is utterly foreign to the general teaching of Scripture. "Be fruitful and multiply, and replenish the earth" (Gen. I, 28), is the first command in the Torah; and childlessness was regarded as the worst calamity.

The more acceptable view is that the Law deals solely with the physical secretions attendant on child-birth. The mother becomes unclean through conditions attendant on parturition, but not the child. If impurity were associated with child-birth as a fact in nature, the child, who is

CAP. XII. יב

פ פ פ כז 27

יב א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים
3 כִּימֵי נִדַּת דְּוֺתָהּ תִּטְמָא׃ וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר
4 עָרְלָתוֹ׃ וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בִּדְמֵי טָהֳרָה
בְּכָל־קֹדֶשׁ לֹא־תִגָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֹאת
ה יְמֵי טָהֳרָהּ׃ וְאִם־נְקֵבָה תֵלֵד וְטָמְאָה שְׁבֻעַיִם כְּנִדָּתָהּ
6 וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת יָמִים תֵּשֵׁב עַל־דְּמֵי טָהֳרָה׃ וּבִמְלֹאת ׀
יְמֵי טָהֳרָהּ לְבֵן אוֹ לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְעֹלָה וּבֶן־

v. 4. קמץ ברביע

the cause of the mother's defilement, would itself have been unclean.

2. *seven days.* Her uncleanness is of the same strict degree as that during menstruation (XVIII, 19). Seven days after that period, the ritual bath of purification is taken. During the remainder of the forty (or eighty) days she is only unclean as regards the Sanctuary (see *v.* 4).

3. *circumcised.* See Gen. XVII. This proves that the purification of the mother was solely from her physical condition. The circumcision is not a means of purifying the child; because in that case, we should have expected a ceremony of purification for a female child. The Rabbis deduced from the words "the eighth *day*" that the rite must be performed on that day, even if it be the Sabbath; and during the daytime, not at night.

5. *two weeks.* There is no satisfactory explanation why the period is doubled when a female child is born. It cannot be because a female was regarded as more defiling

IV. THAZRIA

Chapter XII

12 1. And the Lord spake unto Moses, saying,
2. Speak unto the children of Israel, saying, If a
woman conceive seed, and bear a man child, then
she shall be unclean seven days; as in the days of
the separation of her sickness shall she be unclean.
3. And in the eighth day the flesh of his foreskin
shall be circumcised. 4. And she shall continue
in the blood of her purifying three and thirty days;
she shall touch no hallowed thing, nor come into
the sanctuary, until the days of her purifying be
fulfilled. 5. But if she bear a maid child, then
she shall be unclean two weeks, as in her impurity:
and she shall continue in the blood of her purifying
three-score and six days. 6. And when the days
of her purifying are fulfilled, for a son, or for a
daughter, she shall bring a lamb of the first year
for a burnt offering, and a young pigeon, or a
turtledove, for a sin offering, unto the door of the

than a male, since the mother's purification was the same for either sex.

6. *burnt offering . . . sin offering.* They are not here given in the usual order, which prescribes the sin-offering before the burnt-offering. The sin-offering was here merely a purgation offering, as with other cases of uncleanness (cf. xv, 30), where no sin had been committed (Sifra). The burnt-offering symbolised rededication to God, after the period of abstention from the Sanctuary.

unto the door. As it was only after the offerings had been sacrificed that she was again clean, she could not

יוֹנָ֥ה אוֹ־תֹ֖ר לְחַטָּ֑את אֶל־פֶּ֥תַח אֹֽהֶל־מוֹעֵ֖ד אֶל־הַכֹּהֵֽן׃
7 וְהִקְרִיב֞וֹ לִפְנֵ֤י יְהוָה֙ וְכִפֶּ֣ר עָלֶ֔יהָ וְטָהֲרָ֖ה מִמְּקֹ֣ר דָּמֶ֑יהָ
8 זֹ֤את תּוֹרַת֙ הַיֹּלֶ֔דֶת לַזָּכָ֖ר א֥וֹ לַנְּקֵבָֽה׃ וְאִם־לֹ֨א תִמְצָ֣א
יָדָהּ֮ דֵּ֣י שֶׂה֒ וְלָקְחָ֣ה שְׁתֵּֽי־תֹרִ֗ים א֤וֹ שְׁנֵי֙ בְּנֵ֣י יוֹנָ֔ה אֶחָ֥ד
לְעֹלָ֖ה וְאֶחָ֣ד לְחַטָּ֑את וְכִפֶּ֥ר עָלֶ֛יהָ הַכֹּהֵ֖ן וְטָהֵֽרָה׃ פ

Cap. XIII. יג

יג א 2 וַיְדַבֵּ֣ר יְהוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ אָדָ֗ם כִּֽי־יִהְיֶ֤ה

bring the animals beyond the entrance of the Tent of Meeting.

7. *he shall offer it.* i.e. each one of the two offerings.

make atonement. See on I, 4. The meaning is here that by virtue of the offerings, the cause which had made it impossible for her to come to the Sanctuary was *obliterated.*

8. *two young pigeons.* As with the sin-offering of the poor in v, 7.

In our days, the mother visits the synagogue as soon as convalescence and circumstances permit, in order to render thanks for her recovery, and to offer prayer on behalf of the new-born child (Authorized Prayer Book, p. 312).

Chapters XIII–XIV

THE LAW OF LEPROSY

The prominence given to this subject must be due to the prevalence of this class of malady in the Near East; and this explanation is confirmed by the frequent reference to leprosy in the Bible.

As stated in the last chapter, many authorities regard these regulations as based only on sanitary principles. A suspected person was isolated for a period of time until the diagnosis became more certain; and when he was

tent of meeting, unto the priest: 7. and he shall
offer it before the LORD, and make atonement for
her; and she shall be cleansed from the fountain
of her blood. This is the law for her that beareth,
whether a male or a female. 8. And if her means
suffice not for a lamb, then she shall take two
turtledoves, or two young pigeons; the one for a
burnt offering, and the other for a sin offering:
and the priest shall make atonement for her, and
she shall be clean.

CHAPTER XIII

13 1. And the LORD spake unto Moses and unto Aaron

found to be afflicted, he was compelled to reside outside the camp.

It is to the ceremony of purification that we have to turn for the idea which underlies the treatment of the leper. That ceremony can bear only one interpretation; viz., the leper suffered from a *physical* impurity which debarred him from fulfilling his duty as an Israelite towards the Sanctuary. In the same manner that a priest who suffered from a bodily blemish could not officiate in the Sanctuary, so an Israelite, who was hideously disfigured, was disqualified from membership in "a kingdom of priests." During his leprosy, he was accounted as dead; when he recovered, he had to be formally rededicated as an Israelite to the service of God.

The Rabbis regard leprosy as a Providential affliction in punishment for slander or tale bearing (מצורע מוציא שם רע); thus teaching that the slanderer is a moral leper, and should find no place in the camp of Israel.

CHAPTER XIII

2–8. EARLY SYMPTOMS OF THE DISEASE

1. *and unto Aaron.* To diagnose the disease—one of the functions of the priesthood.

בְעוֹר־בְּשָׂרוֹ שְׂאֵת אוֹ־סַפַּחַת אוֹ בַהֶרֶת וְהָיָה בְעוֹר־בְּשָׂרוֹ
לְנֶגַע צָרָעַת וְהוּבָא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אַחַד מִבָּנָיו
3 הַכֹּהֲנִים׃ וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשֵׂעָר
בַּנֶּגַע הָפַךְ לָבָן וּמַרְאֵה הַנֶּגַע עָמֹק מֵעוֹר בְּשָׂרוֹ נֶגַע צָרַעַת
4 הוּא וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אֹתוֹ׃ וְאִם־בַּהֶרֶת לְבָנָה הִוא
בְּעוֹר בְּשָׂרוֹ וְעָמֹק אֵין־מַרְאֶהָ מִן־הָעוֹר וּשְׂעָרָה לֹא־הָפַךְ
ה לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּגַע שִׁבְעַת יָמִים׃ וְרָאָהוּ הַכֹּהֵן
בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע עָמַד בְּעֵינָיו לֹא־פָשָׂה הַנֶּגַע
שני 6 בָּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שֵׁנִית׃ וְרָאָה הַכֹּהֵן
אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שֵׁנִית וְהִנֵּה כֵּהָה הַנֶּגַע וְלֹא־פָשָׂה

2. *the skin of his flesh.* Possibly a technical term for the cuticle, as distinct from the real skin ; see on *v.* 5.

rising. A tumor.

scab. A scurf which can fall off or be peeled away.

bright spot. A glossy patch.

the plague of leprosy. The Heb. is more accurately translated, " a stroke of leprosy." It has been questioned by many authorities whether the word צרעת corresponds to the English term " leprosy." In the latter, the most notable features are the swelling of organs and the rotting of the limbs. Nothing is here mentioned of these disfigurements. Moreover, leprosy is normally an incurable disease, whereas צרעת is deemed curable. In some of the paragraphs in this chapter a form of leprosy, known as elephantiasis, seems to be meant. Probably, the term was used in a wide sense, and included certain types of what we call " leprosy," as well as less malignant diseases of the skin.

he shall be brought. Or, " it (viz., the matter of the infection) shall be brought " (Ehrlich), to determine whether the malady was of such a character, or had so developed, as to make it necessary for the person to leave the camp.

3. *pronounce him unclean. i.e.* ritually defiled and unfit to enter the Sanctuary.

saying, 2. When a man shall have in the skin of
his flesh a rising, or a scab, or a bright spot, and it
become in the skin of his flesh the plague of leprosy,
then he shall be brought unto Aaron the priest, or
unto one of his sons the priests: 3. and the priest
shall look on the plague in the skin of the flesh:
and if the hair in the plague be turned white, and
the appearance of the plague be deeper than the
skin of his flesh, it is the plague of leprosy: and
the priest shall look on him, and pronounce him
unclean. 4. And if the bright spot be white in the
skin of his flesh, and the appearance thereof be
not deeper than the skin, and the hair thereof be
not turned white, then the priest shall shut up
him that hath the plague seven days: 5. and the
priest shall look on him the seventh day: and,
behold, if in his eyes the plague be at a stay, and
the plague be not spread in the skin, then the
priest shall shut him up seven days more:*ii 6. and
the priest shall look on him again the seventh day:
and, behold, if the plague be dim, and the plague
be not spread in the skin, then the priest shall
pronounce him clean: it is a scab: and he shall wash

4. *shut up him.* The purpose of the period of isolation was to prevent him, during the time of doubt, from defiling others by contact, should he really be infected.

seven days. What is now called leprosy is a slow developing disease, and very little difference would be discernible in the space of a week.

5. *stay.* There has been no alteration for better or worse.

spread in the skin. *i.e.* deeper into the skin, attacking the cutis as well as the cuticle.

6. *dim.* *i.e.* fainter in appearance and, therefore, giving

הַנֶּגַע בָּעוֹר וְטִהֲרוֹ הַכֹּהֵן מִסְפַּחַת הִוא וְכִבֶּס בְּגָדָיו וְטָהֵר׃
7 וְאִם־פָּשֹׂה תִפְשֶׂה הַמִּסְפַּחַת בָּעוֹר אַחֲרֵי הֵרָאֹתוֹ אֶל־
8 הַכֹּהֵן לְטָהֳרָתוֹ וְנִרְאָה שֵׁנִית אֶל־הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן
וְהִנֵּה פָּשְׂתָה הַמִּסְפַּחַת בָּעוֹר וְטִמְּאוֹ הַכֹּהֵן צָרַעַת הִוא׃ פ
9 נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל־הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן
וְהִנֵּה שְׂאֵת־לְבָנָה בָּעוֹר וְהִיא הָפְכָה שֵׂעָר לָבָן וּמִחְיַת
11 בָּשָׂר חַי בַּשְׂאֵת׃ צָרַעַת נוֹשֶׁנֶת הִוא בְּעוֹר בְּשָׂרוֹ וְטִמְּאוֹ
12 הַכֹּהֵן לֹא יַסְגִּרֶנּוּ כִּי טָמֵא הוּא׃ וְאִם־פָּרוֹחַ תִּפְרַח הַצָּרַעַת

י״ג v. 10. ש׳ רפה

evidence of passing away (Ibn Ezra).

wash his clothes. An outward symbol that he was freed from suspicion, and could now associate with his brethren and join in the life of the Community. Several Jewish authorities, however, are of opinion that wherever Scripture enjoins washing of the garments, bathing the body is to be also understood.

7. *spread abroad in the skin.* Better, *spread into the skin.*

9–17. Diagnosing the Disease

This paragraph deals with the person who is suddenly attacked by the disease, or in whom it has developed rapidly, without the preliminary symptoms described above.

9. *he shall be brought.* See on *v.* 2.

10. *a white rising.* In the disease of elephantiasis, one of the early manifestations is the growth of vesicles of a glistening white hue, which burst and discharge a whitish fluid.

in the skin. As in *v.* 5; the disease had penetrated to the cutis.

quick raw flesh. *i.e.* it is an open sore.

11. *old leprosy.* Confirmed leprosy; the malady is definitely established as rooted in the system by the presence of quick raw flesh and white hair. No preliminary isolation is necessary; it is a clear case of uncleanness.

his clothes, and be clean. 7. But if the scab
spread abroad in the skin, after that he hath shewn
himself to the priest for his cleansing, he shall shew
himself to the priest again: 8. and the priest
shall look, and, behold, if the scab be spread in the
skin, then the priest shall pronounce him unclean:
it is leprosy.

9. When the plague of leprosy is in a man, then
he shall be brought unto the priest; 10. and the
priest shall look, and, behold, if there be a white
rising in the skin, and it have turned the hair
white, and there be quick raw flesh in the rising,
11. it is an old leprosy in the skin of his flesh, and
the priest shall pronounce him unclean: he shall
not shut him up; for he is unclean. 12. And if
the leprosy break out abroad in the skin, and
the leprosy cover all the skin of him
that hath the plague from his head even to his
feet, as far as appeareth to the priest; 13. then
the priest shall look: and, behold, if the leprosy
have covered all his flesh, he shall pronounce him
clean that hath the plague: it is all turned white:
he is clean. 14. But whensoever raw flesh appear-
eth in him, he shall be unclean. 15. And the
priest shall look on the raw flesh, and pronounce
him unclean: the raw flesh is unclean: it is leprosy.

12–17. These verses apparently refer to common white leprosy. It is less serious than elephantiasis or leprosy proper. The health of the person remains normal during the time the malady persists, and it generally passes off after a while. There is only discoloration of the skin in this milder form of infection.

בָּעוֹר וְכִסְּתָה הַצָּרַעַת אֵת כָּל־עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד־
13 רַגְלָיו לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְּתָה
הַצָּרַעַת אֶת־כָּל־בְּשָׂרוֹ וְטִהַר אֶת־הַנָּגַע כֻּלּוֹ הָפַךְ לָבָן
14 טו טָהוֹר הוּא׃ וּבְיוֹם הֵרָאוֹת בּוֹ בָּשָׂר חַי יִטְמָא׃ וְרָאָה
הַכֹּהֵן אֶת־הַבָּשָׂר הַחַי וְטִמְּאוֹ הַבָּשָׂר הַחַי טָמֵא הוּא
16 צָרַעַת הוּא׃ אוֹ כִי יָשׁוּב הַבָּשָׂר הַחַי וְנֶהְפַּךְ לְלָבָן וּבָא
17 אֶל־הַכֹּהֵן׃ וְרָאָהוּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ הַנֶּגַע לְלָבָן וְטִהַר
הַכֹּהֵן אֶת־הַנֶּגַע טָהוֹר הוּא׃ פ שלישי
18 19 וּבָשָׂר כִּי־יִהְיֶה בוֹ־בְעֹרוֹ שְׁחִין וְנִרְפָּא׃ וְהָיָה בִּמְקוֹם
הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בַהֶרֶת לְבָנָה אֲדַמְדָּמֶת וְנִרְאָה
כ אֶל־הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן וְהִנֵּה מַרְאֶהָ שָׁפָל מִן־הָעוֹר
וּשְׂעָרָהּ הָפַךְ לָבָן וְטִמְּאוֹ הַכֹּהֵן נֶגַע־צָרַעַת הִוא בַּשְּׁחִין
21 פָּרָחָה׃ וְאִם ׀ יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שֵׂעָר לָבָן וּשְׁפָלָה
אֵינֶנָּה מִן־הָעוֹר וְהִיא כֵהָה וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים׃
22 23 וְאִם־פָּשֹׂה תִפְשֶׂה בָּעוֹר וְטִמֵּא הַכֹּהֵן אֹתוֹ נֶגַע הִוא׃ וְאִם־
תַּחְתֶּיהָ תַּעֲמֹד הַבַּהֶרֶת לֹא פָשָׂתָה צָרֶבֶת הַשְּׁחִין הִוא רביעי
24 וְטִהֲרוֹ הַכֹּהֵן׃ ס אוֹ בָשָׂר כִּי־יִהְיֶה בְעֹרוֹ מִכְוַת־אֵשׁ כשהן
וְהָיְתָה מִחְיַת הַמִּכְוָה בַּהֶרֶת לְבָנָה אֲדַמְדֶּמֶת אוֹ לְבָנָה׃ מחוב׳)
כה וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ שֵׂעָר לָבָן בַּבַּהֶרֶת וּמַרְאֶהָ
עָמֹק מִן־הָעוֹר צָרַעַת הִוא בַּמִּכְוָה פָּרָחָה וְטִמֵּא אֹתוֹ הַכֹּהֵן

v. 23. קמץ בז״ק

18–28. Special Symptoms of Leprosy

18. *boil.* Probably a form of ulcer is here intended.
23. *scar.* Or, "inflammation."

16. Or if the raw flesh turn again, and be changed
unto white, then he shall come unto the priest,
17. and the priest shall look on him: and,
behold, if the plague be turned into white, then the
priest shall pronounce him clean that hath the
plague: he is clean.*iii

18. And when the flesh hath in the skin thereof
a boil, and it is healed, 19. and in the place of the
boil there is a white rising, or a bright spot,
reddish-white, then it shall be shewed to the
priest; 20. and the priest shall look, and, behold,
if the appearance thereof be lower than the
skin, and the hair thereof be turned white, then
the priest shall pronounce him unclean: it is the
plague of leprosy, it hath broken out in the boil.
21. But if the priest look on it, and, behold, there
be no white hairs therein, and it be not lower than
the skin, but be dim, then the priest shall shut
him up seven days: 22. and if it spread abroad in
the skin, then the priest shall pronounce him
unclean: it is a plague. 23. But if the bright spot
stay in its place, and be not spread, it is the scar of
the boil; and the priest shall pronounce him
clean.*iv (**ii)

24. Or when the flesh hath in the skin thereof
a burning by fire, and the quick flesh of the burning
become a bright spot, reddish-white, or white;
25. then the priest shall look upon it: and, behold,
if the hair in the bright spot be turned white,
and the appearance thereof be deeper than the skin;
it is leprosy, it hath broken out in the burning:
and the priest shall pronounce him unclean: it is

26 נֶ֥גַע צָרַ֖עַת הִֽוא׃ וְאִ֣ם ׀ יִרְאֶ֣נָּה הַכֹּהֵ֗ן וְהִנֵּ֤ה אֵין־בַּבֶּ֙הֶרֶת֙
שֵׂעָ֣ר לָבָ֔ן וּשְׁפָלָ֥ה אֵינֶ֖נָּה מִן־הָע֑וֹר וְהִ֣וא כֵהָ֔ה וְהִסְגִּיר֥וֹ
27 הַכֹּהֵ֖ן שִׁבְעַ֥ת יָמִֽים׃ וְרָאָ֥הוּ הַכֹּהֵ֖ן בַּיּ֣וֹם הַשְּׁבִיעִ֑י אִם־
פָּשֹׂ֤ה תִפְשֶׂה֙ בָּע֔וֹר וְטִמֵּ֤א הַכֹּהֵן֙ אֹת֔וֹ נֶ֥גַע צָרַ֖עַת הִֽוא׃
28 וְאִם־תַּחְתֶּ֩יהָ֩ תַעֲמֹ֨ד הַבַּהֶ֜רֶת לֹֽא־פָשְׂתָ֤ה בָעוֹר֙ וְהִ֣וא כֵהָ֔ה
שְׂאֵ֥ת הַמִּכְוָ֖ה הִ֑וא וְטִהֲרוֹ֙ הַכֹּהֵ֔ן כִּֽי־צָרֶ֥בֶת הַמִּכְוָ֖ה הִֽוא׃ פ חמישי
29 וְאִישׁ֙ א֣וֹ אִשָּׁ֔ה כִּֽי־יִהְיֶ֥ה ב֖וֹ נָ֑גַע בְּרֹ֖אשׁ א֥וֹ בְזָקָֽן׃ וְרָאָ֨ה
ל הַכֹּהֵ֜ן אֶת־הַנֶּ֗גַע וְהִנֵּ֤ה מַרְאֵ֙הוּ֙ עָמֹ֣ק מִן־הָע֔וֹר וּב֛וֹ שֵׂעָ֥ר
צָהֹ֖ב דָּ֑ק וְטִמֵּ֨א אֹת֤וֹ הַכֹּהֵן֙ נֶ֣תֶק ה֔וּא צָרַ֧עַת הָרֹ֛אשׁ א֥וֹ
31 הַזָּקָ֖ן הֽוּא׃ וְכִֽי־יִרְאֶ֨ה הַכֹּהֵ֜ן אֶת־נֶ֣גַע הַנֶּ֗תֶק וְהִנֵּ֤ה אֵין־
מַרְאֵ֙הוּ֙ עָמֹ֣ק מִן־הָע֔וֹר וְשֵׂעָ֥ר שָׁחֹ֖ר אֵ֣ין בּ֑וֹ וְהִסְגִּ֧יר הַכֹּהֵ֛ן
32 אֶת־נֶ֥גַע הַנֶּ֖תֶק שִׁבְעַ֥ת יָמִֽים׃ וְרָאָ֨ה הַכֹּהֵ֣ן אֶת־הַנֶּגַע֮ בַּיּ֣וֹם
הַשְּׁבִיעִי֒ וְהִנֵּה֙ לֹא־פָשָׂ֣ה הַנֶּ֔תֶק וְלֹא־הָ֥יָה ב֖וֹ שֵׂעָ֣ר צָהֹ֑ב
33 וּמַרְאֵ֣ה הַנֶּ֔תֶק אֵ֥ין עָמֹ֖ק מִן־הָעֽוֹר׃ וְהִ֨תְגַּלָּ֔ח וְאֶת־הַנֶּ֖תֶק
לֹ֣א יְגַלֵּ֑חַ וְהִסְגִּ֨יר הַכֹּהֵ֧ן אֶת־הַנֶּ֛תֶק שִׁבְעַ֥ת יָמִ֖ים שֵׁנִֽית׃
34 וְרָאָה֩ הַכֹּהֵ֨ן אֶת־הַנֶּ֜תֶק בַּיּ֣וֹם הַשְּׁבִיעִ֗י וְהִנֵּה֙ לֹא־פָשָׂ֤ה
הַנֶּ֙תֶק֙ בָּע֔וֹר וּמַרְאֵ֕הוּ אֵינֶ֥נּוּ עָמֹ֖ק מִן־הָע֑וֹר וְטִהַ֤ר אֹתוֹ֙
לה הַכֹּהֵ֔ן וְכִבֶּ֥ס בְּגָדָ֖יו וְטָהֵֽר׃ וְאִם־פָּשֹׂ֥ה יִפְשֶׂ֛ה הַנֶּ֖תֶק בָּע֑וֹר

ג׳ רבתי v. 35.

29–44. Leprosy on Head and Face

29. *plague.* In this paragraph, a form of elephantiasis seems to be treated.

30. *scall.* The Heb. denotes, "what one is inclined to scratch or tear away."

31. *no black hair.* So long as there was black hair on the infected spot, or it grew black hair (see *v.* 37), the man was not to be regarded as a leper.

the plague of leprosy. 26. But if the priest look on it,
and, behold, there be no white hair in the bright
spot, and it be no lower than the skin, but be dim;
then the priest shall shut him up seven days; 27.
and the priest shall look upon him the seventh day:
if it spread abroad in the skin, then the priest shall
pronounce him unclean: it is the plague of leprosy.
28. And if the bright spot stay in its place, and be
not spread in the skin, but be dim; it is the rising
of the burning, and the priest shall pronounce
him clean: for it is the scar of the burning.*v

29. And when a man or woman hath a plague
upon the head or upon the beard, 30. then the
priest shall look on the plague: and, behold, if
the appearance thereof be deeper than the skin,
and there be in it yellow thin hair, then the
priest shall pronounce him unclean: it is a scall,
it is leprosy of the head or of the beard. 31. And
if the priest look on the plague of the scall, and,
behold, the appearance thereof be not deeper than
the skin, and there be no black hair in it, then the
priest shall shut up him that hath the plague
of the scall seven days: 32. and in the seventh
day the priest shall look on the plague: and,
behold, if the scall be not spread, and there
be in it no yellow hair, and the appearance of
the scall be not deeper than the skin, 33. then
he shall be shaven, but the scall shall he not
shave; and the priest shall shut up him that
hath the scall seven days more: 34. and in the
seventh day the priest shall look on the scall: and,
behold, if the scall be not spread in the skin, and

36 אַחֲרֵי טָהֳרָתוֹ׃ וְרָאָהוּ הַכֹּהֵן וְהִנֵּה פָּשָׂה הַנֶּתֶק בָּעוֹר
37 לֹא־יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר הַצָּהֹב טָמֵא הוּא׃ וְאִם־בְּעֵינָיו
עָמַד הַנֶּתֶק וְשֵׂעָר שָׁחֹר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא
38 וְטִהֲרוֹ הַכֹּהֵן׃ ס וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה בְעוֹר־בְּשָׂרָם
39 בֶּהָרֹת בֶּהָרֹת לְבָנֹת׃ וְרָאָה הַכֹּהֵן וְהִנֵּה בְעוֹר־בְּשָׂרָם
בֶּהָרֹת כֵּהוֹת לְבָנֹת בֹּהַק הוּא פָּרַח בָּעוֹר טָהוֹר הוּא׃ ס
ששי (שלישי מחובר׳)
מ 41 וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא׃ וְאִם מִפְּאַת
42 פָּנָיו יִמָּרֵט רֹאשׁוֹ גִּבֵּחַ הוּא טָהוֹר הוּא׃ וְכִי־יִהְיֶה בַקָּרַחַת
אוֹ בַגַּבַּחַת נֶגַע לָבָן אֲדַמְדָּם צָרַעַת פֹּרַחַת הִוא בְּקָרַחְתּוֹ
43 אוֹ בְגַבַּחְתּוֹ׃ וְרָאָה אֹתוֹ הַכֹּהֵן וְהִנֵּה שְׂאֵת־הַנֶּגַע לְבָנָה
אֲדַמְדֶּמֶת בְּקָרַחְתּוֹ אוֹ בְגַבַּחְתּוֹ כְּמַרְאֵה צָרַעַת עוֹר בָּשָׂר׃
44 אִישׁ־צָרוּעַ הוּא טָמֵא הוּא טַמֵּא יְטַמְּאֶנּוּ הַכֹּהֵן בְּרֹאשׁוֹ
מה נִגְעוֹ׃ וְהַצָּרוּעַ אֲשֶׁר־בּוֹ הַנֶּגַע בְּגָדָיו יִהְיוּ פְרֻמִים וְרֹאשׁוֹ

38. *bright spots.* See *v.* 2.

39. *tetter.* Old English for, "freckled spot," a skin disease which is not leprous.

40. *fallen off.* The falling away of the hair was one of the symptons that accompanied elephantiasis (see on *v.* 29); but in itself it was not a feature that rendered a person unclean, even if the head were left entirely bald.

42. *bald head.* Baldness from the crown backwards to the neck.

43. *in the skin of the flesh.* *i.e.* when the disease occurs in any other part of the body.

45–46. Treatment of the Leper

45. *the leper.* The word is in the masculine; the female sufferer also left the camp and lived apart, but was not required to tear her garments and uncover her head (Sifra).

his clothes. The customs of the leper are those of a mourner. He was to regard himself as one upon whom death had laid its hand. His was a living death, not only

the appearance thereof be not deeper than the skin;
then the priest shall pronounce him clean: and he
shall wash his clothes, and be clean. 35. But if the
scall spread abroad in the skin after his cleansing;
36. then the priest shall look on him: and, behold,
if the scall be spread in the skin, the priest shall not
seek for the yellow hair; he is unclean. 37. But
if in his eyes the scall be at a stay, and black hair be
grown up therein; the scall is healed, he is clean:
and the priest shall pronounce him clean.

38. And when a man or a woman hath in the skin
of their flesh bright spots, even white bright spots;
39. then the priest shall look: and, behold, if the
bright spots in the skin of their flesh be of a dull
white; it is a tetter, it hath broken out in the skin;
he is clean.*vi (**iii)

40. And if a man's hair be fallen off his head, he
is bald; yet is he clean. 41. And if his hair be
fallen off from the front part of his head, he is
forehead bald; yet is he clean. 42. But if there
be in the bald head, or the bald forehead, a reddish-
white plague; it is leprosy breaking out in his bald
head, or his bald forehead. 43. Then the priest
shall look upon him: and, behold, if the rising of the
plague be reddish-white in his bald head, or in his
bald forehead, as the appearance of leprosy in the
skin of the flesh; 44. he is a leprous man, he is
unclean: the priest shall surely pronounce him
unclean; his plague is in his head.

45. And the leper in whom the plague is, his
clothes shall be rent, and the hair of his head shall go
loose, and he shall cover his upper lip, and shall

46 יִהְיֶה פָרוּעַ וְעַל־שָׂפָם יַעְטֶה וְטָמֵא ׀ טָמֵא יִקְרָא׃ כָּל־יְמֵי
אֲשֶׁר הַנֶּגַע בּוֹ יִטְמָא טָמֵא הוּא בָּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה
47 מוֹשָׁבוֹ׃ ס וְהַבֶּגֶד כִּי־יִהְיֶה בוֹ נֶגַע צָרָעַת בְּבֶגֶד צֶמֶר
48 אוֹ בְּבֶגֶד פִּשְׁתִּים׃ אוֹ בִשְׁתִי אוֹ בְעֵרֶב לַפִּשְׁתִּים וְלַצָּמֶר
49 אוֹ בְעוֹר אוֹ בְּכָל־מְלֶאכֶת עוֹר׃ וְהָיָה הַנֶּגַע יְרַקְרַק ׀ אוֹ
אֲדַמְדָּם בַּבֶּגֶד אוֹ בָעוֹר אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב אוֹ בְכָל־כְּלִי־
נ עוֹר נֶגַע צָרַעַת הוּא וְהָרְאָה אֶת־הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן אֶת־
51 הַנָּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שִׁבְעַת יָמִים׃ וְרָאָה אֶת־הַנֶּגַע
בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׂה הַנֶּגַע בַּבֶּגֶד אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב
אוֹ בָעוֹר לְכֹל אֲשֶׁר־יֵעָשֶׂה הָעוֹר לִמְלָאכָה צָרַעַת מַמְאֶרֶת
52 הַנֶּגַע טָמֵא הוּא׃ וְשָׂרַף אֶת־הַבֶּגֶד אוֹ אֶת־הַשְּׁתִי ׀ אוֹ אֶת־
הָעֵרֶב בַּצֶּמֶר אוֹ בַפִּשְׁתִּים אוֹ אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־
53 יִהְיֶה בוֹ הַנָּגַע כִּי־צָרַעַת מַמְאֶרֶת הִוא בָּאֵשׁ תִּשָּׂרֵף׃ וְאִם
יִרְאֶה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בַּבֶּגֶד אוֹ בַשְּׁתִי אוֹ
54 בָעֵרֶב אוֹ בְּכָל־כְּלִי־עוֹר׃ וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֵת אֲשֶׁר־

in the physical sense, as suffering from a loathsome and lingering disease; but also in the spiritual sense, as cut off from the life of the Community of Israel.

unclean, unclean. To warn people from touching them. In later times, lepers wore a bell for the same purpose.

46. *alone.* Better, *apart.*

47–59. Leprosy of Garments

The materials could have become infected with the disease through contact with a leper or his sores. Some explain the spots on the garments as caused by mildew, or by some parasitic infection, analogous in its effects to leprosy of the body.

cry, Unclean, unclean.
46. All the days wherein the plague is in him he shall be unclean; he shall dwell alone: without the camp shall his dwelling be.
47. The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
48. whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;
49. if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin; it is the plague of leprosy, and shall be shewed unto the priest:
50. and the priest shall look upon the plague, and shut up that which hath the plague seven days:
51. and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.
52. And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
53. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;
54. then the priest shall command that

47. *garment*. The Heb. can refer to any cloth material, not necessarily an article of apparel.

48. *in warp, or woof*. Or, "woven or knitted stuff."

51. *fretting*. *i.e.* malignant; "fret" in Old English for "to eat."

שביעי נה בּוֹ הַנָּגַע וְהִסְגִּירוֹ שִׁבְעַת־יָמִים שֵׁנִית׃ וְרָאָה הַכֹּהֵן אַחֲרֵי ׀
(ג׳ כשהן הֻכַּבֵּס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הָפַךְ הַנֶּגַע אֶת־עֵינוֹ וְהַנֶּגַע לֹא־
מחובי׳) פָשָׂה טָמֵא הוּא בָּאֵשׁ תִּשְׂרְפֶנּוּ פְּחֶתֶת הִוא בְּקָרַחְתּוֹ אוֹ
56 בְגַבַּחְתּוֹ׃ וְאִם רָאָה הַכֹּהֵן וְהִנֵּה כֵּהָה הַנֶּגַע אַחֲרֵי הֻכַּבֵּס
אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבֶּגֶד אוֹ מִן־הָעוֹר אוֹ מִן־הַשְּׁתִי אוֹ
מפטיר 57 מִן־הָעֵרֶב׃ וְאִם־תֵּרָאֶה עוֹד בַּבֶּגֶד אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב
אוֹ בְכָל־כְּלִי־עוֹר פֹּרַחַת הִוא בָּאֵשׁ תִּשְׂרְפֶנּוּ אֵת אֲשֶׁר־
58 בּוֹ הַנָּגַע׃ וְהַבֶּגֶד אוֹ־הַשְּׁתִי אוֹ־הָעֵרֶב אוֹ־כָל־כְּלִי הָעוֹר
59 אֲשֶׁר תְּכַבֵּס וְסָר מֵהֶם הַנָּגַע וְכֻבַּס שֵׁנִית וְטָהֵר׃ זֹאת
תּוֹרַת נֶגַע־צָרַעַת בֶּגֶד הַצֶּמֶר ׀ אוֹ הַפִּשְׁתִּים אוֹ הַשְּׁתִי אוֹ
הָעֵרֶב אוֹ כָּל־כְּלִי־עוֹר לְטַהֲרוֹ אוֹ לְטַמְּאוֹ׃

55. *it is a fret.* It has eaten into the cloth.
whether the bareness be within or without. lit. "in its front-baldness or its back-baldness"; whether the threadbare appearance be on the right or on the reverse side.
59. *this is the law.* The purpose of this regulation is the same as that of the leprous body, viz., to remove from the camp of Israel everything which was unclean.

they wash the thing wherein the plague is, and he
shall shut it up seven days more:*vii (**iv) 55. and
the priest shall look, after that the plague is washed:
and, behold, if the plague have not changed its
colour, and the plague be not spread, it is unclean;
thou shalt burn it in the fire: it is a fret, whether
the bareness be within or without. 56. And if the
priest look, and, behold, the plague be dim after
the washing thereof, then he shall rend it out of the
garment, or out of the skin, or out of the warp, or
out of the woof:*m 57. and if it appear still in the
garment, either in the warp, or in the woof, or in
any thing of skin, it is breaking out: thou shalt
burn that wherein the plague is with fire. 58. And
the garment, either the warp, or the woof, or
whatsoever thing of skin it be, which thou shalt
wash, if the plague be departed from them, then
it shall be washed the second time, and shall be
clean. 59. This is the law of the plague of leprosy
in a garment of woollen or linen, either in the
warp, or the woof, or any thing of skin, to pronounce
it clean, or to pronounce it unclean.

For the Lesson from the Prophets, II Kings IV, 42–V, 19, *see* The Haftorahs, p. 366.

When THAZRIA *and* METZORA *are combined, read the Haftorah for* METZORA.

For the Blessings before and after the Haftorah, see p. 330.

CAP. XIV. יד

28 כח פ פ פ

יד 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע
3 בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל־הַכֹּהֵן׃ וְיָצָא הַכֹּהֵן אֶל־מִחוּץ
לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נֶגַע־הַצָּרַעַת מִן־הַצָּרוּעַ׃
4 וְצִוָּה הַכֹּהֵן וְלָקַח לַמִּטַּהֵר שְׁתֵּי־צִפֳּרִים חַיּוֹת טְהֹרוֹת
ה וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב׃ וְצִוָּה הַכֹּהֵן וְשָׁחַט אֶת־
6 הַצִּפּוֹר הָאֶחָת אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים׃ אֶת־הַצִּפֹּר

V. METZORA

(CHAPTERS XIV-XV)

CHAPTER XIV., 1–32. PURIFICATION OF A LEPER

2. *day.* The Rabbis took this phrase literally, and ruled that the purification could not take place at night.

he shall be brought. To an appointed place outside the camp. Or, "it (the news of the leper's recovery) shall be brought (*i.e.* reported) to the priest" (Ehrlich); see on XIII, 2.

3. *out of the camp.* To the leper.

shall look. The priest had to satisfy himself that the disease had completely passed away, before commencing the ceremony of purification.

4. *command to take.* The birds and articles required for the ceremony were not necessarily provided by the leper himself. This fact disposes of the idea that the birds were intended as a sacrifice, as in that case they must have been supplied by the person on whose behalf they were offered. And further, no portion of the birds was placed on the Altar. The first part of the ceremony must be interpreted as a symbolic representation of the leper's restoration to life and his re-admission to the camp of Israel.

V. METZORA

Chapter XIV

14 1. And the Lord spake unto Moses, saying,
2. This shall be the law of the leper in the day of
his cleansing: he shall be brought unto the priest:
3. and the priest shall go forth out of the camp;
and the priest shall look, and, behold, if the plague
of leprosy be healed in the leper; 4. then shall
the priest command to take for him that is to be
cleansed two living clean birds, and cedar wood,
and scarlet, and hyssop: 5. and the priest shall
command to kill one of the birds in an earthen
vessel over running water: 6. as for the living

cedar wood. The most durable of woods, with the strongest resisting power to decay; and, therefore, symbolical of the cured leper who overcame the putrefying effects of his disease. Maimonides, however, declares, "I do not know at present the reason of any of these things"; viz., the cedar-wood, hyssop and scarlet.

scarlet. According to Rabbinic tradition, a band of wool, dipped into scarlet, was used.

hyssop. See on Exod. XII, 22; it was a convenient instrument for sprinkling, as its leaves readily absorb the liquid and freely give it out when shaken. It was used in ceremonies of purification where sprinkling was included (Num. XIX, 6, 18), and therefore became later associated with the idea of cleanliness (Ps. LI, 9).

5. *kill one of the birds.* For the blood required in the ceremony; as a contrast to the other bird which was allowed to live, thus representing the state of death from which the leper has escaped and of the new life to which he could now look forward.

running water. lit. "living water"; *i.e.* water fresh from a spring, or a stream; the natural symbol for life, freshness, and purity. The blood flowed into the vessel which contained the water.

הַחַיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֶרֶז וְאֶת־שְׁנִי הַתּוֹלַעַת וְאֶת־
הָאֵזֹב וְטָבַל אוֹתָם וְאֵת ׀ הַצִּפֹּר הַחַיָּה בְּדַם הַצִּפֹּר הַשְּׁחֻטָה
7 עַל הַמַּיִם הַחַיִּים׃ וְהִזָּה עַל הַמִּטַּהֵר מִן־הַצָּרַעַת שֶׁבַע
פְּעָמִים וְטִהֲרוֹ וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה עַל־פְּנֵי הַשָּׂדֶה׃
8 וְכִבֶּס הַמִּטַּהֵר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שְׂעָרוֹ וְרָחַץ בַּמַּיִם
וְטָהֵר וְאַחַר יָבוֹא אֶל־הַמַּחֲנֶה וְיָשַׁב מִחוּץ לְאָהֳלוֹ שִׁבְעַת
9 יָמִים׃ וְהָיָה בַיּוֹם הַשְּׁבִיעִי יְגַלַּח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ
וְאֶת־זְקָנוֹ וְאֵת גַּבֹּת עֵינָיו וְאֶת־כָּל־שְׂעָרוֹ יְגַלֵּחַ וְכִבֶּס אֶת־
י בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהֵר׃ וּבַיּוֹם הַשְּׁמִינִי יִקַּח
שְׁנֵי־כְבָשִׂים תְּמִימִם וְכַבְשָׂה אַחַת בַּת־שְׁנָתָהּ תְּמִימָה
וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְלֹג אֶחָד
11 שָׁמֶן׃ וְהֶעֱמִיד הַכֹּהֵן הַמְטַהֵר אֵת הָאִישׁ הַמִּטַּהֵר וְאֹתָם
12 לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד׃ וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ

7. *pronounce him clean.* He could now rejoin his brethren, although a further ceremony was necessary before he was permitted to approach the Sanctuary.

let go the living bird. In like manner, the leper had been spared from death, and was free to enter the camp.

8. *shave.* This is part of the rites of purification, since the disease specially attacked the hair; see next *v.*

outside his tent seven days. An intermediate stage between his complete isolation and his complete liberty which was to restore to him his religious privileges, and with them his full social rights (Kalisch).

9. *shave.* No longer to purify him of his former defilement, but to prepare him for the rite of consecration, even as the Levites should be shaven (Num. VIII, 7) before their induction to the service of the Sanctuary.

wash his clothes. Cf. the preparation of the Levites prior to their consecration (Num. VIII, 7).

bird, he shall take it, and the cedar wood, and the
scarlet, and the hyssop, and shall dip them and the
living bird in the blood of the bird that was killed
over the running water: 7. and he shall sprinkle upon
him that is to be cleansed from the leprosy seven
times, and shall pronouce him clean, and shall let go
the living bird into the open field. 8. And he that is to
be cleansed shall wash his clothes, and shave off all
his hair, and bathe himself in water, and he shall
be clean: and after that he shall come into the
camp, but shall dwell outside his tent seven days.
9. And it shall be on the seventh day, that he shall
shave all his hair off his head and his beard and his
eyebrows, even all his hair he shall shave off: and
he shall wash his clothes, and he shall bathe his
flesh in water, and he shall be clean. 10. And on
the eighth day he shall take two he-lambs without
blemish, and one ewe-lamb of the first year without
blemish, and three tenth parts of an ephah of fine
flour for a meal offering, mingled with oil, and one
log of oil. 11. And the priest that cleanseth him
shall set the man that is to be cleansed, and those
things, before the LORD, at the door of the tent of
meeting: 12. and the priest shall take one of the

10. *ephah.* Approximately a bushel.

log. About one pint.

11. *at the door of.* See on XII, 6. In the time of the Second Temple, he was brought to what was known as Nicanor's Gate which divided the Women's Court from the Court of the Israelites. The latter, but not the former Court, was regarded as part of the Sanctuary.

הָאֶחָד וְהִקְרִיב אֹתוֹ לְאָשָׁם וְאֶת־לֹג הַשָּׁמֶן וְהֵנִיף אֹתָם
שני 13 תְּנוּפָה לִפְנֵי יְהוָה׃ וְשָׁחַט אֶת־הַכֶּבֶשׂ בִּמְקוֹם אֲשֶׁר
יִשְׁחַט אֶת־הַחַטָּאת וְאֶת־הָעֹלָה בִּמְקוֹם הַקֹּדֶשׁ כִּי כַּחַטָּאת
14 הָאָשָׁם הוּא לַכֹּהֵן קֹדֶשׁ קָדָשִׁים הוּא׃ וְלָקַח הַכֹּהֵן מִדַּם
הָאָשָׁם וְנָתַן הַכֹּהֵן עַל־תְּנוּךְ אֹזֶן הַמִּטַּהֵר הַיְמָנִית וְעַל־
טו בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית׃ וְלָקַח הַכֹּהֵן
16 מִלֹּג הַשָּׁמֶן וְיָצַק עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית׃ וְטָבַל הַכֹּהֵן
אֶת־אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמָאלִית
17 וְהִזָּה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה׃ וּמִיֶּתֶר
הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ יִתֵּן הַכֹּהֵן עַל־תְּנוּךְ אֹזֶן הַמִּטַּהֵר
הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית עַל
18 דַּם הָאָשָׁם׃ וְהַנּוֹתָר בַּשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־
19 רֹאשׁ הַמִּטַּהֵר וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה׃ וְעָשָׂה הַכֹּהֵן

12. *guilt offering.* This was the first of the three offerings sacrificed on behalf of the cleansed leper. He had been completely cut off from his people and, therefore, his first act was to renew his covenant, as an Israelite, with God. It was explained on VII, 1 that the guilt-offering was not an expiatory sacrifice, but a forfeit which was offered when a man had made restitution. By his severance from the life of the community, the leper had failed to bring his dues to the Sanctuary, and so took the earliest opportunity to place his forfeit on the Altar.

wave offering. See on VII, 30; and Num. VIII, 11. The act of waving had the additional significance of dedicating the bringer of the sacrifice to the service of the Most High.

13. *is the priest's.* See VII, 6f.

14. *ear . . . hand . . . foot.* This ceremony was identical with that of the consecration of the priests, and had the same significance; see on VIII, 23.

he-lambs, and offer him for a guilt offering, and
the log of oil, and wave them for a wave offering
before the LORD:*ii 13. and he shall kill the he-lamb
in the place where they kill the sin offering and the
burnt offering, in the place of the sanctuary: for
as the sin offering is the priest's, so is the guilt offer-
ing: it is most holy: 14. and the priest shall take of
the blood of the guilt offering, and the priest shall
put it upon the tip of the right ear of him that is to
be cleansed, and upon the thumb of his right hand,
and upon the great toe of his right foot: 15. and
the priest shall take of the log of oil, and pour it
into the palm of his own left hand: 16. and the
priest shall dip his right finger in the oil that is in
his left hand, and shall sprinkle of the oil with his
finger seven times before the LORD: 17. and of the
rest of the oil that is in his hand shall the priest
put upon the tip of the right ear of him that is to
be cleansed, and upon the thumb of his right hand,
and upon the great toe of his right foot, upon the
blood of the guilt offering: 18. and the rest of the
oil that is in the priest's hand he shall put upon the
head of him that is to be cleansed: and the priest
shall make atonement for him before the LORD.

15. *of the log of oil.* *i.e.* some of the additional log, mentioned in *v.* 10. This was different from the anointing of the High Priest upon whose head the oil was poured (VIII, 12). Here the priest only "put" it on the person's head.

אֶת־הַֽחַטָּאת וְכִפֶּ֕ר עַל־הַמִּטַּהֵ֖ר מִטֻּמְאָת֑וֹ וְאַחַ֖ר יִשְׁחַ֥ט
כ אֶת־הָעֹלָֽה׃ וְהֶעֱלָ֧ה הַכֹּהֵ֛ן אֶת־הָעֹלָ֥ה וְאֶת־הַמִּנְחָ֖ה הַמִּזְבֵּ֑חָה
21 וְכִפֶּ֥ר עָלָ֛יו הַכֹּהֵ֖ן וְטָהֵֽר׃ ס וְאִם־דַּ֣ל ה֗וּא וְאֵ֣ין יָדוֹ֮
מַשֶּׂגֶת֒ וְ֠לָקַח כֶּ֣בֶשׂ אֶחָ֥ד אָשָׁ֛ם לִתְנוּפָ֖ה לְכַפֵּ֣ר עָלָ֑יו וְעִשָּׂר֨וֹן (שלישי / שי כשהן / מחובי׳)
22 סֹ֜לֶת אֶחָ֨ד בָּל֧וּל בַּשֶּׁ֛מֶן לְמִנְחָ֖ה וְלֹ֥ג שָֽׁמֶן׃ וּשְׁתֵּ֣י תֹרִ֗ים
א֤וֹ שְׁנֵי֙ בְּנֵ֣י יוֹנָ֔ה אֲשֶׁ֥ר תַּשִּׂ֖יג יָד֑וֹ וְהָיָ֤ה אֶחָד֙ חַטָּ֔את וְהָאֶחָ֖ד
23 עֹלָֽה׃ וְהֵבִ֨יא אֹתָ֜ם בַּיּ֧וֹם הַשְּׁמִינִ֛י לְטָהֳרָת֖וֹ אֶל־הַכֹּהֵ֑ן
24 אֶל־פֶּ֥תַח אֹֽהֶל־מוֹעֵ֖ד לִפְנֵ֥י יְהוָֽה׃ וְלָקַ֧ח הַכֹּהֵ֛ן אֶת־כֶּ֥בֶשׂ
הָאָשָׁ֖ם וְאֶת־לֹ֣ג הַשָּׁ֑מֶן וְהֵנִ֨יף אֹתָ֧ם הַכֹּהֵ֛ן תְּנוּפָ֖ה לִפְנֵ֥י
כה יְהוָֽה׃ וְשָׁחַט֮ אֶת־כֶּ֣בֶשׂ הָאָשָׁם֒ וְלָקַ֣ח הַכֹּהֵ֗ן מִדַּ֣ם הָאָשָׁ֔ם
וְנָתַ֥ן עַל־תְּנ֥וּךְ אֹֽזֶן־הַמִּטַּהֵ֖ר הַיְמָנִ֑ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית
26 וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִֽית׃ וּמִן־הַשֶּׁ֖מֶן יִצֹ֣ק הַכֹּהֵ֑ן עַל־כַּ֥ף
27 הַכֹּהֵ֖ן הַשְּׂמָאלִֽית׃ וְהִזָּ֤ה הַכֹּהֵן֙ בְּאֶצְבָּע֣וֹ הַיְמָנִ֔ית מִן־הַשֶּׁ֕מֶן
28 אֲשֶׁ֖ר עַל־כַּפּ֣וֹ הַשְּׂמָאלִ֑ית שֶׁ֥בַע פְּעָמִ֖ים לִפְנֵ֥י יְהוָֽה׃ וְנָתַ֨ן
הַכֹּהֵ֜ן מִן־הַשֶּׁ֣מֶן ׀ אֲשֶׁ֣ר עַל־כַּפּ֗וֹ עַל־תְּנ֞וּךְ אֹ֤זֶן הַמִּטַּהֵר֙
הַיְמָנִ֔ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִ֑ית עַל־
29 מְק֖וֹם דַּ֥ם הָאָשָֽׁם׃ וְהַנּוֹתָ֗ר מִן־הַשֶּׁ֨מֶן֙ אֲשֶׁר֙ עַל־כַּ֣ף הַכֹּהֵ֔ן
ל יִתֵּ֖ן עַל־רֹ֣אשׁ הַמִּטַּהֵ֑ר לְכַפֵּ֥ר עָלָ֖יו לִפְנֵ֥י יְהוָֽה׃ וְעָשָׂ֤ה
אֶת־הָאֶחָד֙ מִן־הַתֹּרִ֔ים א֖וֹ מִן־בְּנֵ֣י הַיּוֹנָ֑ה מֵאֲשֶׁ֥ר תַּשִּׂ֖יג יָדֽוֹ׃

19. *sin offering.* viz., the ewe-lamb mentioned in *v.* 10. The sin-offering was, in this case, nothing more than a medium of purification ; see on XII, 6.

20. *meal offering.* The flour and the oil (see *v.* 10). This final sacrifice expressed the gratitude of the former leper.

21–32. In the case of poverty, the demand for the guilt-offering remains, but the other two animal sacrifices are replaced by turtle-doves or young pigeons, as in XII, 8.

19. And the priest shall offer the sin offering, and make atonement for him that is to be cleansed because of his uncleanness; and afterward he shall kill the burnt offering: 20. and the priest shall offer the burnt offering and the meal offering upon the altar: and the priest shall make atonement for him, and he shall be clean.*iii (**v)

21. And if he be poor, and cannot get so much, then he shall take one he-lamb for a guilt offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal offering, and a log of oil; 22. and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. 23. And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before the LORD. 24. And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: 25. and he shall kill the lamb of the guilt offering, and the priest shall take of the blood of the guilt offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 26. and the priest shall pour of the oil into the palm of his own left hand: 27. and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: 28. and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and

31 אֵת אֲשֶׁר־תַּשִּׂיג יָדוֹ אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה
32 עַל־הַמִּנְחָה וְכִפֶּר הַכֹּהֵן עַל הַמִּטַּהֵר לִפְנֵי יְהוָה׃ זֹאת תּוֹרַת
אֲשֶׁר־בּוֹ נֶגַע צָרָעַת אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ׃ פ רביעי
33 34 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ כִּי תָבֹאוּ אֶל־ שי כשהן מחובי)
אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לַאֲחֻזָּה וְנָתַתִּי נֶגַע צָרַעַת
לה בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם׃ וּבָא אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן
36 לֵאמֹר כְּנֶגַע נִרְאָה לִי בַּבָּיִת׃ וְצִוָּה הַכֹּהֵן וּפִנּוּ אֶת־הַבַּיִת
בְּטֶרֶם יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנֶּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר
37 בַּבָּיִת וְאַחַר כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַבָּיִת׃ וְרָאָה אֶת־
הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירֹת הַבַּיִת שְׁקַעֲרוּרֹת יְרַקְרַקֹּת אוֹ

33–53. Leprosy in a House

As with leprosy in a garment (XIII, 47f), different theories are advanced to account for the phenomena described in this paragraph. The disease may have been caused by some parasitic fungus akin to that which causes dry rot. Others suppose that parasitic insects had nested in the house, or a nitrous incrustation had formed in the walls.

33. *saying.* We must understand some such words as, "Speak unto the children of Israel."

34. *when ye be come.* In the Wilderness the Israelites dwelt in tents (see *v.* 8), and if the disease attacked the material of the tent, the law of XIII, 47f applied. The Torah accordingly prescribes for the time when the Israelites shall have settled in their land and inhabit houses.

I put. This form of speech is used, because all phenomena are ultimately the consequence of the Divine will.

36. *empty the house.* Until the priest formally pronounced the house infected, its contents were not unclean. Similarly a man was not leprous, until the priest passed the verdict upon him. All the furniture was removed before the inspection, to save it from being defiled, should the house be condemned.

upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt offering: 29. and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before the LORD. 30. And he shall offer one of the turtledoves, or of the young pigeons, such as he is able to get; 31. even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meal offering: and the priest shall make atonement for him that is to be cleansed before the LORD. 32. This is the law of him in whom is the plague of leprosy, who is not able to get that which pertaineth to his cleansing.*iv (**vi)

33. And the LORD spake unto Moses and unto Aaron, saying, 34. When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; 35. then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house: 36. and the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: 37. and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, and the appearance

37. *strakes.* Streaks; *i.e.* the plague had eaten into the material of the wall.

38 אֲדַמְדַּמֹּת וּמַרְאֵיהֶן שָׁפָל מִן־הַקִּיר׃ וְיָצָא הַכֹּהֵן מִן־הַבַּיִת
39 אֶל־פֶּתַח הַבָּיִת וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים׃ וְשָׁב
הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בְּקִירֹת הַבָּיִת׃
מ וְצִוָּה הַכֹּהֵן וְחִלְּצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֵן הַנָּגַע וְהִשְׁלִיכוּ
41 אֶתְהֶן אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם טָמֵא׃ וְאֶת־הַבַּיִת יַקְצִעַ
מִבַּיִת סָבִיב וְשָׁפְכוּ אֶת־הֶעָפָר אֲשֶׁר הִקְצוּ אֶל־מִחוּץ
42 לָעִיר אֶל־מָקוֹם טָמֵא׃ וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ
43 אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטָח אֶת־הַבָּיִת׃ וְאִם־
יָשׁוּב הַנֶּגַע וּפָרַח בַּבַּיִת אַחַר חִלֵּץ אֶת־הָאֲבָנִים וְאַחֲרֵי
44 הִקְצוֹת אֶת־הַבַּיִת וְאַחֲרֵי הִטּוֹחַ׃ וּבָא הַכֹּהֵן וְרָאָה וְהִנֵּה
פָּשָׂה הַנֶּגַע בַּבָּיִת צָרַעַת מַמְאֶרֶת הִוא בַּבַּיִת טָמֵא הוּא׃
מה וְנָתַץ אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֵצָיו וְאֵת כָּל־עֲפַר הַבָּיִת
46 וְהוֹצִיא אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם טָמֵא׃ וְהַבָּא אֶל־הַבַּיִת
47 כָּל־יְמֵי הִסְגִּיר אֹתוֹ יִטְמָא עַד־הָעָרֶב׃ וְהַשֹּׁכֵב בַּבַּיִת
48 יְכַבֵּס אֶת־בְּגָדָיו וְהָאֹכֵל בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו׃ וְאִם־בֹּא
יָבֹא הַכֹּהֵן וְרָאָה וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בַּבַּיִת אַחֲרֵי הִטֹּחַ

40. *take out the stones.* This is analogous to cutting out the infected part of a garment (XIII, 56).

unclean place. i.e. a place known to be unclean and used for such a purpose.

43–45. The re-appearance of the plague in the house was analogous to the recurrence of the malady in a leper (XIII, 7f) and demanded measures of the utmost stringency. As the leper had to be excluded from the camp, so had every part of the house to be removed from the city.

47. *lieth in the house.* This presupposes a longer stay in the house and, therefore, the garments are likewise defiled.

48. *shall come in.* After the house had been in quarantine for a week, or at the end of the second week.

thereof be lower than the wall; 38. then the
priest shall go out of the house to the door of the
house, and shut up the house seven days: 39. and
the priest shall come again the seventh day, and
shall look: and, behold, if the plague be spread in
the walls of the house; 40. then the priest shall
command that they take out the stones in which
the plague is, and cast them into an unclean place
without the city: 41. and he shall cause the house
to be scraped within round about, and they shall
pour out the mortar that they scrape off without
the city into an unclean place: 42. and they shall
take other stones, and put them in the place of
those stones; and he shall take other mortar, and
shall plaister the house. 43. And if the plague
come again, and break out in the house, after that
he hath taken out the stones, and after he hath
scraped the house, and after it is plaistered;
44. then the priest shall come in and look, and,
behold, if the plague be spread in the house, it is a
fretting leprosy in the house: it is unclean.
45. And he shall break down the house, the stones
of it, and the timber thereof, and all the mortar of
the house; and he shall carry them forth out of
the city into an unclean place. 46. Moreover he
that goeth into the house all the while that it is
shut up shall be unclean until the even. 47. And
he that lieth in the house shall wash his clothes;
48. And if the priest shall come in, and look, and,
behold, the plague hath not spread in the house,
after the house was plaistered; then the priest shall
pronounce the house clean, because the plague is

49 אֶת־הַבָּיִת וְטִהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנָּגַע׃ וְלָקַח
לְחַטֵּא אֶת־הַבַּיִת שְׁתֵּי צִפֳּרִים וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב׃
נ וְשָׁחַט אֶת־הַצִּפֹּר הָאֶחָת אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים׃
51 וְלָקַח אֶת־עֵץ־הָאֶרֶז וְאֶת־הָאֵזֹב וְאֵת ׀ שְׁנִי הַתּוֹלַעַת וְאֵת
הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם
52 הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים׃ וְחִטֵּא אֶת־הַבַּיִת
בְּדַם הַצִּפּוֹר וּבַמַּיִם הַחַיִּים וּבַצִּפֹּר הַחַיָּה וּבְעֵץ הָאֶרֶז
53 וּבָאֵזֹב וּבִשְׁנִי הַתּוֹלָעַת׃ וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה אֶל־
54 מִחוּץ לָעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכִפֶּר עַל־הַבַּיִת וְטָהֵר׃ זֹאת חמישי
נה הַתּוֹרָה לְכָל־נֶגַע הַצָּרַעַת וְלַנָּתֶק׃ וּלְצָרַעַת הַבֶּגֶד וְלַבָּיִת׃
56 57 וְלַשְׂאֵת וְלַסַּפַּחַת וְלַבֶּהָרֶת׃ לְהוֹרֹת בְּיוֹם הַטָּמֵא וּבְיוֹם
הַטָּהֹר זֹאת תּוֹרַת הַצָּרָעַת׃ פ

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טו 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ דַּבְּרוּ אֶל־בְּנֵי
יִשְׂרָאֵל וַאֲמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ
3 זוֹבוֹ טָמֵא הוּא׃ וְזֹאת תִּהְיֶה טֻמְאָתוֹ בְּזוֹבוֹ רָר בְּשָׂרוֹ
4 אֶת־זוֹבוֹ אוֹ־הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ טֻמְאָתוֹ הִוא׃ כָּל־

י״ד v. 56. שׂ׳ רפה

49. *to cleanse.* The ceremony of removing the impurity of the house was the same as with a leper.

53. *make atonement for the house.* Only purification is implied; cf. Exod. XXIX, 36, where the priests are told to make atonement for the Altar.

54. *this is the law.* These four concluding verses summarise the contents of the section, chaps. XIII–XIV.

57. *to teach.* The word is to be connected with, "This is the law" (*v.* 54) and properly signifies "to give a decision." The meaning is: "This is instruction concerning all manner . . . to decide when it is unclean."

healed. 49. And he shall take to cleanse the house
two birds, and cedar wood, and scarlet, and hyssop:
50. and he shall kill one of the birds in an earthen
vessel over running water: 51. and he shall take
the cedar wood, and the hyssop, and the scarlet,
and the living bird, and dip them in the blood of
the slain bird, and in the running water, and
sprinkle the house seven times: 52. and he shall
cleanse the house with the blood of the bird, and
with the running water, and with the living bird,
and with the cedar wood, and with the hyssop, and
with the scarlet: 53. but he shall let go the
living bird out of the city into the open field:
so shall he make atonement for the house: and it
shall be clean.*v

54. This is the law for all manner of plague of
leprosy, and for a scall; 55. and for the leprosy of
a garment, and for a house; 56. and for a rising
and for a scab, and for a bright spot: 57. to
teach when it is unclean, and when it is clean: this
is the law of leprosy.

Chapter XV

15 1. And the Lord spake unto Moses and to Aaron,
saying, 2. Speak unto the children of Israel, and
say unto them, When any man hath an issue out
of his flesh, because of his issue he is unclean. 3.
And this shall be his uncleanness in his issue:
whether his flesh run with his issue, or his flesh be
stopped from his issue, it is his uncleanness.
4. Every bed whereon he that hath the issue
lieth shall be unclean: and every thing whereon
he sitteth shall be unclean. 5. And whosoever

הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הַזָּב יִטְמָא וְכָל־הַכְּלִי אֲשֶׁר־
ה יֵשֵׁב עָלָיו יִטְמָא׃ וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יְכַבֵּס בְּגָדָיו
6 וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ וְהַיֹּשֵׁב עַל־הַכְּלִי אֲשֶׁר־
יֵשֵׁב עָלָיו הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃
7 *וְהַנֹּגֵעַ בִּבְשַׂר הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
8 הָעָרֶב׃ וְכִי־יָרֹק הַזָּב בַּטָּהוֹר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם
9 וְטָמֵא עַד־הָעָרֶב׃ וְכָל־הַמֶּרְכָּב אֲשֶׁר יִרְכַּב עָלָיו הַזָּב
י יִטְמָא׃ וְכָל־הַנֹּגֵעַ בְּכֹל אֲשֶׁר יִהְיֶה תַחְתָּיו יִטְמָא עַד־
הָעָרֶב וְהַנּוֹשֵׂא אוֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
11 הָעָרֶב׃ וְכֹל אֲשֶׁר יִגַּע־בּוֹ הַזָּב וְיָדָיו לֹא־שָׁטַף בַּמָּיִם
12 וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ וּכְלִי־חֶרֶשׂ

v. 7. חצי הספר בפסוקים

Chapter XV, 1–30. Impurity of Issues

This chapter treats of physical secretions which render a person unclean, precluding him from coming into contact with anything appertaining to the Sanctuary. The gentile was excluded from these regulations, since he was exempt from all obligations in respect to the Holy Place. In *v.* 2 the reference is to a chronic discharge as the result of a contagious disease. The person thus afflicted becomes unclean, and is regarded as a source of ritual, no less than physical, infection. The uncleanness, described in *v.* 16–18, did not apply to laymen. It involved merely absence from the 'camp,' which in Rabbinic exegesis was taken to mean the Sanctuary proper and the Levite encampment around the Sanctuary. It also involved abstention from sacrificial food (*terumah* and *maaser*). If the prescribed priestly ablutions had been taken, the prohibition ceased in regard to the Levite

toucheth his bed shall wash his clothes, and bathe
himself in water, and be unclean until the even.
6. And he that sitteth on any thing whereon he
that hath the issue sat shall wash his clothes, and
bathe himself in water, and be unclean until the
even. 7. And he that toucheth the flesh of him
that hath the issue shall wash his clothes, and
bathe himself in water, and be unclean until the
even. 8. And if he that hath the issue spit upon
him that is clean; then he shall wash his clothes,
and bathe himself in water, and be unclean until
the even. 9. And what saddle soever he that
hath the issue rideth upon shall be unclean.
10. And whosoever toucheth any thing that was
under him shall be unclean until the even: and he
that beareth those things shall wash his clothes,
and bathe himself in water, and be unclean until
the even. 11. And whomsoever he that hath the
issue toucheth, without having rinsed his hands in
water, he shall wash his clothes, and bathe himself
in water, and be unclean until the even. 12. And
the earthen vessel, which he that hath the issue
toucheth, shall be broken: and every vessel of
wood shall be rinsed in water. 13. And when he
that hath an issue is cleansed of his issue, then he
shall number to himself seven days for his cleansing,
and wash his clothes; and he shall bathe his flesh
in running water, and shall be clean. 14. And on
the eighth day he shall take to him two turtledoves,
or two young pigeons, and come before the Lord
unto the door of the tent of meeting, and give
them unto the priest: 15. and the priest shall

13 אֲשֶׁר־יִגַּע־בּוֹ הַזָּב יִשָּׁבֵר וְכָל־כְּלִי־עֵץ יִשָּׁטֵף בַּמָּיִם׃ וְכִי־
יִטְהַר הַזָּב מִזּוֹבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטָהֳרָתוֹ וְכִבֶּס
14 בְּגָדָיו וְרָחַץ בְּשָׂרוֹ בְּמַיִם חַיִּים וְטָהֵר׃ וּבַיּוֹם הַשְּׁמִינִי
יִקַּח־לוֹ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה וּבָא ׀ לִפְנֵי יְהוָה אֶל־
טו פֶּתַח אֹהֶל מוֹעֵד וּנְתָנָם אֶל־הַכֹּהֵן׃ וְעָשָׂה אֹתָם הַכֹּהֵן
אֶחָד חַטָּאת וְהָאֶחָד עֹלָה וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה
16 מִזּוֹבוֹ׃ ס וְאִישׁ כִּי־תֵצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע וְרָחַץ ששי
17 בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעָרֶב׃ וְכָל־בֶּגֶד וְכָל־ (עי׳ כשהן מחובר׳)
עוֹר אֲשֶׁר־יִהְיֶה עָלָיו שִׁכְבַת־זָרַע וְכֻבַּס בַּמַּיִם וְטָמֵא עַד־
18 הָעָרֶב׃ וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שִׁכְבַת־זָרַע וְרָחֲצוּ
בַמַּיִם וְטָמְאוּ עַד־הָעָרֶב׃ פ
19 וְאִשָּׁה כִּי־תִהְיֶה זָבָה דָּם יִהְיֶה זֹבָהּ בִּבְשָׂרָהּ שִׁבְעַת יָמִים
כ תִּהְיֶה בְנִדָּתָהּ וְכָל־הַנֹּגֵעַ בָּהּ יִטְמָא עַד־הָעָרֶב׃ וְכֹל אֲשֶׁר
תִּשְׁכַּב עָלָיו בְּנִדָּתָהּ יִטְמָא וְכֹל אֲשֶׁר־תֵּשֵׁב עָלָיו יִטְמָא׃
21 וְכָל־הַנֹּגֵעַ בְּמִשְׁכָּבָהּ יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
22 הָעָרֶב׃ וְכָל־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יְכַבֵּס בְּגָדָיו
23 וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ וְאִם עַל־הַמִּשְׁכָּב הוּא אוֹ
עַל־הַכְּלִי אֲשֶׁר־הִוא יֹשֶׁבֶת־עָלָיו בְּנָגְעוֹ־בוֹ יִטְמָא עַד־
24 הָעָרֶב׃ וְאִם שָׁכֹב יִשְׁכַּב אִישׁ אֹתָהּ וּתְהִי נִדָּתָהּ עָלָיו
וְטָמֵא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא׃

encampment and *maaser*; in the case of the others, it continued till sunset.

A provision, ascribed to Ezra, to make *v.* 16–18 apply also outside the Sanctuary in the case of laymen reading in the Law, was in time altogether disregarded; see Maimonides, *Yad*, II, 1, 4.

v. 19–30 deal with menstruation; on which see XVIII, 19.

offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for him before the LORD for his issue.*vi (**vii)

16. And if any man's flow of seed go out from him, then he shall bathe all his flesh in water, and be unclean until the even. 17. And every garment, and every skin, whereon is the flow of seed, shall be washed with water, and be unclean until the even. 18. The woman also with whom a man shall lie with flow of seed, they shall both bathe themselves in water, and be unclean until the even.

19. And if a woman have an issue, and her issue in her flesh be blood, she shall be in her separation seven days: and whosoever toucheth her shall be unclean until the even. 20. And every thing that she lieth upon in her separation shall be unclean: everything also that she sitteth upon shall be unclean. 21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. 22. And whosoever toucheth any thing that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even. 23. And if it be on the bed, or on any thing whereon she sitteth, when he touched it, he shall be unclean until the even. 24. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

25. And if a woman have an issue of her blood many days not in the time of her impurity, or if

כה ס וְאִשָּׁה כִּי־יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֶת־נִדָּתָהּ
אוֹ כִי־תָזוּב עַל־נִדָּתָהּ כָּל־יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ
26 תִּהְיֶה טְמֵאָה הִוא׃ כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־
יְמֵי זוֹבָהּ כְּמִשְׁכַּב נִדָּתָהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב
27 עָלָיו טָמֵא יִהְיֶה כְּטֻמְאַת נִדָּתָהּ׃ וְכָל־הַנּוֹגֵעַ בָּם יִטְמָא
28 וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ וְאִם־טָהֲרָה
שביעי 29 מִזּוֹבָהּ וְסָפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחַר תִּטְהָר׃ וּבַיּוֹם
הַשְּׁמִינִי תִּקַּח־לָהּ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה וְהֵבִיאָה
ל אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ וְעָשָׂה הַכֹּהֵן
אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה וְכִפֶּר עָלֶיהָ הַכֹּהֵן
מפטיר 31 לִפְנֵי יְהוָה מִזּוֹב טֻמְאָתָהּ׃ וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל
מִטֻּמְאָתָם וְלֹא יָמֻתוּ בְּטֻמְאָתָם בְּטַמְּאָם אֶת־מִשְׁכָּנִי אֲשֶׁר
32 בְּתוֹכָם׃ זֹאת תּוֹרַת הַזָּב וַאֲשֶׁר תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זֶרַע
33 לְטָמְאָה־בָהּ׃ וְהַדָּוָה בְּנִדָּתָהּ וְהַזָּב אֶת־זוֹבוֹ לַזָּכָר וְלַנְּקֵבָה
וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טְמֵאָה׃

מלרע v. 29.

31–33. Concluding Admonition

31. *ye separate.* Or, "ye warn." The subject is Moses and Aaron, to whom these regulations had been addressed.

defile my tabernacle. These words are the basis for the deduction of the Rabbis that these laws applied only to one about to enter the Sanctuary, or to come in contact with, or partake of, sacred things.

For the Lesson from the Prophets, II Kings vii, 3–20, *see* The Haftorahs, p. 374.

For the Blessings before and after the Haftorah, see p. 330.

she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is
unclean.
26. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity.
27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.
28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that
she shall be clean.*vii
29. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the
door of the tent of meeting.
30. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before the LORD for the issue of her uncleanness.*m

31. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.

32. This is the law of him that hath an issue, and of him whose flow of seed goeth from him, so
that he is unclean thereby;
33. and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CAP. XVI. טז

29 כט פ פ פ

טז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן בְּקָרְבָתָם
2 לִפְנֵי־יְהוָה וַיָּמֻתוּ׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן
אָחִיךָ וְאַל־יָבֹא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת אֶל־
פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת כִּי בֶּעָנָן אֵרָאֶה
3 עַל־הַכַּפֹּרֶת׃ בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן

VI. ACHAREY MOS

(CHAPTERS XVI–XVIII)

THE DAY OF ATONEMENT

CHAPTER XVI. 1–28. THE RITUAL OF THE ANNUAL CEREMONY OF PURIFICATION IN THE SANCTUARY

1. *after the death.* The unfortunate incident narrated in x, 1–3 gave occasion for instructions as to time and manner in which the High Priest might enter the Holy Place. The death of Aaron's sons was a solemn warning addressed to the High Priest, that any desecration, whether it be on the part of the High Priest, or an ordinary priest, or the laity (see xv, 31), would be severely punished. See comment on x, 1 as to the reasons for the death of Aaron's sons—intoxication, unholy ambition, arbitrary tampering with the service, and introducing "strange fire" into the Sanctuary. The story of Nadab and Abihu is a parable for Young Israel in many a generation. "He who is affected to tears while reading this portion of the Torah, taking its teaching to heart, will win forgiveness for his own sins and the blessing of old age for his children" (Zohar).

2. *that he come not at all times.* Only once a year, on the Day of Atonement, and with a due observance of prescribed rites, was he permitted to penetrate into the Holy of Holies.

the veil. Heb. *parocheth,* which separates the Holy Place from the Holy of Holies; Exod. XXVI, 33.

mercy-seat. The solid gold plate which formed the cover

VI. ACHAREY MOS

CHAPTER XVI

16 1. And the LORD spake unto Moses, after the
death of the two sons of Aaron, when they drew
near before the LORD, and died; 2. and the LORD
said unto Moses, Speak unto Aaron thy brother,
that he come not at all times into the holy place
within the veil, before the mercy-seat which is
upon the ark; that he die not: for I will appear
in the cloud upon the mercy-seat. 3. Herewith
shall Aaron come into the holy place: with a young
bullock for a sin offering, and a ram for a burnt

for the Ark, on which the cherubim were fixed; see on Exod. XXV, 17.

the cloud. In which God manifests His presence; Exod. XL, 35; Isa. VI, 4.

3–10. HOW AARON IS TO COME INTO THE HOLY PLACE, HIS ATTIRE, AND THE OFFERING HE IS TO BRING

3. *herewith.* With the offerings and ceremonies set forth in the following verses. In later times the High Priest began to prepare himself for his functions seven days before the Sacred Day. During that time, he lived apart in a special portion of the Temple, and the elders read and expounded to him the ordinances of this chapter. The night proir to the Sacred Day he would pass sleepless, and be kept a wake by readings from Job, Ezra, Chronicles and Daniel.

holy place. Not that he is to take the animals into the Holy Place, but their sacrifice is part of the prerequisite ceremony for entering there.

bullock . . . ram. These offerings are personal to the High Priest, and must be his own property. The atonement for his own sins was his first act on the great Day. Only when purged of his own sin, was he fitted to secure forgiveness for the sins of others.

4 בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃ כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־
בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף
ה בִּגְדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם׃ וּמֵאֵת
עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל
6 אֶחָד לְעֹלָה׃ וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ
7 וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ׃ וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד
8 אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד׃ וְנָתַן אַהֲרֹן עַל־שְׁנֵי
הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל׃

v. 4. קמץ ברביע   v. 8. בראש עמוד סימן בי״ה שמו

4. *holy garments.* In the Holy of Holies, he was not to be attired in his golden vestments, which on all other occasions he was to wear for "splendour and distinction," but in simple garments of white linen—emblems of the lowliness and purity of thought demanded by the Sacred Day. For the same reason white linen garments were for many centuries worn, and in some communities are still worn, by worshippers on the Day of Atonement. The Rabbis gave an additional reason for this custom. "When men are summoned before an earthly ruler to defend themselves against some charge, they appear downcast and dressed in black like mourners. Israel appears before God arrayed in white, as if going to a feast, confident that all who return penitently to their Maker will receive not condemnation but pardon at His hands."

5. *of the congregation.* Rites of purification were to be performed for the community as a body. One of the great teachings of the Day of Atonement is the ethical necessity for the individual to regard himself as essentially a unit in the Brotherhood of Israel. The Confession on the Atonement Day is in the plural: "*We* have transgressed, *we* have dealt treacherously, etc."; see on XXIII, 27.

6. *shall present.* The presentation is that alluded to in I, 3f—at the entrance of the Tent of Meeting.

his house. The order of priests, who were sons of Aaron. The Rabbis, however, understood "his house" to mean his wife; and the High Priest was not allowed to officiate

offering. 4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. 5. And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering. 6. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house. 7. And he shall take the two goats, and set them before the LORD at the door of the tent of the meeting. 8. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other for dismissal. 9. And

on the Day of Atonement unless his wife was living at the time. In the traditional account of the rites of the Day of Atonement, preserved in the Mishnah, the High Priest made this confession: "O God, I have sinned, I have committed iniquity, I have transgressed against Thee, I and my household. I beseech Thee by Thy Name, grant Thou atonement for the sins, and for the iniquities, and for the transgressions wherein I have sinned, and committed iniquity and transgressed against Thee, I and my household." (For the three terms for sinning used in this prayer see on *v.* 21). In his confession, the High Priest used the ineffable Name of God, the Tetragrammaton, in its true pronunciation; whereupon the assembled priests and people in the Court prostrated themselves to the ground, and exclaimed, "Blessed be His Name, Whose glorious kingdom is for ever and ever."

8. *lots.* By taking from an urn tablets, alike in size and shape, describing the destination of each animal (Mishnah).

dismissal. Heb. *Azazel.* In the Septuagint this mysterious Hebrew word is rendered, "the one to be sent

9 וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה
י וְעָשָׂהוּ חַטָּאת׃ וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל
יָעֳמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל
11 הַמִּדְבָּרָה׃ וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ
וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ׃
12 וְלָקַח מְלֹא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה
וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה וְהֵבִיא מִבֵּית לַפָּרֹכֶת׃

away"; which agrees with the term used in the Mishnah. The Authorised Version, following the Vulgate, has "scape-goat"; *i.e.* the goat driven, or escaping, into the wilderness. The Heb. *Azazel*, however, is not a proper name, but a rare Hebrew noun (עזלזל contracted to עזאזל) meaning, "dismissal" or, "entire removal" (RV Margin, Gesenius, Hoffmann, and the Oxford Hebrew Dictionary). It is the ancient technical term for the entire removal of the sin and guilt of the community, that was symbolised by the sending away of the goat into the wilderness.

In the Talmud, Azazel was translated by "steep mountain," and was applied to the rock in the wilderness from which in later times the animal was hurled.

At an early period, however, the word עזאזל became personified, just as were the Hebrew words for the Underworld (Sheol) and Destruction (Abaddon). Thereupon, the strangest theories and legends grew up in connection with "Azazel." In certain Jewish traditions, for example, Azazel, or Azalzel, is foremost among the fallen angels who taught unrighteousness to the children of men (Book of Enoch). This view that the word *Azazel* is the name of a demon in the wilderness was shared by Ibn Ezra and Nachmanides, and is to-day adopted by most Bible critics. But it is quite untenable. The offering of sacrifices to "satyrs" is spoken of as a heinous crime in the very next chapter, XVII, 7; homage to a demon of the wilderness cannot, therefore, be associated with the holiest of the Temple-rites in the chapter immediately preceding.

Aaron shall present the goat upon which the lot
fell for the LORD, and offer him for a sin offering.
10. But the goat, on which the lot fell for dismissal,
shall be set alive before the LORD, to make atone-
ment over him, to send him away for dismissal into
the wilderness. 11. And Aaron shall present the
bullock of the sin offering, which is for himself, and
shall make atonement for himself, and for his house,
and shall kill the bullock of the sin offering
which is for himself: 12. and he shall take a
censer full of coals of fire from off the altar before
the LORD, and his hands full of sweet incense
beaten small, and bring it within the veil: 13.
and he shall put the incense upon the fire before

9. *offer him.* lit. " make it," *i.e.* appoint it. The offering of this goat is not mentioned until *v.* 15. The High Priest exclaimed over it, " for the LORD, a sin offering " (Sifra).

10. *over him.* Refers to the confession of sins over the head of the animal.

11–28. DETAILED ACCOUNT OF THE CEREMONIAL OF PURIFICATION

11. *present.* lit. " bring it near," to the Altar to be slain.

and for his house According to the Rabbis, " house " here refers to the order of priests; and the High Priest repeated his confession (as in *v.* 6), adding after " My household " the words, " and the sons of Aaron, Thy holy people."

12. *a censer.* Heb. " the censer "; a censer made of gold was, according to the Mishnah, used on this day.

the altar. The brazen Altar in the Fore-court.

before the LORD. See on I, 5.

within the veil. This is the first entrance of the High Priest into the innermost part of the Holy of Holies.

13 וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה ׀ עֲנַן הַקְּטֹרֶת
14 אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת׃ וְלָקַח מִדַּם
הַפָּר וְהִזָּה בְאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֵדְמָה וְלִפְנֵי הַכַּפֹּרֶת
טו יַזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ׃ וְשָׁחַט אֶת־שְׂעִיר
הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת
וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־
16 הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת׃ וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי
יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד
17 הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃ וְכָל־אָדָם לֹא־יִהְיֶה ׀ בְּאֹהֶל
מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד
18 בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל׃ וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר

13. *cloud of the incense.* The purpose of the incense-smoke was to create a screen which would prevent the High Priest from gazing upon the Holy Presence.

On returning from the Holy of Holies, the High Priest in later times offered the following prayer: "May it please Thee, O Lord our God, that this year may be a year of rain. Let there not be wanting a ruler belonging to the House of Judah. Let not Thy people Israel be in want, so that one Israelite may not be forced to beg his sustenance from another or from strangers; and hearken not to the prayer of travellers"—since they pray for rainless weather, which is a calamity in the Holy Land (Talmud).

14. *sprinkle . . . upon the mercy-seat.* This act constituted the rite of expiation for the High Priest and the priestly order.

15. *then shall he kill.* The goat which had been designated by lot "for the Lord" (*v.* 9).

16. *uncleannesses.* Besides the annual rite of atonement for the Community, there was also once a year a ceremonial cleansing of the Sanctuary from defilement through the presence of Israelites who were ritually unclean.

transgressions. This is defined by the Rabbis as alluding to the wilful entering of the holy precincts by a person

the LORD, that the cloud of the incense may cover
the mercy-seat that is upon the testimony, that he
die not : 14. and he shall take of the blood of the
bullock, and sprinkle it with his finger upon the
mercy-seat on the east ; and before the mercy-seat
shall he sprinkle of the blood with his finger seven
times. 15. Then shall he kill the goat of the sin
offering, that is for the people, and bring his blood
within the veil, and do with his blood as he did with
the blood of the bullock, and sprinkle it upon the
mercy-seat, and before the mercy-seat : 16. and
he shall make atonement for the holy place, because
of the uncleannesses of the children of Israel, and
because of their transgressions ; even all their sins :
and so shall he do for the tent of meeting, that
dwelleth with them in the midst of their unclean-
nesses. 17. And there shall be no man in the tent
of meeting when he goeth in to make atonement in
the holy place, until he come out, and have made
atonement for himself, and for his household, and
for all the assembly of Israel.*ii 18. And he shall
go out unto the altar that is before the LORD, and
make atonement for it ; and shall take of the blood
of the bullock, and of the blood of the goat, and
put it upon the horns of the altar round about.

who knew himself to be defiled. By "sins" is meant those who entered without the knowledge that they were unclean.

17. *no man.* Not even the priests were to remain in the Tent while the ceremony of atonement was being performed. The awe of the occasion would be increased by the High Priest being quite alone in the Sanctuary.

18. *shall go out.* *i.e.* he shall go in the direction of the

לִפְנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר
19 וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב׃ וְהִזָּה עָלָיו מִן־הַדָּם
בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וְטִהֲרוֹ וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל׃
כ וְכִלָּה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
21 וְהִקְרִיב אֶת־הַשָּׂעִיר הֶחָי׃ וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָו* עַל־
רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֺנֹת בְּנֵי יִשְׂרָאֵל
וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ
22 הַשָּׂעִיר וְשִׁלַּח בְּיַד־אִישׁ עִתִּי הַמִּדְבָּרָה׃ וְנָשָׂא הַשָּׂעִיר
עָלָיו אֶת־כָּל־עֲוֺנֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־הַשָּׂעִיר
23 בַּמִּדְבָּר׃ וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בִּגְדֵי

ידיו קרי v. 21.

exit, towards the golden Altar of Incense.

19. *cleanse it*. From the defilement of the past year.

hallow it. Reconsecrate it for sacred use in the coming year.

20. *and the altar*. The golden Altar. In his description of the Atonement ceremonies, Josephus, after mentioning the purification of the golden Altar proceeds, "He also at last brings the blood into the open Court and sprinkles it about the great Altar."

he shall present. Better, *he brings near to himself*. The ceremony of the "scapegoat" took place in the Court.

21. *confess*. The High Priest placed his two hands on the goat to be sent away, and thereby, having confessed, symbolically transferred the people's sins to the head of the animal. The form of confession, as given in the Mishnah, was: "O God, Thy people, the House of Israel, have sinned, they have committed iniquity, and they have transgressed against Thee."

iniquities. The Heb. עון lit. means "crookedness" and denotes a wilful departure from the law of God. Unlike the ordinary sacrifices which were limited in their expiatory power to *involuntary* transgressions, the Day of Atonement and its sacrifices purged away wilful iniquities as well as errors and involuntary sins.

19. And he shall sprinkle of the blood upon it with
his finger seven times, and cleanse it, and hallow it
from the uncleannesses of the children of Israel.
20. And when he hath made an end of atoning for
the holy place, and the tent of meeting, and the
altar, he shall present the live goat: 21. and
Aaron shall lay both his hands upon the head of the
live goat, and confess over him all the iniquities of
the children of Israel, and all their transgressions,
even all their sins; and he shall put them upon the
head of the goat, and shall send him away by the
hand of a man that is in readiness into the wilder-
ness: 22. and the goat shall bear upon him all
their iniquities unto a solitary land: and he shall
let go the goat in the wilderness. 23. And Aaron
shall come into the tent of meeting, and shall put

transgressions. The Heb. פשע is stronger than "transgression"; its lit. translation is "rebellion."

sins. The Heb. חטא denotes an unintentional deviation from the right path.

that is in readiness. Or "appointed," for that purpose.

22. *a solitary land.* lit. "a land which is cut off," a district effectually cut off from the encampment of Israel, so that the animal could not wander back. In later times the animal was cast down a precipice (see on *v.* 8), as it was no longer possible to send the goat to a place whence it would not return to inhabited parts. This chapter narrates the primitive custom in accordance with conditions in the Mosaic age, and is evidence of the antiquity of what is here described.

he shall let go. With this symbolic carrying away of the people's sins, cf. Micah VII, 19, "Thou wilt cast all their sins into the depths of the sea." These Prophetic words led to the institution of a similar rite—*Tashlich*—in connection with the New Year.

24 הַבָּד אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם׃ וְרָחַץ
אֶת־בְּשָׂרוֹ בַמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וְיָצָא
שלישי וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־עֹלַת הָעָם וְכִפֶּר בַּעֲדוֹ וּבְעַד הָעָם׃
(שני כשהן מחובר׳) כה 26 וְאֵת חֵלֶב הַחַטָּאת יַקְטִיר הַמִּזְבֵּחָה׃ וְהַמְשַׁלֵּחַ אֶת־
הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם
27 וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה׃ וְאֵת פַּר הַחַטָּאת וְאֵת ׀
שְׂעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא
אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם
28 וְאֶת־פִּרְשָׁם׃ וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ
29 בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה׃ וְהָיְתָה לָכֶם לְחֻקַּת
עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם
וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם׃

23. *Aaron shall come.* According to the Talmud, this verse refers to what happened after the sacrifice of the burnt-offerings described in *v.* 24f.

24. *in a holy place.* A special chamber in the Court for the purpose.

his garments. The golden vestments.

his burnt offering. The ram of the High Priest (*v.* 3) and the ram of the people (*v.* 5).

26. *wash his clothes.* Since the "scapegoat" bore upon itself the sins of the community, the man who had been in contact with it necessarily became defiled.

29–34. Instituting the Day of Atonement

29. *it shall be.* Refers to what follows. Atonement is not automatically secured as a result of the ceremonies allotted to the High Priest. The people too had their part to perform in obtaining forgiveness.

seventh month. Cf. xxiii, 27f.

afflict your souls. This Heb. phrase well indicates the spiritual aim of fasting. As the principal source of sin

off the linen garments, which he put on when he
went into the holy place, and shall leave them there:
24. and he shall bathe his flesh in water in a holy
place, and put on his garments, and come forth,
and offer his burnt offering and the burnt offering
of the people, and make atonement for himself and
for the people.*iii (**ii) 25. And the fat of the sin
offering shall he burn upon the altar. 26. And
he that letteth go the goat for dismissal shall
wash his clothes, and bathe his flesh in water,
and afterward he shall come into the camp. 27.
And the bullock of the sin offering, and the goat of
the sin offering, whose blood was brought in to
make atonement in the holy place, shall be carried
forth without the camp; and they shall burn in the
fire their skins, and their flesh, and their dung.
28. And he that burneth them shall wash his
clothes, and bathe his flesh in water, and afterward
he shall come into the camp.

29. And it shall be a statute for ever unto you:
in the seventh month, on the tenth day of the
month, ye shall afflict your souls, and shall do no
manner of work, the homeborn, or the stranger

is the gratification of bodily appetites, the Fast is to demonstrate to the sinner that man can conquer all physical cravings, that the spirit can always master the body. The abstention from all food and from gratification of other bodily desires, however, must be accompanied by deep remorse at having fallen short of what it was in our power to be and to do as members of the House of Israel. Without such contrite confession accompanied by the solemn resolve to abandon the way of evil, fasting in itself is not the fulfilment of the Divine command and purpose of the Day of

ל כִּֽי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם
31 לִפְנֵי יְהוָה תִּטְהָֽרוּ׃ שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם
32 אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָֽם׃ וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח

Atonement. תשובה תפלה וצדקה—Repentance, Prayer and Beneficence—these can change the whole current of a man's life and destiny, and lead to perfect atonement. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. LV, 7).

the stranger. Ibn Ezra points out that it is only work that the stranger is forbidden to do. He is not compelled to "afflict his soul."

30. *on this day.* Called in the Talmud יומא, *the* Day; "the most holy of the holy times" (Philo). For the name *Yom ha-kippurim*, see on XXIII, 27. On that day, according to Tradition, Moses came down with the Second Tables of the Law, and announced God's gracious pardon for Israel's worship of the Golden Calf.

shall atonement be made for you. Heb. יכפר עליכם. As the preceding and following verses describe the duties of the people on the Day, the subject of יכפר עליכם cannot be the High Priest; otherwise, he would have been specially mentioned. Rabbi Akiba held the subject to be God. "Happy Israel—he exclaimed—before Whom do ye purify yourselves, and Who is it that purifieth you? Your Father Who is in Heaven; as it is said (Ezek. XXXVI, 25) 'I will sprinkle clean water upon you, and ye shall be clean'." Note that the initiative in atonement is with the sinner. He cleanses himself on the Day of Atonement by fearless self-examination, open confession and resolve not to repeat the transgressions of the past year. When our Heavenly Father sees the abasement of the penitent sinner, He—and not the High Priest or any other Mediator—sprinkles, as it were, the clean waters of pardon and forgiveness upon him. "The whole philosophy of monotheism is contained in this rallying-cry of Rabbi Akiba" (Hermann Cohen).

all your sins. Not only involuntary transgressions; see the Confession, Authorised Prayer Book, p. 258b and 259. Repentance can give rebellious sins the character of "errors";

that sojourneth among you: 30. for on this day
shall atonement be made for you, to cleanse you;
from all your sins shall ye be clean before the LORD.
31. It is a sabbath of solemn rest unto you, and ye
shall afflict your souls; it is a statute for ever.

i.e. by his penitence, the sinner shows that his wilful sins were largely due to ignorance, and hence are treated by God as if they were "errors." גדולה תשובה שזדונות נעשות כשגגות. A modern philosopher of religion finds the key-note of the Day in Num. XV, 26 ("And all the congregation of the children of Israel shall be forgiven and the stranger that sojourneth among them; for in respect of all the people it was done *in error*")—the verse recited before the opening of the evening service on Kol Nidré night.

before the LORD. From Whom alone, and not from the priest or the Altar, man is to seek atonement.

The order of the Heb. words is: "from all your sins before the LORD shall ye be clean." Thereon Rabbi Eleazar ben Azaryah founded the sublime teaching: "For transgressions of man against God, the Day of Atonement atones (given repentance on the part of the sinner); but for transgressions against a fellowman the Day of Atonement does not atone, unless and until he has conciliated his fellowman and redressed the wrong he has done him." The Confession (וידוי) deals almost exclusively with moral trespasses against our fellowmen. Especially numerous are the terms denoting sins committed with the tongue—falsehood, slander, frivolous and unclean speech. The Rabbis, who certainly did not underrate ritual offences, deemed moral shortcomings to be infinitely graver, and hence confined the Confession to them.

31–34. These verses explain that the ceremonies of the Day of Atonement are for all time. Although the Torah has been naming "Aaron" as the atoning priest, whoever had been duly consecrated after him to the High Priest's office was eligible to perform the sacred functions prescribed in this chapter.

31. *sabbath of solemn rest.* The repetition is to impress the fact that cessation from labour and fasting must continue even when there are no longer priestly ceremonies (Wessely).

אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־
33 בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ׃ וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־
אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם
34 הַקָּהָל יְכַפֵּר׃ וְהָיְתָה־זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־
בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה׃ פ רביעי

CAP. XVII. יז

יז 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו
וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדָּבָר אֲשֶׁר־

34. *everlasting statute.* The Day of Atonement survived the High Priesthood ; nay, it gained in inwardness and spiritual power with the passing of the sacrificial system. "The fasting and humiliation before God, the confession of sins and contrition for them, and fervent prayer for forgiveness, were even before the destruction of the Temple the reality in regard to the Day of Atonement, of which the rites in the Temple were but a dramatic symbol" (Moore). The Rabbis had stressed the Prophetic teaching that without repentance no sacrificial rites were of any avail. With the cessation of sacrifices, therefore, repentance was left as the sole condition of the remission of sins. "In our time when there is no Temple and no Altar for atonement, there is repentance. Repentance atones for all iniquities" (Maimonides). The Day of Atonement, the Rabbis further declare, will never pass away, even if all other Festivals should pass away. And indeed as long as Israel does not lose its soul, so long shall the Day of Atonement remain. See also on XXIII, 27–32.

he did. The subject is Aaron. Thereafter, on every tenth day of the seventh month, he acted strictly in accordance with what had been ordained.

32. And the priest, who shall be anointed and who
shall be consecrated to be priest in his father's
stead, shall make the atonement, and shall put on
the linen garments, even the holy garments: 33.
and he shall make atonement for the holy sanctuary,
and he shall make atonement for the tent of meeting
and for the altar; and he shall make atonement for
the priests and for all the people of the assembly.
34. And this shall be an everlasting statute unto
you, to make atonement for the children of Israel
because of all their sins once in the year. And he
did as the LORD commanded Moses.*iv

CHAPTER XVII

17 1. And the LORD spake unto Moses, saying,
2. Speak unto Aaron, and unto his sons, and unto
all the children of Israel, and say unto them; This
is the thing which the LORD hath commanded,

CHAPTER XVII

HOLINESS IN MEAT FOODS

This chapter may be looked upon as supplementary to the first part of Leviticus. It ordains that meat-foods must be free from idolatrous taint. This taint assumed two forms: sacrificing to 'satyrs' (*v.* 7), and eating the blood (10–14).

3–7. ON SLAYING ANIMALS FOR FOOD

3. *killeth an ox.* Evidently refers to a time when the slaughtering of animals for food was rare, and only at a family festivity or other formal gathering was meat consumed. During the wandering in the Wilderness the people lived on manna; and only exceptionally would it happen that an animal was slaughtered for consumption. Every such slaughtering had to be a sacrificial act; it had to take place at the Sanctuary; and it was deemed a peace-offering.

3 צִוָּה יְהוָה לֵאמֹר׃ אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט
שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ
4 לַמַּחֲנֶה׃ וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ לְהַקְרִיב
קָרְבָּן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יֵחָשֵׁב לָאִישׁ הַהוּא
ה דָּם שָׁפָךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ׃ לְמַעַן אֲשֶׁר
יָבִיאוּ בְּנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים עַל־
פְּנֵי הַשָּׂדֶה וֶהֱבִיאֻם לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־
6 הַכֹּהֵן וְזָבְחוּ זִבְחֵי שְׁלָמִים לַיהוָה אוֹתָם׃ וְזָרַק הַכֹּהֵן
אֶת־הַדָּם עַל־מִזְבַּח יְהוָה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב
7 לְרֵיחַ נִיחֹחַ לַיהוָה׃ וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם
אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹּאת לָהֶם

ר״ן v. 3. קמץ בז״ק v. 4. קמץ בז״ק

In Deut. XII, 20f, the law is modified in anticipation of the fact that Israel would soon be spread over a large area; for the requirement that every animal killed for food should be brought to the Sanctuary could apply only when the entire Community lived in the closest proximity to it.

According to the Rabbis this section refers only to animals intended as sacrifices—that they must not be offered except at the door of the Tabernacle.

4. *oblation.* Or, "an offering" (AJ); here a peace-offering is meant; see next *v.*

before the tabernacle. On the Altar.

blood shall be imputed. "Blood" is here used in the sense of "the guilt of blood," as in Deut. XXI, 8. He is regarded as though he had shed blood, and thereby incurs a severe penalty.

be cut off. The offender was not to be punished by an earthly tribunal. The penalty was what the Rabbis term "death by the hand of Heaven."

5. *which they sacrifice.* *i.e.* which they had up to now sacrificed upon "high places" in the open field.

peace offerings. See on III, 1. In peace-offerings the offerer

saying, 3. What man soever there be of the house
of Israel, that killeth an ox, or lamb, or goat, in the
camp, or that killeth it without the camp, 4.
and hath not brought it unto the door of the tent
of meeting, to offer it as an oblation unto the
LORD before the tabernacle of the LORD: blood
shall be imputed unto that man; he hath shed
blood; and that man shall be cut off from among
his people: 5. to the end that the children of
Israel may bring their sacrifices, which they sac-
rifice in the open field, even that they may bring
them unto the LORD, unto the door of the tent of
meeting, unto the priest, and sacrifice them for
sacrifices of peace offerings unto the LORD. 6.
And the priest shall sprinkle the blood upon the
altar of the LORD at the door of the tent of meeting,
and burn the fat for a sweet savour unto the LORD.
7. And they shall no more sacrifice their sacrifices
unto the satyrs, after whom they go astray. This
shall be a statute for ever unto them throughout

had a share of the sacrifice.

7. *satyrs.* lit. "goats." They were deemed to be sylvan gods or demons who inhabited waste places (Isa. XIII, 21; XXXIV, 14). The worship of the goat, accompanied by the foulest rites, prevailed in Lower Egypt. This was familiar to the Israelites, and God desired to wean them from it (cf. Josh. XXIV, 14; Ezek. XX, 7).

Some commentators point to this verse, as giving a main purpose of the sacrificial system in the Torah; viz., gradually to wean Israel away from primitive ideas and idolatrous practices. The *manner* of worship in use among the peoples of antiquity was retained, but that worship was now directed towards the One and Holy God. "By this Divine plan, idolatry was eradicated, and the vital principle of our Faith,

חמישי (שלישי מחובר)

8 לְדֹרֹתָם׃ וַאֲלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־
9 הַגֵּר אֲשֶׁר־יָגוּר בְּתוֹכָם אֲשֶׁר־יַעֲלֶה עֹלָה אוֹ־זָבַח׃ וְאֶל־
פֶּתַח אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת
10 הָאִישׁ הַהוּא מֵעַמָּיו׃ וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־
הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בַּנֶּפֶשׁ
11 הָאֹכֶלֶת אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ׃ כִּי־
נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ

the existence and unity of God, was firmly established—without confusing the minds of the people by the abolition of sacrificial worship to which they were accustomed" (Maimonides).

go astray. (AJ); a departure from the RV.

for ever. That offerings to "satyrs" are forbidden.

8–9. The actual offering of the sacrifice as well as its slaughtering must on no account be performed at any place except at that Sanctuary. This prohibition applies not only to Israelites, but also to those strangers (גרי צדק) who had been completely incorporated in Israel.

10–14. Blood Not to be Eaten

10. *eateth any manner of blood.* The prohibition, which included the eating of flesh containing blood, has been stated in general terms in Lev. iii, 17; vii, 26f.

The reason for these repeated solemn injunctions is not given. The purpose may be to tame man's instincts of violence by weaning him from blood, and implanting within him a horror of all bloodshed. The slaying of animals for food was in time taken away altogether from the ordinary Israelite, and was relegated to a body of pious and specially trained men, *Shochetim*. These injunctions have undoubtedly contributed to render the Israelites a humane people. "Consider the one circumstance that no Jewish mother ever killed a chicken with her own hand, and you will understand why homicide is

their generations.*v (**iii)
8. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice,
9. and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people.

10. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people.
11. For the life of the flesh is in the blood: and I have

rarer among Jews than among any other human group" (A. Leroy Beaulieu).

The Jewish method of slaughter (*Shechitah*) causes the maximum effusion of blood in the animal; and the remaining blood is extracted by means of the washing and salting of the meat. For the prescribed regulations, see Dayan Lazarus, *The Ways of Her Household*, Part I.

In regard to the terms *nevelah* and *terefah* in *v.* 15, the flesh of an animal that died of itself (nevelah), or was torn by beasts (terefah), is emphatically forbidden. The latter term (terefah) includes flesh of all animals ritually slaughtered but found to contain injuries or organic diseases, whether patent or determined by inspection of the animal after Shechitah. Animals not killed *strictly* in the prescribed Jewish manner, are technically also termed nevelah. The flesh of animals which are not found on Rabbinic inspection to be sound, is forbidden food.

11. *life of the flesh.* The vital principle of the animal was in the blood. While life and blood are not quite identical, the blood is the principal carrier of life. With heavy loss of blood, vital powers dwindle; and if the loss continues, they cease altogether. Blood is therefore something sacred. It is withdrawn from ordinary use as an

12 לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר׃ עַל־כֵּן
אָמַרְתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהַגֵּר
13 הַגָּר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם׃ וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל
וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יָצוּד צֵיד חַיָּה אוֹ־עוֹף אֲשֶׁר
14 יֵאָכֵל וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ בֶּעָפָר׃ כִּי־נֶפֶשׁ כָּל־בָּשָׂר
דָּמוֹ בְנַפְשׁוֹ הוּא וָאֹמַר לִבְנֵי יִשְׂרָאֵל דַּם כָּל־בָּשָׂר לֹא
תֹאכֵלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ הִוא כָּל־אֹכְלָיו יִכָּרֵת׃
טו וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבֵלָה וּטְרֵפָה בָּאֶזְרָח וּבַגֵּר וְכִבֶּס
16 בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב וְטָהֵר׃ וְאִם לֹא יְכַבֵּס
וּבְשָׂרוֹ לֹא יִרְחַץ וְנָשָׂא עֲוֹנוֹ׃ פ

article of food and reserved for a sacred symbolic purpose.

I have given it to you. *i.e.* I have appointed it to be placed on the Altar on *your* behalf. These words effectually dispose of any idea that the life of the animal presented to God was intended as a bribe. The blood on the Altar was for the spiritual welfare of the worshipper, not for the gratification of God.

maketh atonement by reason of the life. Which it contains. The use of blood, representing life, in the rites of atonement symbolised the complete yielding up of the worshipper's life to God, and conveyed the thought that the surrender of a man to the will of God carried with it the assurance of Divine pardon.

12. *therefore I said.* *i.e.* because the life resides in the blood, for that reason is its consumption prohibited.

13. *cover it with dust.* The blood being the symbol of life, it had to be treated in a reverent manner, in the same way that a corpse must not be left exposed. The covering with dust was the equivalent of burial in the case of a dead body. According to Hoffmann, the exhortation to act reverently in regard to the blood of an animal was not liable to be forgotten in connection with animals that were admitted as sacrifices. But some reminder was necessary

given it to you upon the altar to make atonement
for your souls: for it is the blood that maketh
atonement by reason of the life. 12. Therefore I
said unto the children of Israel, No soul of you
shall eat blood, neither shall any stranger that
sojourneth among you eat blood.

13. And whatsoever man there be of the children
of Israel, or of the strangers that sojourn among
them, which taketh in hunting any beast or fowl
that may be eaten; he shall pour out the blood
thereof, and cover it with dust. 14. For as to the
life of the flesh, the blood thereof is all one with the
life thereof: therefore I said unto the children of
Israel, Ye shall eat the blood of no manner of flesh:
for the life of all flesh is the blood thereof: whoso-
ever eateth it shall be cut off. 15. And every soul
that eateth that which dieth of itself, or that which
is torn of beasts, whether he be homeborn or a
stranger, he shall wash his clothes, and bathe him-
self in water, and be unclean until the even: then
shall he be clean. 16. But if he wash them not,
nor bathe his flesh, then he shall bear his iniquity.

in the case of those other animals that could not be brought as sacrifices; hence, the command to cover the blood.

15–16. Carcase which Causes Defilement

15. Cf. xi, 39f.

a stranger. A full proselyte, גר צדק (Sifra); otherwise, he was not debarred from eating it; see Deut. xiv, 21.

16. *he shall bear his iniquity.* Should he enter the Sanctuary, or partake of sacred food.

Cap. XVIII. יח

יח 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
3 וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם
אֲשֶׁר יְשַׁבְתֶּם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן אֲשֶׁר

Chapter XVIII

PROHIBITION OF UNLAWFUL MARRIAGES, UNCHASTITY AND MOLECH WORSHIP

Chapters xi–xvii, the subject of which is ritual uncleanness and its purification, are now followed by chapters xviii–xx, dealing with moral uncleanness and its punishment. The laws and precepts contained in xviii–xx lie at the very root of the life of purity and righteousness, and form the foundation principles of social morality. The first place among these is given to the institution of marriage (xviii). Marriage, the corner-stone of all human society, is here conceived in a purely ethical spirit; and any violation of the sacred character of marriage is deemed a heinous offence, calling down the punishment of Heaven both upon the offender and the society that condones the offence. Impurity in marriage, incestuous promiscuity among near relations, and other abominations are unpardonable sins, blighting the land and its inhabitants with defilement. "In graphic brevity and comeliness, Lev. xviii surpasses all other passages of similar import; more delicately and at the same time more seriously, such matters cannot be spoken about" (Ewald).

If the cultural condition of any people can be measured by the purity of its home life, then Israel's is the primacy in moral culture among the peoples. In Israel, marriage is regarded as a Divine institution, under whose shadow alone there can be true reverence for the mystery, dignity and sacredness of life. Marriage is a primary religious duty. He who has no wife—say the Rabbis—lives without comfort, help, joy, blessing, atonement (*i.e.* true religious communion with God). The Jewish husband—they declared—loves his wife as himself and honours her more than himself.

Chapter XVIII

18 1. And the Lord spake unto Moses, saying,
2. Speak unto the children of Israel, and say unto
them, I am the Lord your God. 3. After the
doings of the land of Egypt, wherein ye dwelt,
shall ye not do: and after the doings of the land

"I will work for thee, I will honour thee, I will support thee, even as it beseemeth a Jewish husband to do," is to this day the husband's vow in the Jewish marriage-contract. The affectionate consideration shown to the Jewish wife, however, as well as the domestic purity and devotion that are the glory of Jewish womanhood, are both largely the fruit of the laws and warnings in these chapters of Leviticus. They effectively prevented the submergence of Israel in the sea of heathen impurity that covered the whole ancient world. These laws proved the ramparts for a new human ideal—that of the Holiness of Home—an ideal that became one of the distinguishing features of the Jewish people throughout the ages.

Chapter xviii forms one of the Readings of the Day of Atonement. "The selection was no doubt prompted by the desire to inculcate on the most solemn day in the Calendar the paramount duty of purity and self-control. And there is but little doubt that obedience to these behests has been, by Divine Providence, one of the most potent factors in the preservation of Israel" (Hermann Adler).

1–5. Introductory Exhortation

2. *I am the* Lord *your God.* These words proclaim the Source from which the precepts emanate, as well as the Power who will not brook the wanton violation of these fundamental laws.

3. *doings . . . Egypt. . . . Canaan.* Neither the immoral practices of the land they left, nor the abominations of the land they were going to, should influence their religious life.

statutes. lit. "laws engraven," denotes the ordinances which control the life of the nation. The vicious practices of paganism, especially of Egypt and Canaan, were

אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחֻקֹּתֵיהֶם לֹא תֵלֵכוּ׃
4 אֶת־מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לָלֶכֶת בָּהֶם אֲנִי
ה יְהוָה אֱלֹהֵיכֶם׃ וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר
ששי 6 יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי יְהוָה׃ ס אִישׁ אִישׁ
אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגַלּוֹת עֶרְוָה אֲנִי יְהוָה׃

sanctioned by their national laws. "Both the practices and the laws were contrary to Reason, Conscience, and the Divine Will" (Wogue).

4. *judgements.* Israel was receiving a new code of laws that was to take the place of what they had seen in force in Egypt and would find in Canaan. *Judgements* are laws dictated by the moral sense, like the prohibition of theft: *statutes* are distinctive precepts addressed to the Israelite, like the prohibition of swine's flesh; see on Gen, XXVI, 5.

do . . . . keep. The two verbs are complementary. *Do* is the mechanical performance; *keep* includes the idea of study and understanding of the principle underlying the command. Only where there is *intelligent* conformity to the letter of the Torah, does its spirit become a transforming power in the lives of men.

to walk therein. This phrase occurs only in two other places in the Torah (XX, 23; XXVI, 3). It means not merely to obey the behests of Religion once or twice, but to *walk* in them, to order life in accordance with them.

I am the LORD. *i.e.* I who command these precepts am the LORD your God. The refrain—"I am the LORD" gives peculiar solemnity to the demands which it accompanies in these chapters. Man must obey, because it is God who commands. "The Divine imperative is its own self-sufficient motive" (Moore).

5. *if a man do.* The Rabbis emphasise the word *man.* Rabbi Meir used to say, "Whence do we know that even a heathen, if he obeys the law of God, will thereby attain to the same spiritual communion with God as the High Priest? Scripture says, 'which if a *man* do, he shall live by them'—not priest, Levite, or Israelite, but *man*" (Talmud).

he shall live by them. He will gain the life eternal in the world to come (Onkelos, Targum Jonathan, Rashi);

of Canaan, whither I bring you, shall ye not do:
neither shall ye walk in their statutes. 4. My
judgements shall ye do, and my statutes shall ye
keep, to walk therein: I am the LORD your God.
5. Ye shall therefore keep my statutes, and my
judgements: which if a man do, he shall live by
them: I am the LORD.*vi

6. None of you shall approach to any that is
near of kin to him, to uncover their nakedness: I

yea, through it alone can he gain true life in this world, as the life of the wicked is not really Life (Hoffmann). The plain meaning is, that by adhering to the precepts of God, a man will enjoy well-being and length of days; cf. "that thy days may be long" (Deut. XI, 21). "No country was ever prosperous and strong in which the sanctity of family life and the value of personal purity were not upheld and practised" (W. R. Inge).

The Rabbis take the words "he shall live by them" to mean that God's commandments are to be a means of life and not of destruction to his children, וחי בהם ולא שימות בהם. With the exception of three prohibitions, all commandments of the Law are, therefore, in abeyance whenever life is endangered. No man, however, is to save his life at the price of public idolatry, murder, or adultery. This was the decision of the Rabbis in the war of extermination which the Roman Emperor Hadrian waged against Judaism; see on XXII, 32.

6–18. FORBIDDEN MARRIAGES

All unions between the sexes that are repellent to the finer feelings of man, or would taint the natural affection between near relations, are sternly prohibited. Primary prohibited marriages are:—a) blood-relations—mother, sister, daughter, grand-daughter, father's sister and mother's sister; and b) cases of affinity—the wives of blood-relations and of the wife's blood-relations. All unions—whether temporary or permanent—between persons belonging to these groups are classed as "incestuous" (עריות). They have no binding

7 ס עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה אִמְּךָ הִוא לֹא
8 תְגַלֶּה עֶרְוָתָהּ׃ ס עֶרְוַת אֵשֶׁת־אָבִיךָ לֹא תְגַלֵּה

force whatsoever in Jewish Law, and can in no circumstance be deemed a "marriage"; hence, no divorce (*Get*) is required for their dissolution. The issue are illegitimate (*mamzerim*).

The Rabbis have expanded the primary Prohibited Degrees in the ascending and descending line. These expansions are known as "secondary Prohibited Marriages, שניות"; *e.g.* as the mother is forbidden, so is the grandmother and great-grandmother; as the step-mother so is the grandfather's wife; as the daughter-in-law, so is the grandson's wife. Marriages of the secondary Prohibited Degrees must be dissolved by a divorce, and the children are legitimate.

The above Prohibited Degrees of marriage, whether Biblical or Rabbinical, are based on instinctive abhorrence and natural decorum. Jewish sectaries, however, as well as various Christian Churches, largely under the influence of Roman Law, greatly extended these prohibitions, until even an alliance between the great-grandchildren of two brothers and sisters was by them deemed forbidden. The Church introduced further prohibitions in connection with "spiritual kinship"; *e.g.* a godfather could not marry the child at whose baptism he was sponsor. The hardship resulting from such unbounded extension of Prohibited Degrees by the Roman Law and Church, was to some extent mitigated by *dispensation*, which the Church granted in certain circumstances; but this led to great abuses. Both dispensation and "spiritual kinship" are, of course, unknown in Judaism.

The Rabbis explain that prior to the Revelation at Sinai, only the following marriages were prohibited: viz., mother, father's wife, married woman, and sister on mother's side. Hence Abraham was permitted to marry his half-sister; and Jacob, two sisters.

6. *none of you . . . nakedness,* No one shall contract a marriage with a blood-relation. The broad principle (כלל) is here stated, and then particulars are given in *v.* 7–18.

am the LORD. 7 The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8. The nakedness of thy father's wife shalt thou not uncover: it is thy

There was dire need for the legislation in this chapter. Many of the incestuous marriages herein mentioned were common among contemporary peoples, and were recognized in parts of the Roman world as late as the early Middle Ages. In Egypt, marriage with a sister was quite usual, especially in royal families. The Greeks countenanced marriage with a half-sister. Among the Persians, marriages with mother, sisters and daughters were expressly recommended as meritorious and as most pleasing to the gods. Such were the usages, not of barbarous and reckless tribes unused to moral restrictions, but of the cultured nations of antiquity. "It is evident that Mosaism brought the world a new message in the matter of marriage" (Dillmann). When we think of the influence of this Chapter on the Western and Near Eastern peoples, we realise that Judaism is indeed a religious civilisation!

near of kin. lit. "flesh of his flesh"; his flesh and blood. Within a certain degree of consanguinity two relatives are regarded as one flesh, and one person.

uncover their nakedness. Used for, "to take to wife" in alliances which can never be regarded as "marriage." It is employed here, instead of the usual phrase, in order to bring out more strikingly the moral hideousness and animality of the transgression (S. R. Hirsch).

7. *of thy father.* Forbids a union between mother and son, as a dishonour both to father and mother.

8. *father's wife.* Forbids union with a stepmother. As marriage makes man and wife one (Gen. II, 24), a stepmother was regarded as a blood-relation of the nearest kind.

It was a practice among Eastern heirs-apparent to take possession of the father's wives, as an assertion of their right to the throne, the action identifying them with the late ruler's personality in the eyes of the people. This explains Reuben's conduct in Gen. XXXV, 22, and Absalom's in II Sam. XVI, 20–22.

9 עֶרְוַת אָבִיךָ הִוא׃ ס עֶרְוַת אֲחוֹתְךָ בַת־אָבִיךָ אוֹ
בַת־אִמֶּךָ מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ לֹא תְגַלֶּה עֶרְוָתָן׃
י ס עֶרְוַת בַּת־בִּנְךָ אוֹ בַת־בִּתְּךָ לֹא תְגַלֶּה עֶרְוָתָן כִּי
11 עֶרְוָתְךָ הֵנָּה׃ ס עֶרְוַת בַּת־אֵשֶׁת אָבִיךָ מוֹלֶדֶת
12 אָבִיךָ אֲחוֹתְךָ הִוא לֹא תְגַלֶּה עֶרְוָתָהּ׃ ס עֶרְוַת
13 אֲחוֹת־אָבִיךָ לֹא תְגַלֵּה שְׁאֵר אָבִיךָ הִוא׃ ס עֶרְוַת
14 אֲחוֹת־אִמְּךָ לֹא תְגַלֵּה כִּי־שְׁאֵר אִמְּךָ הִוא׃ ס עֶרְוַת
אֲחִי־אָבִיךָ לֹא תְגַלֵּה אֶל־אִשְׁתּוֹ לֹא תִקְרָב דֹּדָתְךָ הִוא׃
טו ס עֶרְוַת כַּלָּתְךָ לֹא תְגַלֵּה אֵשֶׁת בִּנְךָ הִוא לֹא תְגַלֶּה

v. 14. קמץ בזיק

9. *born at home.* A half-sister born of a legal marriage; see xx, 17.

born abroad. A half-sister born either of an illegal marriage or out of wedlock (Ibn Ezra).

10. *thy son's daughter.* As marriage with a step-grand-daughter is forbidden in *v.* 17, this verse seems superfluous. The Rabbis, however, understood it as referring to the daughter of an illegitimate son or daughter.

Marriage with a daughter is not expressly forbidden; because, in view of this prohibition of the grand-daughter, it is self-evident.

thine own nakedness. "They are part of yourself" (Moffatt).

11. *thy father's wife's daughter.* Descent from the same mother was long deemed a closer degree of relationship than descent from the same father (Gen. xx, 12). Consequently, *v.* 9 might have been misunderstood to apply to either "thy sister (viz., of the same mother) who is the daughter of thy father," *i.e.* a full sister; or, to "the daughter of thy mother," *i.e.* a half-sister from the same mother but different father. Union with a half-sister from the same father but different mother might thus have been thought permissible. Hence the need of a clear prohibition of the daughter from the same father by another mother, as is here given (Hoffmann).

father's nakedness. 9. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. 10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. 11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 12. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 13. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. 14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. 16. Thou shalt not uncover

12. *thy father's sister.* This prohibition too was new to Israelites, and contrary to their former usage (Exod. VI, 20).

14. *thy father's brother.* Union with the wife of a father's brother is an offence against two persons whom marriage had made "*one* flesh" (see *v.* 8). For that reason, her nephew could not marry her after his uncle's death. The Rabbis declare marriage with the wife of a mother's brother equally illegal.

15–18. Cases of affinity by marriage.

15. *daughter in law.* Forbids marriage between a man and his daughter-in-law after divorce or the husband's death. It was deemed a foul offence, almost on a plane with "marriage" with a daughter.

16. *brother's wife.* An exception to this rule is given in Deut. XXV, 5f, where the obligation is placed upon a man to

16 עֶרְוָתָהּ׃ ס עֶרְוַת אֵשֶׁת־אָחִיךָ לֹא תְגַלֵּה עֶרְוַת
17 אָחִיךָ הִוא׃ ס עֶרְוַת אִשָּׁה וּבִתָּהּ לֹא תְגַלֵּה אֶת־
בַּת־בְּנָהּ וְאֶת־בַּת־בִּתָּהּ לֹא תִקַּח לְגַלּוֹת עֶרְוָתָהּ שַׁאֲרָה
18 הֵנָּה זִמָּה הִוא׃ וְאִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקָּח לִצְרֹר לְגַלּוֹת
19 עֶרְוָתָהּ עָלֶיהָ בְּחַיֶּיהָ׃ וְאֶל־אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב
כ לְגַלּוֹת עֶרְוָתָהּ׃ וְאֶל־אֵשֶׁת עֲמִיתְךָ לֹא־תִתֵּן שְׁכָבְתְּךָ

marry his brother's widow, should his brother have died without issue.

17. *wickedness.* lit. "harlotry." The union of a man with both a woman and her daughter or grand-daughter, whether at the same time or after the death of one, is considered an execrable action, an "enormity" (RV Margin).

18. *to be a rival to her.* Better, *as a fellow-wife.* Sisterly love would thereby turn to rivalry and hatred.

in her life time. During the first wife's lifetime, even if he had divorced her, he could not marry her sister. After her death it was permitted, and was even deemed by the Rabbis a praiseworthy thing to do, as no other woman would show the same affection to the orphaned children of the deceased sister.

19–23. Immoral Practices Forbidden

19. *impure.* In xv, 24, the same matter had been dealt with from the point of view of the ritual defilement that is thereby incurred. Here the practice is denounced as contrary to the principles of moral purity; see also xx, 18.

While recognising the sacred nature of the estate of wedlock, Judaism prescribes continence even in marriage. "The Jewish ideal of holiness is not confined to the avoidance of the illicit; its ideal includes the hallowing of the licit" (Moore). It categorically demands reserve, self-control and moral freedom in the most intimate relations of life. It ordains the utmost consideration for the wife not only throughout the monthly period of separation (*niddah*), but also during the seven following days of convalescence and recovery (*taharah*), which are terminated by ritual purification through total immersion either in a fountain, or

the nakedness of thy brother's wife: it is thy
brother's nakedness. 17. Thou shalt not uncover
the nakedness of a woman and her daughter;
thou shalt not take her son's daughter, or her
daughter's daughter, to uncover her nakedness;
they are near kinswomen: it is wickedness. 18.
And thou shalt not take a woman to her sister, to
be a rival to her, to uncover her nakedness, beside
the other in her life time. 19. And thou shalt not
approach unto a woman to uncover her nakedness,
as long as she is impure by her uncleanness. 20.
And thou shalt not lie carnally with thy neighbour's

a 'gathering of living water' (*mikweh*, in later Hebrew, *mikvah*; see on XI, 36). By the reverent guidance in these vital matters which these laws afford, Jewish men have been taught respect for womanhood, moral discipline, and ethical culture. As for Jewish women, they were, on the one hand, given protection from uncurbed passion; and, on the other hand, taught to view marital life under the aspect of holiness (קדושה).

Even apart from their purely religious side, the importance of these regulations, scrupulously observed throughout the generations in Israel, cannot be over-estimated. They have fostered racial sanity and well-being, and have proved as favourable to hygiene as to morals. The overwhelming majority of Jewish women still live, thank God, under the 'yoke' of these laws—to their own good and the biologic good of the Jewish people. Striking testimony has been given by scientists to the fact that, though health is not put forward as the primary purpose of these regulations, yet such is their indubitable result. These laws of marital continence are now held by some scientists to accord with the fundamental rhythm in woman's nature. While medical opinion is not unanimous on this difficult subject, there can be no doubt as to the significance of statistics like the following: an investigation, conducted over a number of years at Mount Sinai Hospital, New York, in connection with 80,000 Jewish women who observe

לְזָרַע לְטָמְאָה־בָהּ׃ וּמִזַּרְעֲךָ לֹא־תִתֵּן לְהַעֲבִיר לַמֹּלֶךְ וְלֹא 21
שביעי (כשהן מחובי׳) תְחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה׃ וְאֶת־זָכָר לֹא תִשְׁכַּב 22
מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה הִוא׃ וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׁכָבְתְּךָ 23
לְטָמְאָה־בָהּ וְאִשָּׁה לֹא־תַעֲמֹד לִפְנֵי בְהֵמָה לְרִבְעָהּ תֶּבֶל
הִוא׃ אַל־תִּטַּמְּאוּ בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם 24

niddah and *taharah* laws, showed that the proportion of those suffering from uterine cancer was one to fifteen of non-Jewish women of corresponding social and economic status. Even more noteworthy is the difference in the proportion of a certain form of cancer among Jewish and non-Jewish men respectively (Sorsby, *Cancer and Race*, 1931). "The Mosaic Code again stands out as an astonishing example of inspired wisdom and foresight which should appeal with redoubled force to the enlightened minds of to-day. Discipline and self-restraint are perhaps the lessons most needed for the present times" (Lieut.-Col. F.E. Freemantle, Chairman, International Cancer Conference, London, July 1928).

For a brief account of the traditional laws of *niddah* and *taharah*, see Dayan Lazarus, *The Ways of Her Household*, Part II (Myers & Co., 1923). See also Rabbi David Miller, *The Secret of the Jew; his Life—his Family* (Oakland, Calif.)

20. *thy neighbour's wife.* This prohibition is so vital to human society that it is included in the Ten Commandments, immediately after the protection of life, as being of equal importance with it (Ewald); see also note on xx, 10.

21. *pass through the fire to Molech.* We have here the first mention in the Bible of the dreadful practice of child-sacrifice to a deity of the surrounding heathen Semites. Israel's Teachers shudder at this hideous aberration of man's sense of worship, and they do not rest till all Israel shares their horror of it.

Sexual impurity, especially when it is allied with, or elevated into, a form of worship, as it was in the cults of Baal and Astarte, dehumanizes, and leads to the deadening of the holiest human instincts.

neither shalt thou profane. Better, *that thou profane not;* such savage idolatry being an infamous travesty of all religion or adoration of God.

wife, to defile thyself with her. 21. And thou
shalt not give any of thy seed to make them pass
through the fire to Molech, neither shalt thou
profane the name of thy God: I am the LORD.*vii
(**iv)22. Thou shalt not lie with mankind, as with
womankind: it is abomination. 23. And thou
shalt not lie with any beast to defile thyself
therewith: neither shall any woman stand before
a beast, to lie down thereto: it is confusion.

24. Defile not ye yourselves in any of these
things: for in all these the nations are defiled

22. *with mankind.* Discloses the abyss of depravity from which the Torah saved the Israelite. This unnatural vice was also prevalent in Greece and Rome.

23. *confusion.* "A violation of nature and of the Divine order" (Dillmann); cf. Exod. XXII, 18; Lev. XX, 15f.

The almost incredible bestialities, revealing the hideous possibilities of corrupt human nature, enumerated in *v.* 21–23, are but too well attested in laws, customs, and legends of the ancient and medieval world. They are not unknown in modern societies. Nowhere in literature is there such an uncompromising condemnation of these offences as in XVIII and XX. It led to their extirpation in the midst of Israel, and eventually to their moral outlawry among all peoples that came under the sway of the Hebrew Scriptures.

24–30. An exhortation to lay to heart the fate of the Canaanites whose loathsome customs, disruptive of social morality, would bring about their annihilation.

24. *defile not ye yourselves.* Whenever sex is withdrawn from its place in marriage and separated from its function as the expression of reverent and lawful wedded love (whereby its quality is completely changed), the person concerned is defiled. The Rabbis deem sexual immorality the strongest of defilements (טומאה), cutting man off from God.

any of these things. The words refer to all the foregoing—the forbidden marriages, the neglect of marital restrictions, as well as unnatural abominations.

כה אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם׃ וַתִּטְמָא הָאָרֶץ וָאֶפְקֹד עֲוֺנָהּ
26 עָלֶיהָ וַתָּקִא הָאָרֶץ אֶת־יֹשְׁבֶיהָ׃ וּשְׁמַרְתֶּם אַתֶּם אֶת־חֻקֹּתַי
וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֶזְרָח
27 וְהַגֵּר הַגָּר בְּתוֹכְכֶם׃ כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי־ מפטיר
28 הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ׃ וְלֹא־תָקִיא הָאָרֶץ לספ׳)
אֶתְכֶם בְּטַמַּאֲכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר
29 לִפְנֵיכֶם׃ כִּי כָּל־אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה וְנִכְרְתוּ
ל הַנְּפָשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם׃ וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי
לְבִלְתִּי עֲשׂוֹת מֵחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא
תִטַּמְּאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

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v. 27. סבירן האלה

25. *the land is defiled.* Only moral offences, and not ceremonial transgressions, are said to defile the land. Every "enormity" first defiles the person who commits it, be he Canaanite or an Israelite, and he in turn defiles the land (Büchler).

I do visit the iniquity thereof. The land (*i.e.* its inhabitants) is punished. Through pestilence and drought, its inhabitants are vomited out in the same manner as the human system rejects food which is disagreeable to it. The verbs in this verse visualise the future, as though it had actually come into being.

29. *shall be cut off.* In most of the offences mentioned, the penalty prescribed is death. With the remainder, the culprits were expelled from the Community and presumably from the country, since their presence contaminated the land.

30. *keep my charge.* The Rabbis understood this phrase in the sense of "guard My charge"; *i.e.* it is the duty

which I cast out from before you: 25. and the
land is defiled: therefore I do visit the iniquity
thereof upon it, and the land vomiteth out her
inhabitants. 26. Ye therefore shall keep my
statutes and my judgements, and shall not do any
of these abominations; neither the homeborn, nor
the stranger that sojourneth among you: *m a 27. (for
all these abominations have the men of the land
done, which were before you, and the land is
defiled;) *m s 28. that the land vomit not you out
also, when ye defile it, as it vomited out the nation
that was before you. 29. For whosoever shall do
any of these abominations, even the souls that do
them shall be cut off from among their people.
30. Therefore shall ye keep my charge, that ye
do not any of these abominable customs, which
were done before you, and that ye defile not your-
selves therein: I am the LORD your God.

of the Religious Authorities to make a "fence round the Law," in order to keep men far from sin, and to warn and instruct the people as to the seriousness and sacredness of these prohibitions.

30. *I am the* LORD *your God.* The former inhabitants indulged in unnatural vices because the worship of their gods was demoralising. It is otherwise with Israel. The Lord is their God, and His service is elevating and spiritualising. Hence there is here a natural transition to the next chapter with its opening command, "Ye shall be holy; for I the LORD your God am holy."

For the Lesson from the Prophets, Ezekiel, XXII, 1–19, *see* The Haftorahs, p. 382.

When ACHAREY MOS *and* KEDOSHIM *are combined, read the Haftorah for* KEDOSHIM.

For the Blessings before and after the Haftorah, see p. 330.

Note B

TABLE OF PROHIBITED MARRIAGES

IN FORCE AMONG JEWS TO-DAY

A Man May Not Marry	*A Woman May Not Marry*
a) His mother, grandmother, and ascendants; the mother of his grandfather; his stepmother, the wife of his paternal grandfather, and of his ascendants; and the wife of his maternal grandfather.	a) Her father, grandfather, and ascendants; her stepfather; and the husband of her grandmother, and of her ascendants.
b) His daughter, grand-daughter, great-grand-daughter and her descendants; his daughter-in-law; the wife of his son's son, and descendants; and the wife of his daughter's son.	b) Her son, grandson, great-grandson; her son-in-law, and the husband of her grand-daughter and descendants.
c) His wife's mother or grandmother; the mother of his father-in-law, and ascendants.	c) Her husband's father, or grandfather, and the father of her father-in-law—and ascendants; and the father of her mother-in-law.
d) His wife's daughter or her grand-daughter, and descendants.	d) Her husband's son or grandson, and descendants.
e) His sister, half-sister, his full- or half-brother's wife (divorced or widow; see, however, on Deut. xxv, 5, 9); and the full- or half-sister of his divorced wife in her lifetime.	e) Her brother; half-brother; her full- or half-sister's divorced husband in her sister's lifetime: and her husband's brother and her nephew.

f) His aunt, and uncle's wife (divorced or widow), whether the uncle be the full- or half-brother of his father or mother.

g) A married woman, unless Get has been given ; and his divorced wife after her remarriage (her second husband having died or divorced her.)

g) A married man, unless Get has been given; and her divorced husband after the death or divorce of her second husband.

h) Anyone who is not a member of the Jewish Faith ; the issue of an incestuous union (*mamzereth*) ; the married woman guilty of adultery with him ; and the widow whose husband died childless, until Chalitzah has been performed. A *Kohen* may not marry a divorced woman, a Chalitzah widow, or a proselyte.

h) Anyone who is not a member of the Jewish Faith ; the issue of an incestuous union (*mamzer*) ; and the man guilty of adultery with her as a married woman.

[A Man may thus marry

a) His stepsister, his stepfather's wife (divorced or widow), his *niece; and his full- or half-brother's or sister's daughter-in-law.

b) His cousin; his stepson's wife (divorced or widow); and his deceased wife's sister.]

[A Woman may thus marry

a) Her stepbrother; and her stepmother's former husband.

b) Her cousin; and her deceased sister's husband, whether of a full- or half-sister.

c) Her *uncle.]

* *In English law, a man may marry the daughter of his wife's brother or his wife's sister; but not the daughter of his brother or sister.*

Cap. XIX. יט

פ פ פ ל 30

יט 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־

VII. KEDOSHIM

(Chapters XIX–XX)

Chapter XIX

A MANUAL OF MORAL INSTRUCTION

This remarkable chapter occupies the central position in Leviticus, and therefore in the Pentateuch. The Rabbis rightly regarded it as the kernel of the Law and declared that "the essentials of the Torah (רוב גופי תורה) are summarised therein" (Sifra). This chapter has in fact been looked upon as a counterpart of the Decalogue itself, the Ten Commandments being in essence repeated in its verses (i and ii in *v.* 4; iii in *v.* 12; iv and v in *v.* 3; vi in *v.* 16; vii in *v.* 29; viii and ix in *v.* 11-16; and x in *v.* 18). The precepts contained in the chapter may, at first sight, appear a medley of the spiritual and ceremonial—fundamental maxims and principles of justice and morality alongside of ritual laws and observances. The Torah, however, regards human life as an indivisible whole, and declines to exclude any phase thereof from its purview; see introductory note to chapters xi–xvi.

VII. KEDOSHIM

Chapter XIX

19 1. And the Lord spake unto Moses, saying,
2. Speak unto all the congregation of the children of

2. HOLINESS AND THE IMITATION OF GOD

As the command, "ye shall be holy, for I the Lord your God am holy," dominates not only this chapter but the whole ethical legislation in Leviticus, it is necessary to have a clear understanding of the word *holy* (קדוש) in its ethical, as distinct from it ritual, signification. Firstly, it denotes the sublime exaltedness and overpowering majesty of God: in the presence of that Divine holiness, mortal man feels "but dust and ashes" and is crushed by the sense of his unworthiness (Isa. vi, 5). Secondly, *holy* expresses God's complete freedom from everything that makes men imperfect, and His recoil from everything impure and unrighteous; in the words of the Prophet, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. i, 13). Thirdly, *holy* stands for the fulness of God's ethical qualities—for more than goodness (טוב), more than purity (טהור), more than righteousness (צדיק); it *embraces* all these in their ideal completeness. "The Holy One, blessed be He!" (הקדוש ברוך הוא) is the most common Name for God in Rabbinical literature, as well as on the lips of the Jewish masses. In its ritual usage, the word "holy" is applied to persons and things connected with the Sanctuary, or consecrated for religious purposes.

2. *all the congregation.* The Torah and its message of holiness is the heritage of the *congregation* of Israel. There was not to be a small class of "specialists" in religion who dwelt apart, while the people were sunk in ignorance and superstition. Israel was to form a spiritual democracy; Deut. xxxiv; see note on Exod. xxii, 30.

יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה
אֱלֹהֵיכֶם׃ אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ 3

ye shall be holy: for I the Lord *your God am holy.* Man is not only to worship God, but to imitate Him. By his deeds he must reveal the Divine that is implanted in him; and make manifest, by the purity and righteousness of his actions, that he is of God. Mortal man cannot imitate God's infinite majesty or His eternity; but he *can* strive towards a purity that is Divine, by keeping aloof from everything loathsome and defiling (XI, 44); and especially can he imitate God's merciful qualities. This "imitation of God" is held forth by the Rabbis as the highest human ideal. "Be like God; as He is merciful and gracious, so be thou merciful and gracious. Scripture commands, *Walk ye after the* Lord *your God.* But the Lord is a consuming fire; how can men walk after Him? But the meaning is, By being as He is—merciful, loving, long-suffering. Mark how, on the first page of the Torah, God clothed the naked—Adam; and on the last, He buried the dead—Moses. He heals the sick, frees the captives, does good even to His enemies, and is merciful both to the living and the dead" (Talmud). These merciful qualities, therefore, are real links between God and man; and man is never nearer the Divine than in his compassionate moments. Dr. Schechter has pointed out that the Imitation of God is confined by the Rabbis to His attributes of mercy and graciousness. "The whole Rabbinic literature might be searched in vain for a single instance of the sterner Biblical attributes of God being set up as a model for a man to copy" (Abrahams).

Holiness is thus not so much an abstract or a mystic idea, as a regulative principle in the everyday lives of men and women. The words, "ye shall be holy," are the keynote of the *whole* chapter, and must be read in connection with its various precepts: reverence for parents, consideration for the needy, prompt wages for reasonable hours, honourable dealing, no tale-bearing or malice, love of one's neighbour and cordiality to the alien, equal justice to rich and poor, just measures and balances—together with abhorrence of everything unclean, irrational or heathen. Holiness is thus attained not by flight from the world, nor by monk-like renunciation of human relationships of family

Israel, and say unto them, Ye shall be holy: for I
the LORD your God am holy. 3. Ye shall fear
every man his mother, and his father, and ye shall

or station, but by the spirit in which we fulfil the obligations of life in its simplest and commonest details: in this way—by doing justly, loving mercy, and walking humbly with our God—is everyday life transfigured. See also *Exodus*, p. 263.

3–4. Fundamental Moral Laws

3. *ye shall fear . . . his father.* The first precept stressed is reverence for parents. Neglect of filial duty vitiates a man's whole attitude to life, and places the ideal of holiness out of his reach; see *Exodus*, p. 222. "If we have failed in our duty towards our parents, we are not likely to succeed in our relations towards others" (Foerster).

fear . . . his mother. lit. "stand in awe of . . . his mother." In the Decalogue the father is mentioned before the mother, and the word used is *honour* instead of *fear*. The Rabbis suggest the following reason for the difference: the father is the parent who disciplines the child; the mother is richer in manifestations of affection and kindliness. The child would consequently have "love" for the mother, but "stand in awe" before the father. Therefore, the Torah insists on the child showing love and reverence to both. The term "fear" in this verse is that used in reference to God. "Dear to God is the honouring of father and mother, for Scripture employs the same expressions about honouring and revering parents as about honouring and revering Himself" (Talmud). For the child, his father and mother are more than ordinary mortals; and, in fact, the Fifth Commandment is in the Decalogue the connecting link between our duties towards God and our fellowmen. Many are the beautiful sayings in Rabbinical literature in regard to this Commandment, but none more beautiful than the story of Dama. Dama, a heathen dealer in jewels in Ascalon, had a stone such as was required to replace one of the precious stones in the High Priest's breastplate. A deputation from Jerusalem came to him to negotiate for its purchase; and he agreed to sell it for one hundred *dinars*, but when he went into

4 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ אַל־תִּפְנוּ אֶל־הָאֱלִילִם וֵאלֹהֵי מַסֵּכָה
ה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וְכִי תִזְבְּחוּ זֶבַח
6 שְׁלָמִים לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ׃ בְּיוֹם זִבְחֲכֶם יֵאָכֵל
7 וּמִמָּחֳרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃ וְאִם
8 הֵאָכֹל יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי פִּגּוּל הוּא לֹא יֵרָצֶה׃ וְאֹכְלָיו
עֲוֺנוֹ יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חִלֵּל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא
9 מֵעַמֶּיהָ׃ וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת
י שָׂדְךָ לִקְצֹר וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט׃ וְכַרְמְךָ לֹא תְעוֹלֵל

an inner room to fetch the stone, he found that his father was asleep in that room. Dama came back, and said he could not after all sell the stone. The deputation offered two hundred dinars, three hundred, a thousand dinars—but in vain. Soon after, his father having waked, Dama ran after the Temple emissaries with the jewel; but he refused to take more than the original one hundred dinars of the first offer. "I will not make any profit from the honour which I paid to my father," he said. Filial reverence, the Rabbis held, was a dictate of Natural Religion and, therefore, of universal application; and it is characteristic of their broad humanity that they selected the action of a contemporary heathen as a perfect example of filial piety.

ye shall keep my sabbaths. The connection of these two precepts is significant. Even as honouring of parents stands foremost among human duties, the sanctification of the Sabbath is the first step towards holiness in his spiritual life. For the Sabbath is not only a day of cessation from work, but the weekly opportunity for communal worship and spiritual growth; see *Exodus*, p. 217–221. These two commands are placed side by side in order to teach that the fear of parents must not exceed the fear of God. Should they demand anything that contravenes God's law, then the child must place his duty to God before that of his parents (Talmud).

I am the LORD *your God.* This phrase (often in the shorter form, *I am the* LORD) occurs sixteen times in this Chapter. It is the Divine seal set to the enactments of the law. It "points to God at once as the Holy One

keep my sabbaths: I am the LORD your God.
4. Turn ye not unto idols, nor make to yourselves
molten gods: I am the LORD your God. 5. And
when ye offer a sacrifice of peace offerings unto the
LORD, ye shall offer it that ye may be accepted.
6. It shall be eaten the same day ye offer it, and on
the morrow: and if aught remain until the third
day, it shall be burnt with fire. 7. And if it be
eaten at all on the third day, it is an abomination;
it shall not be accepted; 8. but every one that
eateth it shall bear his iniquity, because he hath
profaned the holy thing of the LORD: and that
soul shall be cut off from his people.

9. And when ye reap the harvest of your land,
thou shalt not wholly reap the corners of thy field,
neither shalt thou gather the gleaning of thy

and as the Judge; it is meant both to encourage and to awe; both to exhort to vigilance and to menace with punishment" (Kalisch).

4. *idols.* lit. "things of nought, non-entities"; *i.e.* things that have no real existence; see Jer. XIV, 14.

5–8. RITUAL LAWS

5. *when ye offer.* Or "if ye offer." See III, 1 and VII, 15–20. Note that the form used is not the imperative—"ye shall offer;" sacrifices are voluntary (Kimchi). The main concern of Scripture seems to be not so much *that* a sacrifice shall be brought, as, if brought, *how* it shall be brought; *i.e.* that it be offered in strict accordance with the regulations prescribed for avoiding heathen associations.

9–10. CONSIDERATION FOR THE POOR

9. *corners of thy field.* What is here commanded is a statutory charge on one's harvest, to which the English poor rate is analogous. It does not exclude private and voluntary assistance, according to the generous impulse of the giver.

וּפֶ֥רֶט כַּרְמְךָ֖ לֹ֣א תְלַקֵּ֑ט לֶֽעָנִ֤י וְלַגֵּר֙ תַּעֲזֹ֣ב אֹתָ֔ם אֲנִ֖י יְהוָ֥ה
11 אֱלֹהֵיכֶֽם׃ לֹ֖א תִּגְנֹ֑בוּ וְלֹא־תְכַחֲשׁ֥וּ וְלֹֽא־תְשַׁקְּר֖וּ אִ֥ישׁ

Consideration for the poor distinguishes the Mosaic Law from all other ancient legislations, such as the Roman Law. The object of the latter seems to be primarily to safeguard the rights of the possessing classes. In the Torah, the poor man is a *brother*, and when in need he is to be relieved ungrudgingly not only with an open hand but with an open heart. In his noble self-defence, Job (xxxi, 17–20) protests :

> Never have I eaten my morsel alone,
> Without sharing it with the fatherless ;
> Never saw I any perish for want of clothing
> But I warmed him with fleece from my lambs,
> And his loins gave me their blessing.

The Rabbis continued this doctrine, and declared pity to be a distinguishing trait of the Jewish character. If a Jew—they held—shows himself lacking in consideration for a fellowman in distress or suffering, we may well doubt the purity of his Jewish descent. "There is no ethical quality more characteristic of Rabbinic Judaism than Rachmonuth—pity. The beggar whose point of view is that you are to thank him for allowing him to give you the opportunity for showing Rachmonuth, is a characteristically Jewish figure" (Montefiore).

gleaning. The ears of corn which fall to the ground at the time of reaping.

11–16. Duties towards our Fellowmen

These precepts restate the fundamental rules of life in human society that are contained in the Second Table of the Decalogue. These moral principles were expanded by the Rabbis, and applied to every phase of civil and criminal law.

11. *ye shall not steal.* "Even as a practical joke ; or, in order to enable another to profit by the four or five-fold restitution which thou shalt have to make ; or, to reclaim by stealth thine own stolen property, lest thou seem a thief" (Sifra). Everything that has the appearance of stealing is strictly forbidden, lest a man become habituated to the

harvest. 10. And thou shalt not glean thy vine-
yard, neither shalt thou gather the fallen fruit of
thy vineyard; thou shalt leave them for the poor
and for the stranger: I am the LORD your God.
11. Ye shall not steal; neither shall ye deal
falsely, nor lie one to another. 12. And ye shall

act of stealing (Shulchan Aruch). Especially reprehensible is "stealing the good opinion of others" (גניבת דעת)—by any manner of misrepresentation, "publicity," or flattery deceiving others into having a better opinion of him or his doings than he deserves. "Let a man earn the good opinion of his fellowmen, but let him not steal it" (S. R. Hirsch). A classical example is afforded by Absalom's manner of ingratiating himself with all who felt discontent at "the law's delay," suggesting that if *he* were king, things would be very different. "And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man had a suit which should come to the king for judgement, then Absalom said unto him, ... See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! . . . . So Absalom *stole the hearts* of the men of Israel" (II Sam. xv, 2–6).

deal falsely. lit. "falsely deny."

nor lie. "Let your Yes be righteous and your No be righteous. He who exacted retribution from the generation of the Flood, will exact it of the man who does not stand by his word. Truth is one of the pillars of the Universe; it is God's own seal. The liar is an outcast from the Divine fellowship. Men too punish him, for he is not believed even when he speaks the truth. The good man is he who is what he seems" (Talmud). The truth, however, must be spoken *in love.* Truthfulness must be moral: it ceases to be truthfulness and becomes an abominable form of lying when it is used as a tool of revenge or malice in order to ruin another or for putting him to open shame.

"A truth that's told with bad intent
Beats all the lies you can invent" (Blake).

12 בַּעֲמִיתוֹ׃ וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם
13 אֱלֹהֶיךָ אֲנִי יְהוָה׃ לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא־
14 תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר׃ לֹא־תְקַלֵּל חֵרֵשׁ וְלִפְנֵי
טו עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵּאֱלֹהֶיךָ אֲנִי יְהוָה׃ לֹא־תַעֲשׂוּ שני
עָוֶל בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל ישי כשהן מחובי׳)

12. *and ye shall not swear.* *And* indicates that the verse is to be closely associated with the preceding one. "If thou hast stolen, thou wilt end by falsely denying, lying, and swearing by My Name to a falsehood" (Sifra)—profaning the Name of God for the purpose of deceit and fraud.

13. *oppress.* "Defraud" (Moffatt). In Deut. xxiv, 14, "a hired servant" is substituted for "thy neighbour." "Oppressing" a hired servant means taking advantage of his helplessness and paying him less than his due for his work.

rob him. By withholding from him that which is his.

abide with thee. If the labourer is hired by the day, his wages must be paid to him immediately after the day's work is done. The poor man lives from hand to mouth.

14. *curse the deaf.* Defame the deaf, or anyone who cannot hear, and so cannot vindicate his own character.

nor put a stumblingblock before the blind. "Trip up a blind man" (Moffatt), either in sport or malice. Alas for the prevalence of human callousness and cruelty that render the formulation of such a precept necessary.

"Deaf" and "blind" are typical figures of all misfortune, inexperience and moral weakness. This verse is a warning against leading the young and morally weak into sin, or provoking them to commit irretrievable mistakes. The following are typical violations of this ethical precept: he who gives disingenuous advice to the inexperienced; he who tempts the Nazirite to break his oath not to drink wine; he who sells lethal weapons to weak or dangerous characters—all these transgress the command 'Thou shalt not put a stumblingblock before the blind.' Equally so does the man who administers corporal punishment to a grown-up son: it may make that son forgetful of filial duty, and in blind anger commit an unpardonable offence (Talmud).

not swear by my name falsely, so that thou profane
the name of thy God: I am the LORD. 13. Thou
shalt not oppress thy neighbour, nor rob him: the
wages of a hired servant shall not abide with thee all
night until the morning. 14. Thou shalt not curse
the deaf, nor put a stumblingblock before the blind;
but thou shalt fear thy God: I am the LORD. *ii (**v)
15. Ye shall do no unrighteousness in judgement:
thou shalt not respect the person of the poor,
nor honour the person of the mighty: but in
righteousness shalt thou judge thy neighbour.

fear thy God. Who is the avenger of the helpless; of the deaf or absent man who cannot protect himself from the reviling which he has not heard; of the "blind" man who cannot avoid the stumbling-block of which he is not aware. Furthermore, the man who deliberately gives harmful advice may allege the noblest of intentions. But Scripture exhorts him to "fear God," who searches the innermost recesses of the human heart and knows its secret thoughts. See the note of Exod. I, 17, showing that *fearing God* means natural piety and fundamental humanity.

15. *respect the person of the poor.* "You shall not be partial to a poor man" (Moffatt). With all its sympathy for the poor and helpless, the Torah fears that justice might be outraged in favour of the poor man when he is in the wrong. Even sympathy and compassion must be silenced in the presence of Justice. In this Scriptural command, as in Exod. XXIII, 3 (Thou shalt not favour a poor man in his cause) "there is a sublimity of moral view, which compels the reverence of all" (Geiger).

nor honour. The judge must not say, "This man is rich and well connected; how can I put him to shame by deciding against him?" (Sifra).

in righteousness. There is to be neither prejudice in favour of the poor, nor dread of offending the great, but *justice;* see on Exod. XXIII, 3. Thus, one of the litigants is not to be permitted to state his case at length,

16 בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ׃ לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד
17 עַל־דַּם רֵעֶךָ אֲנִי יְהוָה׃ לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ
18 הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא׃ לֹא־

and the other bidden "to cut it short." One litigant must not be allowed to be seated in court, and the other kept standing (Sifra). "The judge should feel as though a sword were suspended above his head throughout the time he sits in judgment" (Talmud).

Another authoritative explanation of *in righteousness shalt thou judge thy neighbour* is, "Judge every man in the scale of merit (לכף זכות); refuse to condemn by appearances, but put the best construction on the deeds of your fellow-men" (Talmud).

The teaching of this and the preceding verses is thus restated by the Prophet: "Speak ye every man the truth with his neighbour; execute the judgement of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD" (Zechar. VIII, 16, 17).

16. *go up and down as a talebearer.* lit. "go up and down as a pedlar." This expressive idiom is here applied to a person who travels about dealing in scandal and malicious hearsay, getting the secrets of people and *retailing* them wherever he goes (Rashi). A mischievous business, even if the report is true and told without malice (Maimonides). "A more despicable character exists not; such a person is a pest to society, and should be exiled from the habitation of men" (Adam Clarke). Injurious gossip may often do as much harm as slanderous defamation. Hence the prayer, three times daily, "O my God, guard my tongue from evil and my lips from speaking guile" (Authorised Prayer Book, p. 54). The slanderer, the man of the evil tongue (לשון הרע), the calumniator, is worse than a murderer, since he destroys a man's reputation, which is more precious than his life (Talmud). Hence the informer (moser) was deemed the most abandoned creature among all evil-doers to their kind.

stand against the blood of thy neighbour. Better, *stand idly by the blood of thy neighbour* (Leeser); *i.e.* when his life is in danger. Do not stand idly by, watching with indifference

16. Thou shalt not go up and down as a talebearer
among thy people: neither shalt thou stand
against the blood of thy neighbour: I am the LORD.
17. Thou shalt not hate thy brother in thine heart:
thou shalt surely rebuke thy neighbour, and not

thy fellowman in mortal danger through drowning, or attacked by wild animals, or robbers, without hastening to his rescue (Talmud). In protecting the life of another, it is permitted to take the life of the assailant, even as in self-defence. The Sifra gives a further application to this verse: if thy fellowman is accused of a crime, and evidence that would clear him of it is in thy possession, thou art not at liberty to keep silent.

17–18. PROHIBITION OF HATRED AND VENGEANCE: LOVE OF NEIGHBOUR

17. *hate thy brother in thine heart.* Nursing your grievance against your fellowman. Most of the hating in the world is quite unjustified, groundless hating for its own sake (שנאת חנם). "Thou shalt not hate thy brother *in thine heart.* Our Rabbis taught that if Scripture had merely said 'Thou shalt not hate thy brother,' this precept might be explained to mean only that you must not injure him, nor insult him, nor vex him; and so the words 'in thine heart' are added to forbid us even to feel hatred in our heart without giving it outward expression. Causeless hatred ranks with the three cardinal sins: Idolatry, Immorality, and Murder. The Second Temple, although in its time study of the Law and good works flourished and God's commandments were obeyed, was destroyed because of causeless hatred" (Achai Gaon). When it is fed by racial rivalry or religious bigotry, causeless hatred petrifies the heart and becomes organised malice. None has suffered, and is still suffering, from causeless hatred more than the Jewish People. The Talmud instances the Emperor Hadrian's conduct as typical of men swayed by such hatred. One day on Hadrian's journey in the East, a Jew passed the Imperial train and saluted the Emperor. Hadrian was beside himself with rage. 'You, a Jew, dare to greet the Emperor! You shall pay for this with your life.' In the course of the same day,

תִּקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי

another Jew passed him, and, warned by example, he did not greet Hadrian. 'You, a Jew, dare to pass the Emperor without a greeting,' he angrily exclaimed. 'You have forfeited your life.' To his astonished courtiers he replied: 'I hate the Jews. Whatever they do, I find intolerable. I, therefore, make use of any pretext to destroy them.' So are all anti-Semites; so, all slaves of "causeless hatred."

rebuke thy neighbour. A precept extremely difficult of fulfilment; it is as difficult to administer reproof with delicacy and tact, as it is to receive reproof. Reproof must, of course, be offered in all kindness, otherwise it fails of its purpose; and, if it entails putting a man to shame in public, it is mortal sin. No matter how much learning and good works the man who commits such a sin may possess, he has no share in the world to come—says a great Mishnah teacher.

sin because of him. Unless there is a frank statement from the aggrieved party, the hatred or dislike smouldering in his heart may lead him into sin.

18. *thou shalt not take vengeance.* Forbids repaying evil with evil. "If a man finds both a friend and an enemy in distress, he should first assist his enemy, in order to subdue his evil inclination," *i.e.* man's inborn passion for revenge (Talmud). Scripture inculcates this virtue both by precept and illustrious example. Joseph's conduct to his brethren, and David's to Saul, are among the noblest instances of forgiveness to be found in literature. Such examples are not confined to the Biblical period. Samuel ibn Nagrela was a Spanish-Jewish poet of the eleventh century, who was vizier to the king of Granada. He was one day cursed in the presence of the king, who commanded Samuel to punish the offender by cutting out his tongue. The Jewish vizier, however, treated his enemy kindly, whereupon the curses became blessings. When the king next noticed the offender, he was astonished that Samuel had not carried out his command. Samuel replied, "I have torn out his angry tongue, and given him instead a kind one." The Rabbis rightly declare, "Who is mighty? He who makes his enemy his friend."

The Jew is not "a good hater." Shylock is 'the Jew that Shakespeare drew.' He is not the Jew of real life, even in the Middle Ages, stained as their story is with the hot tears—nay, the very heart's blood—of

bear sin because of him. 18. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as

the martyred race. The medieval Jew did not take vengeance on his cruel foes. The Jews hunted out of Spain in 1492 were in turn cruelly expelled from Portugal. Some took refuge on the African coast. Eighty years later the descendants of the men who had thus inhumanly treated their Jewish fellowmen were defeated in Africa, whither they had been led by their king, Dom Sebastian. Those who were not slain were offered as slaves at Fez to the descendants of the Jewish exiles from Portugal. 'The humbled Portuguese nobles,' the historian narrates, 'were comforted when their purchasers proved to be Jews, for they knew that they had humane hearts'" (M. Joseph).

nor bear any grudge. Waiting for an opportunity to repay evil with evil. The Rabbis give the following explanation of these two phrases: "If a man says, I will not lend you the tool you require, because you did not lend it me when I asked for it—that is vengeance. If a man says, I will lend you the tool, although you refused to lend it when I asked for it—that is bearing grudge." In an ancient Jewish book, that has come down to us probably from Maccabean times, known as *The Testaments of the Twelve Patriarchs*, we read: "Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him. If he confess and repent, forgive him. But if he be shameless and persist in his wrongdoing, even so forgive him from the heart, and leave to God the avenging. Beware of hatred; for it works lawlessness even against the Lord Himself. For it will not hear the words of the Commandments concerning the loving of one's neighbour. Love would quicken even the dead, and would call back them that are condemned to die; but hatred would slay the living." The Rabbis declare, "He who has a forgiving spirit is himself forgiven. Whosoever does not persecute them that persecute him, whosoever suffers wrong in silence and requites it not, they are deemed the *friends of God*."

thou shalt love thy neighbour as thyself. Heb. ואהבת לרעך כמוך; *i.e.* let the honour and property of thy fellowman

19 יְהוָה׃ אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם
שָׂדְךָ לֹא־תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה
כ עָלֶיךָ׃ וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שִׁכְבַת־זֶרַע וְהִוא שִׁפְחָה
נֶחֱרֶפֶת לְאִישׁ וְהָפְדֵּה לֹא נִפְדָּתָה אוֹ חֻפְשָׁה לֹא נִתַּן־
21 לָהּ בִּקֹּרֶת תִּהְיֶה לֹא יוּמְתוּ כִּי־לֹא חֻפָּשָׁה׃ וְהֵבִיא אֶת־
22 אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אָשָׁם׃ וְכִפֶּר
עָלָיו הַכֹּהֵן בְּאֵיל הָאָשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר
חָטָא וְנִסְלַח לוֹ מֵחַטָּאתוֹ אֲשֶׁר חָטָא׃ פ שלישי
23 וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם

be as dear to thee as thine own. These three Heb. words were early recognised as the most comprehensive rule of conduct, as containing the essence of religion and applicable in every human relation and towards all men. Even the criminal condemned to die, say the Rabbis, has a claim on our brotherly love, and we must spare him unnecessary suffering. Hillel paraphrased this rule into "Whatever is hateful unto thee do it not unto thy fellow"; and declared it to be the whole Law, the remainder being but a commentary on this fundamental principle of the Torah. See Additional Note C, Thou Shall Love Thy Neighbour As Thyself, p. 220.

19–26. Miscellaneous Precepts

19. *statutes.* Laws for which the reason has not been revealed to us. However, the word may here mean, as in Jer. xxxiii, 25, fixed laws which God had instituted for the government of the physical universe. The purpose of the following regulations would then be: man must not deviate from the appointed order of things, nor go against the eternal laws of nature as established by Divine Wisdom. What God has ordained to be kept apart, man must not seek to mix together.

diverse kind. Josephus suggested as the reason for the prohibition of mixed breeding the fear that such unnatural union in the animal world might lead to moral perversion among human beings.

thyself: I am the LORD. 19. Ye shall keep my
statutes. Thou shalt not let thy cattle gender with
a diverse kind: thou shalt not sow thy field with
two kinds of seed: neither shall there come upon
thee a garment of two kinds of stuff mingled to-
gether. 20. And whosoever lieth carnally with a
woman, that is a bondmaid, betrothed to an hus-
band, and not at all redeemed, nor freedom given
her; they shall be punished: they shall not be
put to death, because she was not free. 21. And
he shall bring his guilt offering unto the LORD, unto
the door of the tent of meeting, even a ram for a
guilt offering. 22. And the priest shall make
atonement for him with the ram of the guilt offering
before the LORD for his sin which he hath sinned:
and he shall be forgiven for his sin which he hath
sinned.*iii 23. And when ye shall come into the
land, and shall have planted all manner of trees
for food, then ye shall count the fruit thereof as

two kinds of seed. See Deut. XXII, 9.

mingled together. Heb. *shaatnez.* See Deut. XXII, 11, where the law is more explicitly stated: "mingled stuff, wool and linen." "Nature does not rejoice in the union of things that are not in their nature alike" (Josephus).

20. *bondmaid.* Here we have an example of "prohibited mixture in the sphere of moral relationship"—the union with a heathen bondmaid betrothed to a Hebrew slave. The offence is not as serious as in the case of a betrothed freewoman; nevertheless, the act is branded as immoral and one to be punished.

they shall be punished. lit. "there shall be a lashing," or corporal punishment. The Heb. בקרת means a lash made of ox-hide (Ibn Ezra).

עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃
24 וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַיהוָֹה׃
כה וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ
26 אֲנִי יְהוָֹה אֱלֹהֵיכֶם׃ לֹא תֹאכְלוּ עַל־הַדָּם לֹא תְנַחֲשׁוּ
27 וְלֹא תְעוֹנֵנוּ׃ לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית אֵת
28 פְּאַת זְקָנֶךָ׃ וְשֶׂרֶט לָנֶפֶשׁ לֹא תִתְּנוּ בִּבְשַׂרְכֶם וּכְתֹבֶת

23. *forbidden.* This is a departure from the RV. The meaning of the Heb. is, you shall regard its fruit as defective. The fruit tree in its first three years is to be regarded as a male infant during his first eight days; *i.e.* as unconsecrated (Dillmann). In the first three years, the fruit was stunted in its growth and unfit as a first-fruit offering to God; and hence forbidden for human use.

25. *that it may yield unto you.* The Israelite would not be the loser by forgoing the fruits for the first four years. As a matter of fact, the trees become more productive if they are stripped of the blossoms in the early years.

26–31. Prohibition of Canaanite Customs

The context suggests that the allusion is to a heathenish rite of divination, well-known to the Israelites, and consequently not requiring explanation.

26. *with the blood.* "They killed a beast, received the blood in a vessel or pot, and ate of the flesh of that beast, whilst sitting round the blood. They imagined that in this manner, the spirits would come to partake of the blood which was their food; brotherhood and friendship would be established with the spirits; and the spirits would appear to them in dreams, inform them of coming events, and be favourable to them" (Maimonides). It is however taken by the Rabbis both in a literal sense ("do not eat flesh from an animal whose blood is yet in it," *i.e.* whose life has not yet departed), and as an ethical injunction ("the members of a Court whose decree of capital punishment has been carried out shall on that day abstain from all food").

forbidden: three years shall they be as forbidden
unto you; it shall not be eaten. 24. But in the
fourth year all the fruit thereof shall be holy, for
giving praise unto the LORD. 25. And in the
fifth year shall ye eat of the fruit thereof, that it
may yield unto you the increase thereof: I am the
LORD your God. 26. Ye shall not eat any thing
with the blood: neither shall ye use enchantments,
nor practise augury. 27. Ye shall not round the
corners of your heads, neither shalt thou mar the
corners of thy beard. 28. Ye shall not make any
cuttings in your flesh for the dead, nor print any

enchantments. Charms and incantations. Ancient life, whether in Egypt, Canaan or Mesopotamia, was crushed under an intolerable weight of enchantment, magic, and demonology. The Israelite was freed from the incubus of superstition by these prohibitions, which constitute one of the great negations of Judaism; cf. Num. XXIII, 23.

augury. Or, "divination" by observing times and seasons and declaring one day "lucky" and another "unlucky"—a common practice among heathens.

27. *round the corners.* In this and the following verse, various mourning customs connected with the heathen worship of the dead are forbidden, as unbecoming the dignity of God's people and incompatible with loyalty to a God of holiness.

28. *cuttings . . . for the dead.* See on Deut. XIV, 1. Eastern peoples, in their excessive demonstration of grief at a bereavement, often gashed and mutilated themselves. The shedding of blood was also believed to have a sacrificial value for the dead person. Even aside from the prohibition of this idolatrous practice, the Torah inculcates reverence for the human body, as the work of God.

print any marks. By means of writing that sinks into the flesh. What is here forbidden is the custom of tattooing some part of the body. Often this was a representation of the deity worshipped by the bearer of that mark.

29 קַעֲקַע לֹא תִתְּנוּ בָּכֶם אֲנִי יְהוָה׃ אַל־תְּחַלֵּל אֶת־בִּתְּךָ
ל לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה׃ אֶת־
31 שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה׃ אַל־תִּפְנוּ
אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה בָהֶם אֲנִי
32 יְהוָה אֱלֹהֵיכֶם׃ מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ רביעי
33 מֵּאֱלֹהֶיךָ אֲנִי יְהוָה׃ ס וְכִי־יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא (ששי כשהן מחובי׳)

29. *profane not thy daughter.* A prohibition for a father to hand over his daughter to a man without the previous rites of "sanctification"—*i.e.* without a legal marriage; as well as prohibition for a woman of her own free will to consort with a man without such legal marriage (Sifra). The use of the word *profane* is noteworthy. It presupposes the sacredness of womanhood; and it brands such an action as a profanation and a desecration of the sacred personality of a human being.

the land. i.e. its inhabitants, as in XVIII, 25.

fall into harlotry. Looking upon the "demand" for harlotry as a normal condition of things, and tolerating the consequent "supply" of human beings for such life of shame. The rendering is that of AJ, and a departure from RV.

30. *sabbaths . . . sanctuary.* The parenthetical insertion of this injunction may be intended to impress upon the Israelite that reverence for Sabbath and Sanctuary will keep him from the heathenish rites and immoralities mentioned in the preceding verses and that following.

31. *familiar spirits.* The English word 'familiar' here means "attendant." The wizard professes to know through the spirit attendant upon him, or residing within him, what is hidden from the ordinary person.

to be defiled. Physically, by coming into contact with the dead bones which were part of the paraphernalia of the wizard; and spiritually, by sinking into the mire of superstition inseparable from witchcraft and necromancy; see on XX, 6.

marks upon you: I am the LORD. 29. Profane
not thy daughter, to make her a harlot; lest the
land fall into harlotry, and the land become full of
wickedness. 30. Ye shall keep my sabbaths, and
reverence my sanctuary: I am the LORD. 31.
Turn ye not unto them that have familiar spirits,
nor unto the wizards; seek them not out, to be
defiled by them: I am the LORD your God. 32. Thou
shalt rise up before the hoary head, and honour the
face of the old man, and thou shalt fear thy God:
I am the LORD.*iv (**vi) 33. And if a stranger
sojourn with thee in your land, ye shall not do him

32–37. ETHICAL INJUNCTIONS

32. *rise up before the hoary head.* "Hoary," white with age. The ethical sublimity of this exhortation is not diminished by the fact that parallels exist among other ancient peoples, and that in the Orient reverence for old age is or was the rule until the present day.

honour the face of the old man. "Honour the person of an old man" (Moffatt). The Rabbis enlarged the connotation of the word 'old' and made it include anyone who had acquired wisdom (זקן, זה שקנה חכמה). But even where there is no book-learning, there may be the matured wisdom of experience. A famous rabbi would stand up even before an aged heathen peasant, saying, "What storms of fortune has this old man weathered in his life-time."

thou shalt fear. Cf. on *v.* 14. Here, too, the inner motives of a man are involved, not only his outward acts.

33. *a stranger.* The duty of loving the stranger is stressed thirty-six times in Scripture and is placed on the same level as the duty of kindness to, and protection of, the widow or the orphan. "The alien was to be protected, although he was not a member of one's family, clan, religious community, or people; simply *because he was a human being.* In the alien, therefore, man discovered the idea of humanity" (Hermann Cohen). See the comments on Exod. XXII, 20.

34 תּוֹנוּ אֹתוֹ׃ כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר ׀ הַגָּר אִתְּכֶם
וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה
לה אֱלֹהֵיכֶם׃ לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל
36 וּבַמְּשׂוּרָה׃ מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק
יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
37 מִצְרָיִם׃ וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי
וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃ פ חמישי

not do him wrong. Heb. לא תונו. Not only oppression by unrighteous deeds; such as, taking advantage of his ignorance to overreach him. The Rabbis take the word in sense of "offend," and they emphasise the peculiar heinousness of wounding the alien's feelings by insulting speech (אונאת דברים). Few modern peoples, alas, can truthfully be said to have learned this ethical precept.

34, *as the homeborn*. There was to be one law only, the same for home-born and alien alike (xxiv, 22; Num. xv, 16); see *Exodus*, p. 141. The stranger is to share in the corners of the field, the forgotten sheaf, and every form of poor relief. The tremendous seriousness with which justice to the stranger is inculcated is seen from the fact that, among the covenant admonitions at Mount Ebal, we read "Cursed is the man that perverted the justice of the stranger" (Deut. xxvii, 19). Israel was not permitted to hate even the Egyptian, the people that enslaved him. It was to transform those memories of bitter oppression into feelings of compassion to all the friendless and downtrodden. In other ancient codes, the stranger was rightless. Thus, the Romans had originally one word, hostis, for both stranger and enemy. According to Germanic Law the stranger was "rechtsunfähig." See on xxiv, 22.

wrong. 34. The stranger that sojourneth with you
shall be unto you as the homeborn among you, and
thou shalt love him as thyself; for ye were
strangers in the land of Egypt: I am the LORD
your God. 35. Ye shall do no unrighteousness in
judgement, in meteyard, in weight, or in measure:
36. Just balances, just weights, a just ephah, and
a just hin, shall ye have: I am the LORD your God,
which brought you out of the land of Egypt.
37. And ye shall observe all my statutes, and all
my judgements, and do them: I am the LORD.*v

thou shalt love him as thyself. Do to him what you would wish others to do unto you, if you were a stranger in a strange land. See Additional Note C, "Thou Shalt Love Thy Neighbour As Thyself," p. 220.

35. *in judgement.* This demand for "justice" in commercial transactions is not an unnecessary repetition of the same phrase in *v.* 15. God abhors unrighteousness, *i.e.* dishonesty, in business. "For all that do such things, are an abomination unto the LORD" (Deut. XXV, 16).

36. *ephah.* The standard dry measure; somewhat larger than a bushel.

hin. A measure for liquids; a sixth of the ephah, about 1¼—1½ gallons.

brought you out. God had delivered the Israelites from a land where they had suffered from injustice; let them not practise injustice in their dealings with one another. It may, however, be that the second half of the verse should be connected with what follows, and that together they form the subscription to the chapter.

37. *I am the* LORD. Thus this remarkable series of precepts ends on the exalted note with which it opened; *v.* 2.

Cap. XX. כ

כ א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר
אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר ׀ הַגָּר בְּיִשְׂרָאֵל אֲשֶׁר
יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ מוֹת יוּמָת עַם הָאָרֶץ יִרְגְּמֻהוּ בָאָבֶן׃
3 וַאֲנִי אֶתֵּן אֶת־פָּנַי בָּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ
כִּי מִזַּרְעוֹ נָתַן לַמֹּלֶךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי וּלְחַלֵּל אֶת־
4 שֵׁם קָדְשִׁי׃ וְאִם הַעְלֵם יַעְלִימוּ עַם הָאָרֶץ אֶת־עֵינֵיהֶם
מִן־הָאִישׁ הַהוּא בְּתִתּוֹ מִזַּרְעוֹ לַמֹּלֶךְ לְבִלְתִּי הָמִית אֹתוֹ׃

Chapter xx. Penalties for Unlawful Marriages, Molech Worship and Necromancy

This chapter is a natural pendant to xviii and xix, and enumerates the acts that would debase Israel's life, and altogether destroy its ideal of Holiness. In an organised society, it is essential to institute penalties for the violation of enactments that are vital to its existence. Ruthless measures were indispensable against the abominable vices and hideous practices which Israel was in danger of transplanting into its own life from its Canaanite and Egyptian neighbours. Flaming jealousy for Israel's mission of Holiness, and gigantic energy on the part of its ethical guides and religious teachers, could alone have overcome the bestialities of heathendom.

Unsparing condemnation of the crimes did not, however, invariably lead to the unsparing punishment of everyone suspected of them. In Jewish Law, the presumption of innocence is given to the accused, and capital punishments require two eye-witnesses to the *premeditated* commission of the crime. This alone rendered actual conviction in such cases a rare thing.

1–5. Penalties for Molech Worship

2. *strangers.* Such horrors should not be permitted even to resident strangers on any false idea of toleration, or on the ground that it was no concern of the community what " aliens " did.

Molech. See on xviii, 21.

CHAPTER XX

20 1. And the LORD spake unto Moses, saying,
2. Moreover, thou shalt say to the children of
Israel, Whosoever he be of the children of Israel,
or of the strangers that sojourn in Israel, that
giveth of his seed unto Molech; he shall surely be
put to death: the people of the land shall stone
him with stones. 3. I also will set my face against
that man, and will cut him off from among his
people; because he hath given of his seed unto
Molech, to defile my sanctuary, and to profane my
holy name. 4. And if the people of the land do
any ways hide their eyes from that man, when he
giveth of his seed unto Molech, and put him not to

people of the land. Heb. *am ha-aretz.* Here again it is better to translate, *the National Council; i.e.* the national representatives, acting on behalf of the nation, shall stamp out this hideous idolatry.

stone him. Stoning goes back to hoary Semitic antiquity, and was prescribed for crimes that demanded punishments with a deterrent effect upon the people. In later ages, the original method was modified to render it more humane. The Talmud tells that, in capital offences, delinquents were drugged in order to deaden the senses before execution.

3. *set my face.* See XVII, 10.

will cut him off. This verse refers to the case of a man who performs the atrocity in private, so that there are no witnesses of the act. In that event, God will Himself punish the evil-doer.

to defile my sanctuary. "The community of Israel which is sanctified to God" (Rashi); or, the soil would be defiled by such an enormity (XVII, 27), and the defilement conveyed to the Sanctuary established upon it.

to profane my holy name. See XVIII, 21.

4. *hide their eyes.* *i.e.* overlook it. For such an offence to be connived at and condoned by the authorities and nation is evidence of both religious demoralisation and social

ה וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי
אֹתוֹ וְאֵת ׀ כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ מִקֶּרֶב
6 עַמָּם׃ וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים
לִזְנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת־פָּנַי בַּנֶּפֶשׁ הַהִוא וְהִכְרַתִּי אֹתוֹ
7 מִקֶּרֶב עַמּוֹ׃ וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי יְהוָה
8 אֱלֹהֵיכֶם׃ וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה ששי
9 מְקַדִּשְׁכֶם׃ כִּי־אִישׁ אִישׁ אֲשֶׁר יְקַלֵּל אֶת־אָבִיו וְאֶת־אִמּוֹ ׳ כשהן מחובר׳)

decay. It furthermore proves that they too are on the threshold of succumbing to Molech worship (Strack).

5. *his family. i.e.* his sympathisers or accomplices. Ibn Ezra quotes an explanation which refers "his family" to *am ha-aretz* in the preceding verse. They hide their eyes from his crime because they are of his family. Targum Jonathan renders this verse: "And I shall choose My own time to attend to that man and to the members of the family who take him under their protection, and shall chasten them with painful trials; but the man himself I shall destroy."

go astray after him, to go astray after Molech. This rendering is a departure from the RV; also in *v.* 6.

6. *familiar spirits.* See on XIX, 31. The punishment is left in the hands of God; but as for the necromancer himself, the penalty is death by stoning (*v.* 27 below), since to cause others to sin is worse than sinning. Here, too, ruthlessness—social surgery—was required, if true and ethical religion was not to perish from the earth. "Not to realise the vital necessity of these laws concerning witchcraft and the vital duty of its extirpation, is to fall a victim to the superstition that witchcraft was mere harmless make-believe that did not call for any drastic punishment. At the bottom of this sceptical attitude towards the laws of witchcraft is indifference towards the unique value of monotheism. In a conflict of this nature—witchcraft *versus* monotheism—there can be no hesitancy or mutual tolerance of opposite points of view. It is a question of To be or not to be for the ethical life" (Hermann Cohen).

death: 5. then I will set my face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people. 6. And the soul that turneth unto them that have familiar spirits, and unto the wizards, to go astray after them, I will even set my face against that soul, and will cut him off from among his people. 7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. *vi(**vii) 8. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. 9. For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood

7–21. LAWS BEARING ON IMMORALITY

7. *sanctify yourselves.* This and the following verses are introductory to the laws which follow. The first section deals with idolatry and heathenish superstition. The motive that should guide the life of the Israelite and restrain him from wrong actions is solemnly repeated; cf. XI, 44.

8. *sanctify you.* By electing you from all the nations to be My people, and by giving you laws and institutions designed to lead to a holy life. Before the performance of any religious precept, the Israelite repeats the Blessing: "Blessed art thou, O Lord our God, King of the universe, who hast *sanctified* us by thy commandments and hast commanded us . . ."

9. *curseth.* See Exod. XXI, 15, 17; Prov. XX, 20 ("Whoso curseth his father or his mother, his lamp shall be put out in the blackest darkness"). It was a capital offence; but the Rabbis, though they shared the horror with which the moral hideousness of such an action was viewed, endeavoured in various ways to render the carrying out of the penalty as rare as possible.

his blood shall be upon him. i.e. "He has brought it upon himself that he should be killed" (Rashi). Some see in these Heb. words the formula used in pronouncing the condemnation.

י מוֹת יוּמָת אָבִיו וְאִמּוֹ קִלֵּל דָּמָיו בּוֹ׃ וְאִישׁ אֲשֶׁר יִנְאַף
אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת רֵעֵהוּ מוֹת־יוּמַת
11 הַנֹּאֵף וְהַנֹּאָפֶת׃ וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אֵשֶׁת אָבִיו עֶרְוַת
12 אָבִיו גִּלָּה מוֹת־יוּמְתוּ שְׁנֵיהֶם דְּמֵיהֶם בָּם׃ וְאִישׁ אֲשֶׁר
יִשְׁכַּב אֶת־כַּלָּתוֹ מוֹת יוּמְתוּ שְׁנֵיהֶם תֶּבֶל עָשׂוּ דְּמֵיהֶם
13 בָּם׃ וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה
14 עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוּ דְּמֵיהֶם בָּם׃ וְאִישׁ אֲשֶׁר יִקַּח
אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הִוא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֶן
טו וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם׃ וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ
16 בִּבְהֵמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תַּהֲרֹגוּ׃ וְאִשָּׁה אֲשֶׁר
תִּקְרַב אֶל־כָּל־בְּהֵמָה לְרִבְעָה אֹתָהּ וְהָרַגְתָּ אֶת־הָאִשָּׁה
17 וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוּ דְּמֵיהֶם בָּם׃ וְאִישׁ אֲשֶׁר־יִקַּח
אֶת־אֲחֹתוֹ בַּת־אָבִיו אוֹ־בַת־אִמּוֹ וְרָאָה אֶת־עֶרְוָתָהּ וְהִיא

10. *committeth adultery.* The repetition of the phrase and the substitution of *neighbour's wife* for *another man's wife* stresses the heinousness of the offence. The consent of the husband is quite immaterial. Marriage is not merely a "contract"; it is a consecration, and adultery is far more than merely an offence against one of the parties to a contract. It is an offence against the Divine Command proclaimed at Sinai, and constitutes the annihilation of holiness in marriage (Z. Frankel).

11. *father's wife.* Stepmother; see xviii, 7f.

12. *confusion.* Better, *corruption* (AJ). See xviii, 15.

13. *mankind.* See xviii, 22.

14. *wife and her mother.* Cf. xviii, 17; brands as "wickedness" (or "enormity") the union with the two women at the same time.

15. *beast.* See xviii, 23. Because it was the cause of the person's downfall, and would be a reminder to others of what had taken place.

17. *see.* Has the same meaning as "uncover" in xviii, 9, 11.

shameful thing. Or, "impiousness," unholiness. The

shall be upon him. 10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. 11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. 12. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. 13. And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them. 14. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. 15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. 16. And if a woman approach unto any beast, and lie down thereto, thou shall kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. 17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall

Heb. term is an expression of strongest moral detestation. The vehement condemnation of this crime may be due to the fact that, in early times, marriage with a half-sister was deemed unobjectionable, a custom that lingered on for centuries after its proscription at Sinai.

cut off in the sight. The words signify that there was a public ceremony of excommunication.

תִּרְאֶה אֶת־עֶרְוָתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם
18 עֶרְוַת אֲחֹתוֹ גִּלָּה עֲוֺנוֹ יִשָּׂא׃ וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה
דָּוָה וְגִלָּה אֶת־עֶרְוָתָהּ אֶת־מְקֹרָהּ הֶעֱרָה וְהִוא גִּלְּתָה אֶת־
19 מְקוֹר דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם׃ וְעֶרְוַת אֲחוֹת
אִמְּךָ וַאֲחוֹת אָבִיךָ לֹא תְגַלֵּה כִּי אֶת־שְׁאֵרוֹ הֶעֱרָה עֲוֺנָם
כ יִשָּׂאוּ׃ וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֶרְוַת דֹּדוֹ גִּלָּה
21 חֶטְאָם יִשָּׂאוּ עֲרִירִים יָמֻתוּ׃ וְאִישׁ אֲשֶׁר יִקַּח אֶת־אֵשֶׁת
22 אָחִיו נִדָּה הִוא עֶרְוַת אָחִיו גִּלָּה עֲרִירִים יִהְיוּ׃ וּשְׁמַרְתֶּם
אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא־תָקִיא
אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ׃ שביעי
23 וְלֹא תֵלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם כִּי
24 אֶת־כָּל־אֵלֶּה עָשׂוּ וָאָקֻץ בָּם׃ וָאֹמַר לָכֶם אַתֶּם תִּירְשׁוּ

he shall bear his iniquity. Ibn Ezra understands the second half of the verse to refer to the case where the sister was seduced against her will. He alone is then punished. According to Hoffmann, the repetition of the phrase is to indicate that his is a double turpitude, as it is a brother's part to defend his sister's honour.

18. *she hath uncovered.* See XVIII, 19.

19. *thy mother's sister.* See XVIII, 12f.

20. *shall die childless.* See XVIII, 14. Childlessness was regarded as little less calamitous than death. "It is evidently meant as a heavenly and supernatural retribution" (Kalisch).

21. *brother's wife.* See XVIII, 16.

22–26. Exhortation

From here to the end of the Chapter is the concluding exhortation of the Law of Holiness (XVII–XX), or possibly

be cut off in the sight of the children of their people:
he hath uncovered his sister's nakedness; he shall
bear his iniquity. 18. And if a man shall lie with a
woman having her sickness, and shall uncover her
nakedness; he hath made naked her fountain; and
she hath uncovered the fountain of her blood: and
both of them shall be cut off from among their
people. 19. And thou shalt not uncover the naked-
ness of thy mother's sister, nor of thy father's
sister: for he hath made naked his near kin: they
shall bear their iniquity.*vii 20. And if a man shall
lie with his uncle's wife, he hath uncovered his
uncle's nakedness: they shall bear their sin; they
shall die childless. 21. And if a man shall take his
brother's wife, it is impurity: he hath uncovered
his brother's nakedness; they shall be childless.

22. Ye shall therefore keep all my statutes, and
all my judgements, and do them: that the land,
whither I bring you to dwell therein, vomit you not
out. 23. And ye shall not walk in the customs of
the nation, which I cast out before you: for they
did all these things, and therefore I abhorred them.
24. But I have said unto you, Ye shall inherit

of the whole section beginning with Chap. XI (cf. *v.* 25 below). This paragraph may be compared with XVIII, 24–30.

22. *vomit.* See on XVIII, 25.

23. *customs of the nation.* Cf. XVIII, 3. Heb. *chukoth ha-goy.* In later times, these Heb. words gave the name to the important principle in accordance with which Jewish life was jealously guarded against adopting the religious customs of surrounding nations.

אֶת־אַדְמָתָם וַאֲנִי אֶתְּנֶנָּה לָכֶם לָרֶשֶׁת אֹתָהּ אֶרֶץ זָבַת
חָלָב וּדְבָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם
מפטיר כה מִן־הָעַמִּים׃ וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה
וּבֵין־הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם
בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי
26 לָכֶם לְטַמֵּא׃ וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה
27 וָאַבְדִּל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי׃ וְאִישׁ אוֹ־אִשָּׁה כִּי־
יִהְיֶה בָהֶם אוֹב אוֹ יִדְּעֹנִי מוֹת יוּמָתוּ בָּאֶבֶן יִרְגְּמוּ אֹתָם
דְּמֵיהֶם בָּם׃

24. *separated.* Better, *set you apart;* by means of distinctive laws and precepts.

25. *clean . . . unclean.* The inclusion of this verse is significant. It is a reminder, still required by the Jewish people, that the ideal of holiness for the Israelite consists in more than moral purity. The dietary laws have likewise their essential place in the scheme of the Torah, and form a necessary aid in the pursuit of the goal set by God.

26. *ye shall be holy.* Sums up the whole end and aim of the preceding laws. The people whom a holy God has chosen for His own must, like Him, be holy.

unto me. "If ye be separated from the heathen nations, then ye belong to Me; but if not, ye belong to Nebuchadnezzar and his colleagues" *i.e.* you shall go into exile, become assimilated among the nations and lose your distinctive identity (Sifra).

27. *familiar spirit.* The position of this verse, after the exhortation, is intended as a final warning against superstition that was deadly to all higher religion. Unlike *v.* 6 the subject here is the person with "the familiar spirit," and not he who consults the wizard.

their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the LORD your God, which have separated you from the peoples.*m
25. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean.
26. And ye shall be holy unto me: for I the LORD am holy, and have separated you from the peoples, that ye should be mine.

27. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

For the Lesson from the Prophets, Amos IX, 7–15 (*Sephardim:* Ezekiel XX, 2–20) *see* The Haftorahs, pp. 390 and 394.

For the Blessings before and after the Haftorah, see p. 330.

Note C

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF

Leviticus xix, 18

The "Golden Rule" in Judaism. The world at large is unaware of the fact that this comprehensive maxim of morality—the golden rule of human conduct—was first taught by Judaism. No less a thinker than John Stuart Mill expressed his surprise that it came from the Pentateuch. Not only is it Jewish in origin, but, long before the rise of Christianity, Israel's religious teachers quoted Leviticus xix, 18 either verbally or in paraphrase, as expressing the essence of the moral life. Thus, Ben Sira says, "Honour thy neighbour as thyself." In the Testaments of the Twelve Patriarchs we read: "A man should not do to his neighbour what a man does not desire for himself." Tobit admonishes his son in the words, "What is displeasing to thyself, that do not unto any other." Philo and Josephus have sayings similar to the above. As to the Rabbis, there is the well-known story of Hillel and the heathen scoffer who asked Hillel to condense for him the whole Law in briefest possible form. Hillel's answer is, "Whatever is hateful unto thee, do it not unto thy fellow: this is the whole Torah; the rest is explanation." Targum Jonathan adds to its translation of Lev. xix, 18 a paraphrase in words almost identical with those of Hillel. In the generation after the Destruction of the Temple, Rabbi Akiba declares "'Thou shalt love thy neighbour as thyself' is a fundamental rule in the Torah." His contemporary Ben Azzai agrees that this law of love is such a fundamental rule, provided it is read in conjunction with Gen. v, 1 ("This is the book of the generations of man. In the day that God created man, in the likeness of God made He him"); for this latter verse teaches reverence for the Divine image in man, and proclaims the vital truth of the unity of mankind, and the consequent doctrine of the brotherhood of man. All men are created in the Divine image, says Ben Azzai; and, therefore, all are our fellowmen and entitled to human love.

And the command of Lev. xix, 18 applies to classes and nations as well as to individuals. The Prophets in their day, on the one hand, arraigned the rich for their oppression of

the poor; and, on the other hand, pilloried the nations that were guilty of inhumanity and breach of faith towards one another. Their sublime conception of international morality has found wonderful expression in the words of Judah the Pious, a medieval Jewish mystic, who said: "On the Judgment Day, the Holy One, blessed be He, will call the nations to account for every violation of the command 'Thou shalt love thy neighbour as thyself' of which they have been guilty in their dealings with one another."

Modernist Depreciation of Lev. XIX, 18, 34. Though the Founder of Christianity quotes "Thou shalt love thy neighbour as thyself" as the old Biblical command of recognised central importance, many Christian theologians maintain that the Heb. word for "neighbour" (*rea*) in this verse, refers only to the fellow-Israelite. Its morality therefore is only tribal. But the translation of the Heb. word *rea* by "fellow-Israelite" is incorrect. One need not be a Hebrew scholar to convince oneself of the fact that *rea* means neighbour of whatever race or creed. Thus in Exodus XI, 2—"Let them ask every man of his neighbour and every woman of her neighbour, jewels of silver, etc."—the Heb. word for *neighbour* cannot possibly mean "fellow-Israelite," but distinctly refers to the Egyptians. As in all the moral precepts of Scripture, the word *neighbour* in Lev. XIX, 18, is equivalent to "fellowman," and it includes in its range every human being by virtue of his humanity.

In order to prevent any possible misunderstanding, the command of love of neighbour is in *v.* 34 of this same nineteenth chapter of Leviticus extended to include the homeless alien.

> "The stranger (*ger*) that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers (*gerim*) in the land of Egypt."

But even this marvellous law, that is absolutely without parallel in any ancient or modern code of civil law, is cavilled at by modernist theologians and decried as "narrow." The Heb. word *ger*, they hold, denotes only an alien who had become a fellow-worshipper of the God of Israel. This is contrary to fact. The Israelites in Egypt are in this very verse spoken of as *gerim*: but they did not as a body adopt the worship of Isis or Apis; they were hated, suspected and enslaved "strangers." It is evident, there-

fore, that Lev. XIX, 34 likewise refers to the friendless and homeless foreigner. He was throughout antiquity the victim of injustice and oppression, as were the Israelites in Egypt; in Israel alone he was not obliged to struggle for recognition as a human being. (See further on love of alien and of enemy, *Exodus*, p. 259 and 265).

The "Negative" Golden Rule. There is one other argument that is resorted to in order to prove that the true Golden Rule was first promulgated by Christianity. The greatest stress is laid on the fact that both Tobit and Hillel paraphrase Lev. XIX, 18 in a negative way—"Whatever is hateful unto thee, do it not unto thy fellow." This is contrasted, and unfavourably so, with the positive paraphrase in the New Testament, "All things whatsoever ye would that men should do unto you, even so do ye unto them." It is claimed that the former is only negative morality; and that in its positive restatement alone, as formulated in the Gospels, is the Rule a great imperative of moral enthusiasm.

This argument is now seen to be illusory. "The delicate difference which has been thought to exist between the negative and positive form is due to modern reflection on the subject, and was quite unapparent to the men of antiquity (G. Kittel). In the oldest Christian literature the two forms are recorded indiscriminately; and the negative Golden Rule occurs in the Western texts of Acts XV, 20, Romans XIII, 10, the Teaching of the Twelve Apostles, and the Apostolical Constitutions. And positive forms of the Rule have had a place in Judaism. Thus Hillel says, "Love thy fellow-creatures"; and Eleazar ben Arach, "Let the honour of thy neighbour be as dear to thee as thine own." But the mere fact that Lev. XIX, 18 is positive, itself renders all talk of a negative Jewish morality in connection with the Golden Rule fatuous.

It is time that the attempt to rob Judaism of its title to having given the Golden Rule to humanity, as well as the dispute as to the superiority of the positive over the negative form came to an end.

As Thyself. "Thou shalt love thy neighbour *as thyself.*" Regard for self has its legitimate place in the life of man. Unlimited self-surrender is impossible; and a sound

morality takes account of our own interests equally with those of others. In the luminous words of Hillel: "If I am not for myself, who will be for me? And if I am only for myself, what am I?" The Sifra, the oldest Rabbinic commentary on Leviticus, records the following: "Two men are in the desert with a little water in possession of one of them. If the one drinks it, he will reach civilisation; but if the two of them share it, both will die. Ben Petura said, Let the two of them drink, though both will die. Rabbi Akiba held that, in such a case, your own life has precedence over the life of your fellow-man." Rabbi Akiba could not agree that two should perish where death demands but one as its toll. And, indeed, if the Torah had meant that a man must love his neighbour to the extent of sacrificing his life for him in all circumstances, it would have said: "Thou shalt love thy neighbour *more than* thyself."

There are those, both in ancient and in modern times, who do not agree with Rabbi Akiba, and who deem the view of Ben Petura the more altruistic, the more heroic. Such would have preferred that the words *as thyself* had not occurred in the Golden Rule. Others again preach the annihilation of self, or at any rate its total submergence, as the basic principle of human conduct. New formulations of the whole duty of man have in consequence been proposed by various thinkers. We need examine but one of these formulations—*Live for others.* Were such a rule seriously translated into practice, it would lead to absurdity. For *Live for others* necessarily entails that others live for you. You are to attend to everybody else's concerns, and everybody else is to attend to your concerns—except yourself. A moment's examination of this or any other proposed substitute for "Thou shalt love thy neighbour as thyself" only brings out the more clearly the fundamental sanity of Judaism.

Cap. XXI. כא

פ פ פ לא 13

כא א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן
2 וְאָמַרְתָּ אֲלֵהֶם לְנֶפֶשׁ לֹא־יִטַּמָּא בְּעַמָּיו׃ כִּי אִם־לִשְׁאֵרוֹ
3 הַקָּרֹב אֵלָיו לְאִמּוֹ וּלְאָבִיו וְלִבְנוֹ וּלְבִתּוֹ וּלְאָחִיו׃ וְלַאֲחֹתוֹ
הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטַּמָּא׃

VIII. EMOR

(Chapters xxi–xxiv)

Chapter XXI

REGULATIONS CONCERNING PRIESTS AND SANCTUARY

1–9. The Ordinary Priest

Whatever comes near, or is presented, to God must be perfect of its kind. Priests, therefore, must be free from physical defects or ceremonial impurity (xxi), and sacrifices must be without blemish (xxii).

The ideal of holiness, as expounded in the previous chapters, was intended for the whole Community of Israel. But since the priests were closely and constantly associated with the ritual of the Sanctuary, special laws were instituted for them and a higher standard was demanded.

1. *unto the priests.* To those performing sacerdotal functions, and not to such a one as had been rendered unfit for the priesthood on account of his father having contracted a marriage forbidden to a priest (see *v.* 7). The daughters of priestly families were not subject to these laws.

defile himself for the dead. Contact with the dead defiles (Num. xix) and, for the time being, renders a priest unfit to perform his duties. The law only held good when the dead person was "among his people"; *i.e.* if there were others who were not priests able and willing to attend to

VIII. EMOR

Chapter XXI

21 1. And the Lord said unto Moses, Speak unto
the priests the sons of Aaron, and say unto
them, There shall none defile himself for the
dead among his people; 2. except for his kin,
that is near unto him, for his mother, and for
his father, and for his son, and for his daughter,
and for his brother; 3. and for his sister a virgin,
that is near unto him, which hath had no husband,
for her may he defile himself. 4. He shall not

the burial (Sifra). In the case of an unattended dead body of a friendless man (מת מצוה), everyone, even a High Priest or a Nazirite, had to busy himself with the last rites.

2. *except for his kin.* A concession to the natural feelings of the priest as man. The word for 'kin' denotes the closest possible bond of relationship. The wife is not mentioned because, as throughout the Torah, man and wife are regarded as "one flesh" (Gen. II, 24), and is here understood of itself. The mother is named before the father, because there is usually a deeper attachment between her and the son (see on XIX, 3), and the desire to be with her at the last would be more intense.

3. *sister . . near unto him.* The Rabbis explain this to include a sister who is betrothed. Although betrothal was regarded almost as close a bond as marriage (Deut. XXII 23f), the priest may attend to the body in the event of her death. On her marriage, she became part of her husband; and in the same way that a priest was not allowed to defile himself for his brother-in-law, he was similarly forbidden to do so for his brother-in-law's wife, though she be his sister.

4 ה לֹא יִטַּמָּא בַּעַל בְּעַמָּיו לְהֵחַלּוֹ׃ לֹא־יִקְרְחֻה קָרְחָה בְּרֹאשָׁם
וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת׃
6 קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יְחַלְּלוּ שֵׁם אֱלֹהֵיהֶם כִּי
אֶת־אִשֵּׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מַקְרִיבִם וְהָיוּ קֹדֶשׁ׃
7 אִשָּׁה זֹנָה וַחֲלָלָה לֹא יִקָּחוּ וְאִשָּׁה גְּרוּשָׁה מֵאִישָׁהּ לֹא
8 יִקָּחוּ כִּי־קָדֹשׁ הוּא לֵאלֹהָיו׃ וְקִדַּשְׁתּוֹ כִּי אֶת־לֶחֶם אֱלֹהֶיךָ
הוּא מַקְרִיב קָדֹשׁ יִהְיֶה־לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדִּשְׁכֶם׃
9 וּבַת אִישׁ כֹּהֵן כִּי תֵחֵל לִזְנוֹת אֶת־אָבִיהָ הִיא מְחַלֶּלֶת

כא v. 5. יקרחו ק   כא v. 7. קמץ בז״ק

4. *being a chief man.* The translation is based on Onkelos. The reason why the priest is subjected to these special laws is that he is "a chief man among his people": his is an honour which carried with it peculiar obligations. Instead of "chief man," Sifra translates "as a husband" (so also RV Margin) and takes it to mean that he is forbidden to attend to his dead wife, if she belonged to any of the classes named in *v.* 7.

to profane himself. To render himself unfit for the service of the Sanctuary.

5. *baldness . . . cuttings.* See on x, 6f and xix, 27f.

6. *they shall be holy.* The motive for the special laws of the priests is the same as the motive for the laws of the Community (xx, 26). The sole reason why the restrictions on the priests were heavier was because they had the additional privilege of offering the sacrifices to God.

the bread of their God. See on iii, 11.

7. *profane.* Or, "polluted" (RV Margin), "dishonoured" (Driver). The Rabbis understand it as "profaned"—the daughter of a forbidden marriage contracted by a priest, or a woman who had already entered into a marriage forbidden to a priest (*i.e.* a divorced woman whose previous husband, a priest, ought not to have married her).

put away. Better, *divorced.* There is no mention of a

defile himself, being a chief man among his
people, to profane himself. 5. They shall not
make baldness upon their head, neither shall
they shave off the corner of their beard, nor
make any cuttings in their flesh. 6. They shall
be holy unto their God, and not profane the
name of their God: for the offerings of the LORD
made by fire, the bread of their God, they do offer:
therefore they shall be holy. 7. They shall
not take a woman that is a harlot, or profane;
neither shall they take a woman put away from
her husband: for he is holy unto his God. 8.
Thou shalt sanctify him therefore; for he offereth
the bread of thy God: he shall be holy unto thee:
for I the LORD, which sanctify you, am holy.
9. And the daughter of any priest, if she profane
herself by playing the harlot, she profaneth
her father: she shall be burnt with fire.

widow among the women whom a priest may not marry; see on Ezek. XLIV, 22, p. 410.

8. *thou shalt sanctify.* The Community as a body is addressed. The Israelites are to consider the priests as consecrated to God, and pay them the honour which is due to them. It is from this verse that the custom arose to give the *Kohen* precedence in such matters as the Reading of the Law.

9. *burnt with fire.* The Talmud maintains that the penalty of burning (see on XX, 14) was inflicted only if the priest's daughter became unchaste when betrothed or married—a crime which was in all cases considered a capital offence.

י בָּאֵשׁ תִּשָּׂרֵף׃ ס וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו אֲשֶׁר־יוּצַק
עַל־רֹאשׁוֹ ׀ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־יָדוֹ לִלְבֹּשׁ אֶת־
11 הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו לֹא יִפְרֹם׃ וְעַל
12 כָּל־נַפְשֹׁת מֵת לֹא יָבֹא לְאָבִיו וּלְאִמּוֹ לֹא יִטַּמָּא׃ וּמִן
הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יְחַלֵּל אֵת מִקְדַּשׁ אֱלֹהָיו כִּי נֵזֶר
13 שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְהוָה׃ וְהוּא אִשָּׁה בִבְתוּלֶיהָ
14 יִקָּח׃ אַלְמָנָה וּגְרוּשָׁה וַחֲלָלָה זֹנָה אֶת־אֵלֶּה לֹא יִקָּח
טו כִּי אִם־בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה׃ וְלֹא־יְחַלֵּל זַרְעוֹ בְּעַמָּיו
שני 16 כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
17 לֵּאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזַּרְעֲךָ לְדֹרֹתָם אֲשֶׁר
18 יִהְיֶה בוֹ מוּם לֹא יִקְרַב לְהַקְרִיב לֶחֶם אֱלֹהָיו׃ כִּי כָל־
אִישׁ אֲשֶׁר־בּוֹ מוּם לֹא יִקְרָב אִישׁ עִוֵּר אוֹ פִסֵּחַ אוֹ חָרֻם
19 אוֹ שָׂרוּעַ׃ אוֹ אִישׁ אֲשֶׁר־יִהְיֶה בוֹ שֶׁבֶר רָגֶל אוֹ שֶׁבֶר

v. 10. קמץ בז״ק

10–15. Increased Restrictions for the High Priest

10. *anointing oil.* See viii, 12.
consecrated . . . garments. Or, " consecrated by donning the vestments " (cf. xvi, 32). Nobody but a High Priest could wear the special garments ; and his investiture in them was part of his consecration to his exalted office.
hair . . . go loose. See on x, 6.
11. *for his father.* Even for his father. But, according to the Rabbis, he must do so for the unattended body of a friendless man (see on *v.* 1).
12. *out of the sanctuary.* Cf. x, 7. He was dispensed from following even the funeral procession of his father or mother. It is probable that the High Priest had permanent quarters in the Temple-precincts (see I Sam. iii, 2f).
I am the Lord. These words are added to increase the solemnity of the warning.
14. *of his own people.* lit. " of his kinsfolk." The Septuagint and Philo limit his choice to the priestly families.

10. And he that is the high priest among his
brethren, upon whose head the anointing oil is
poured, and that is consecrated to put on the
garments, shall not let the hair of his head go
loose, nor rend his clothes; 11. neither shall he
go in to any dead body, nor defile himself for
his father, or for his mother; 12. neither shall
he go out of the sanctuary, nor profane the
sanctuary of his God; for the consecration of
the anointing oil of his God is upon him: I am
the LORD. 13. And he shall take a wife in her
virginity. 14. A widow, or one divorced, or a
profane woman, an harlot, these shall he not
take: but a virgin of his own people shall he take
to wife. 15. And he shall not profane his seed
among his people: for I am the LORD which
sanctify him.*ii

16. And the LORD spake unto Moses, saying,
17. Speak unto Aaron, saying, Whosoever he be of
thy seed throughout their generations that hath
a blemish, let him not approach to offer the
bread of his God. 18. For whatsoever man he
be that hath a blemish, he shall not approach:
a blind man, or a lame, or he that hath a flat
nose, or any thing superfluous, 19. or a man

15. *profane his seed.* Impair the pure descent of the Aaronic family by an improper marriage.

16–24. PHYSICAL BLEMISHES IN A PRIEST

A physical defect in a priest disqualified him from officiating in the Sanctuary.

18. *flat.* Or 'slit.'

כ יָד׃ אוֹ־גִבֵּן אוֹ־דַק אוֹ תְּבַלֻּל בְּעֵינוֹ אוֹ גָרָב אוֹ יַלֶּפֶת
21 אוֹ מְרוֹחַ אָשֶׁךְ׃ כָּל־אִישׁ אֲשֶׁר־בּוֹ מוּם מִזֶּרַע אַהֲרֹן
הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב אֶת־אִשֵּׁי יְהוָה מוּם בּוֹ אֵת לֶחֶם
22 אֱלֹהָיו לֹא יִגַּשׁ לְהַקְרִיב׃ לֶחֶם אֱלֹהָיו מִקָּדְשֵׁי הַקֳּדָשִׁים
23 וּמִן־הַקֳּדָשִׁים יֹאכֵל׃ אַךְ אֶל־הַפָּרֹכֶת לֹא יָבֹא וְאֶל־
הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוּם בּוֹ וְלֹא יְחַלֵּל אֶת־מִקְדָּשַׁי כִּי
24 אֲנִי יְהוָה מְקַדְּשָׁם׃ וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו
וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל׃ פ

CAP. XXII. כב

כב 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו

20. *dwarf.* He was not to blame for being a dwarf, but only men without blemish and who had the full measure of manly power were permitted to exercise the functions of that holy office. Even so in the higher realms of the soul, a spiritual dwarf cannot offer the bread of his God to his fellows.

blemish in his eye. lit. "mixture in his eye," which probably means that the white and black parts are not properly defined.

21. *that hath a blemish.* Any blemish not restricted to those just enumerated.

22. *he shall eat.* Though he may not officiate, he is still a priest by birth; and he is, therefore, entitled to his share of the sacrificial dues, so long as it was only a physical defect which debarred him from the Altar.

most holy. e.g. the flesh of the sin-offering which could be eaten by male priests alone; sacrificial flesh of minor sanctity could be eaten by all the members of priestly families.

24. *all the children of Israel.* These laws, although they were the peculiar concern of the priests, were also addressed to the Community as a whole. The people must insist upon their being honoured.

that is brokenfooted, or brokenhanded, 20. or
crookbackt, or a dwarf, or that hath a blemish
in his eye, or is scurvy, or scabbed, or hath his
stones broken; 21. no man of the seed of Aaron
the priest, that hath a blemish, shall come nigh
to offer the offerings of the LORD made by fire:
he hath a blemish; he shall not come nigh to offer
the bread of his God. 22. He shall eat the bread
of his God, both of the most holy, and of the
holy. 23. Only he shall not go in unto the veil,
nor come nigh unto the altar, because he hath
a blemish; that he profane not my sanctuaries:
for I am the LORD which sanctify them. 24.
So Moses spake unto Aaron, and to his sons, and
unto all the children of Israel.

Chapter XXII

22 1. And the LORD spake unto Moses, saying,
2. Speak unto Aaron and to his sons, that they
separate themselves from the holy things of the

Chapter XXII. Holiness of the Sanctuary

1–9. Regulations for Priests who Share in a Sacrificial Feast

The last Chapter dealt with the bodily defects that disqualify the priest from officiating in the Sanctuary: this section insists on physical purity as the condition in which alone he could handle the offerings.

2. *that they separate themselves.* The sacred foods may be eaten only by priests and the members of their family, and then only if they are ritually clean. We must add words like, "in the time of impurity," which are implied in the context.

וְיִנָּזְרוּ מִקָּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי
3 אֲשֶׁר הֵם מַקְדִּשִׁים לִי אֲנִי יְהוָה׃ אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם
כָּל־אִישׁ ׀ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם אֶל־הַקֳּדָשִׁים אֲשֶׁר
יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ
4 הַהִוא מִלְּפָנַי אֲנִי יְהוָה׃ אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא
צָרוּעַ אוֹ זָב בַּקֳּדָשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהָר וְהַנֹּגֵעַ
בְּכָל־טְמֵא־נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע׃
ה אוֹ־אִישׁ אֲשֶׁר יִגַּע בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְאָדָם
6 אֲשֶׁר יִטְמָא־לוֹ לְכֹל טֻמְאָתוֹ׃ נֶפֶשׁ אֲשֶׁר תִּגַּע־בּוֹ וְטָמְאָה
עַד־הָעָרֶב וְלֹא יֹאכַל מִן־הַקֳּדָשִׁים כִּי אִם־רָחַץ בְּשָׂרוֹ
7 בַּמָּיִם׃ וּבָא הַשֶּׁמֶשׁ וְטָהֵר וְאַחַר יֹאכַל מִן־הַקֳּדָשִׁים
8 כִּי לַחְמוֹ הוּא׃ נְבֵלָה וּטְרֵפָה לֹא יֹאכַל לְטָמְאָה־בָהּ

holy things of. A comprehensive expression for all offerings presented at the Altar. Even the offerings which the priests themselves bring to the Altar on their own behalf, must not be sacrificed or eaten by them when they are ritually unclean (Rashi).

3. *approacheth.* To participate in the offering of the sacrifices or in the partaking of the sacred dues.

uncleanness. The term is defined in the next verses.

shall be cut off. Some understand this to mean exclusion from the priestly service. It is, however, more likely that a sterner punishment is intended; see *v.* 9, and chap. x.

4. *unclean by the dead.* See Num. xix. For the various forms of uncleanness in this and the following verses, and the manner of purification in each case here, see xi–xv.

whose seed. See xv, 16.

5. *creeping thing.* *i.e.* a dead insect or reptile; xi, 24, 29f.

a man . . . uncleanness. See xv, 5, 7, 19.

6. *the soul.* Heb. idiom for "the person."

7. *bread.* Or, "food." Certain portions of the sacrifices.

children of Israel, which they hallow unto me,
and that they profane not my holy name: I am
the LORD. 3. Say unto them, Whosoever he be
of all your seed throughout your generations,
that approacheth unto the holy things, which
the children of Israel hallow unto the LORD,
having his uncleanness upon him, that soul shall
be cut off from before me: I am the LORD. 4.
What man soever of the seed of Aaron is a leper,
or hath an issue; he shall not eat of the holy
things, until he be clean. And whoso toucheth
any one that is unclean by the dead, or a man
whose seed goeth from him; 5. or whosoever
toucheth any creeping thing, whereby he may
be made unclean, or a man of whom he may
take uncleanness, whatsoever uncleanness he
hath; 6. the soul which toucheth any such shall
be unclean until the even, and shall not eat of
the holy things, unless he bathe his flesh in
water. 7. And when the sun is down, he shall be
clean; and afterward he shall eat of the holy
things, because it is his bread. 8. That which
dieth of itself, or is torn of beasts, he shall not
eat to defile himself therewith: I am the LORD.

were the prescriptive right of the priests, and they depended upon them for their sustenance (cf. x, 12f).

8. *or is torn of beasts.* The prohibition against eating the flesh of animals not properly slaughtered is repeated here for the special warning of the priests, since the impurity thereby caused would incapacitate them for service at the Sanctuary (Ibn Ezra); see also Ezek. XLIV, 31, p. 412.

אֲנִי יְהוָה׃ וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי וְלֹא־יִשְׂאוּ עָלָיו חֵטְא 9
וּמֵתוּ בוֹ כִּי יְחַלְּלֻהוּ אֲנִי יְהוָה מְקַדְּשָׁם׃ וְכָל־זָר לֹא־ י
יֹאכַל קֹדֶשׁ תּוֹשַׁב כֹּהֵן וְשָׂכִיר לֹא־יֹאכַל קֹדֶשׁ׃ וְכֹהֵן 11
כִּי־יִקְנֶה נֶפֶשׁ קִנְיַן כַּסְפּוֹ הוּא יֹאכַל בּוֹ וִילִיד בֵּיתוֹ הֵם
יֹאכְלוּ בְלַחְמוֹ׃ וּבַת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִוא בִּתְרוּמַת 12
הַקֳּדָשִׁים לֹא תֹאכֵל׃ וּבַת־כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה 13
וְזֶרַע אֵין לָהּ וְשָׁבָה אֶל־בֵּית אָבִיהָ כִּנְעוּרֶיהָ מִלֶּחֶם
אָבִיהָ תֹּאכֵל וְכָל־זָר לֹא־יֹאכַל בּוֹ׃ וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ 14
בִּשְׁגָגָה וְיָסַף חֲמִשִׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ׃ וְלֹא טו
יְחַלְּלוּ אֶת־קָדְשֵׁי בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה׃

מלרע v. 13.

9. *for it.* Either for the Sanctuary (Ibn Ezra), or for the "food" in *v.* 7, since the context speaks of the eating of the flesh of the sacrifices.

die therein. The Rabbis explain this as "death by the hand of Heaven."

10-16. No layman was to eat a sanctified thing; with a list of those who were an exception to that rule.

10. *stranger.* Not a priest; a layman.

sojourner. "Tenant" (AJ), one who dwells with the priest, or is his guest. The Rabbis apply the term *sojourner* to the Hebrew slave who refused his freedom in the seventh year and remained in service with his master (Exod. XXI, 2).

hired servant. As distinct from a non-Israelite slave, who was considered a member of the household (see next *v.*). The Torah does not mention that the priest's wife may eat of the portion, as husband and wife were deemed one person; see note on XXI, 2.

11. *the purchase of his money.* The non-Israelite slave purchased by a priest became part of the family, and was allowed to share in the sacrificial portion.

12. *priest's daughter.* On marrying a layman, she no longer belonged to the priestly family (see on XXI. 3).

9. They shall therefore keep my charge, lest
they bear sin for it, and die therein, if they profane
it: I am the LORD which sanctify them. 10.
There shall no stranger eat of the holy thing: a
sojourner of the priest's, or an hired servant,
shall not eat of the holy thing. 11. But if a
priest buy any soul, the purchase of his money,
he shall eat of it; and such as are born in his
house, they shall eat of his bread. 12. And if a
priest's daughter be married unto a stranger,
she shall not eat of the heave offering of the
holy things. 13. But if a priest's daughter be a
widow, or divorced, and have no child, and is
returned unto her father's house, as in her youth,
she shall eat of her father's bread: but there
shall no stranger eat thereof. 14. And if a man
eat of the holy thing unwittingly, then he shall
put the fifth part thereof unto it, and shall give
unto the priest the holy thing. 15. And they
shall not profane the holy things of the children
of Israel, which they offer unto the LORD; 16.

13. *have no child.* If there is issue of the marriage, she is still regarded as attached to her husband's family. If, however, the issue of the marriage died, she regained her former status as a priest's daughter.

bread. Food, as in *v.* 7 above.

14. *unwittingly.* Cf. chap. v, 14-16, where there are similar directions in the case of one unintentionally making use af gifts belonging to the Sanctuary.

the holy thing. *i.e.* its equivalent.

15. *they shall not profane.* The subject is the priests, and the profanation is the admission of unqualified persons to partake of the sacred dues (Rashi).

16 וְהִשִּׂ֤יאוּ אוֹתָם֙ עֲוֺ֣ן אַשְׁמָ֔ה בְּאָכְלָ֖ם אֶת־קָדְשֵׁיהֶ֑ם כִּ֛י אֲנִ֥י
יְהוָ֖ה מְקַדְּשָֽׁם׃ פ שלישי
17 18 וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ דַּבֵּ֨ר אֶֽל־אַהֲרֹ֜ן וְאֶל־בָּנָ֗יו
וְאֶל֙ כָּל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אִ֨ישׁ אִ֜ישׁ מִבֵּ֣ית
יִשְׂרָאֵ֗ל וּמִן־הַגֵּ֣ר בְּיִשְׂרָאֵ֮ל אֲשֶׁ֣ר יַקְרִ֣יב קָרְבָּנוֹ֒ לְכָל־
נִדְרֵיהֶם֙ וּלְכָל־נִדְבוֹתָ֔ם אֲשֶׁר־יַקְרִ֥יבוּ לַֽיהוָ֖ה לְעֹלָֽה׃
19 לִֽרְצֹנְכֶ֑ם תָּמִ֣ים זָכָ֔ר בַּבָּקָ֕ר בַּכְּשָׂבִ֖ים וּבָֽעִזִּֽים׃ כֹּ֛ל אֲשֶׁר־
כ
21 בּ֥וֹ מ֖וּם לֹ֣א תַקְרִ֑יבוּ כִּי־לֹ֥א לְרָצ֖וֹן יִהְיֶ֥ה לָכֶֽם׃ וְאִ֗ישׁ כִּֽי־
יַקְרִ֤יב זֶֽבַח־שְׁלָמִים֙ לַֽיהוָ֔ה לְפַלֵּא־נֶ֨דֶר֙ א֣וֹ לִנְדָבָ֔ה בַּבָּקָ֖ר
22 א֣וֹ בַצֹּ֑אן תָּמִ֤ים יִהְיֶה֙ לְרָצ֔וֹן כָּל־מ֖וּם לֹ֥א יִֽהְיֶה־בּֽוֹ׃ עַוֶּ֩רֶת֩
א֨וֹ שָׁב֜וּר אוֹ־חָר֣וּץ אֽוֹ־יַבֶּ֗לֶת א֤וֹ גָרָב֙ א֣וֹ יַלֶּ֔פֶת לֹא־
תַקְרִ֥יבוּ אֵ֖לֶּה לַֽיהוָ֑ה וְאִשֶּׁ֗ה לֹא־תִתְּנ֥וּ מֵהֶ֛ם עַל־הַמִּזְבֵּ֖חַ
23 לַֽיהוָֽה׃ וְשׁ֣וֹר וָשֶׂ֔ה שָׂר֖וּעַ וְקָל֑וּט נְדָבָה֙ תַּעֲשֶׂ֣ה אֹת֔וֹ וּלְנֵ֕דֶר

17–25. Quality of Offerings

After laws concerning the purity of the priesthood and the holiness of the sacrifices, there follow regulations concerning the faultlessness of the offerings. Jewish tradition demands of the Israelite such faultlessness in the case of any gift or offering set apart for sacred purposes, whether in the sphere of religion or of charity.

18. *the strangers.* Aliens who were residing in their midst; see on I, 2.

19. *male without blemish.* See on I, 3.

beeves. The same Heb. word is rendered "herd" in I, 3.

20. *shall ye not offer.* The Rabbis extended the scope of this law and insisted that the oil, wine, flour and wood offered and used in the Temple must likewise be of the best quality. Even the wood to be burnt on the Altar was to be carefully selected so as to contain no worm-eaten pieces.

21. *to accomplish a vow.* Or, "in fulfilment of a vow clearly uttered" (AJ); see on VII, 16.

and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am the LORD which sanctify them.*iii

17. And the LORD spake unto Moses, saying,
18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that offereth his oblation, whether it be any of their vows, or any of their freewill offerings, which they offer unto the LORD
for a burnt offering; 19. that ye may be accepted, ye shall offer a male without blemish, of the beeves,
of the sheep, or of the goats. 20. But whatsoever hath a blemish, that shall ye not offer: for it shall
not be acceptable for you. 21. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish
therein. 22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.
23. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that

22. *blind . . . scabbed.* The blemishes which disqualify the animal as an offering are very similar to those which render the priest unfit for service (XXI, 18f).

wen. A running sore, an ulcer.

23. *superfluous or lacking.* Better, *too long or too short* (AJ).

24 לֹא יֵרָצֶה׃ וּמָעוּךְ וְכָתוּת וְנָתוּק וְכָרוּת לֹא תַקְרִיבוּ לַיהוָה
כה וּבְאַרְצְכֶם לֹא תַעֲשׂוּ׃ וּמִיַּד בֶּן־נֵכָר לֹא תַקְרִיבוּ אֶת־לֶחֶם
אֱלֹהֵיכֶם מִכָּל־אֵלֶּה כִּי מָשְׁחָתָם בָּהֶם מוּם בָּם לֹא יֵרָצוּ
26 27 לָכֶם׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ שׁוֹר אוֹ־כֶשֶׂב
אוֹ־עֵז כִּי יִוָּלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם
28 הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַיהוָה׃ וְשׁוֹר אוֹ־
29 שֶׂה אֹתוֹ וְאֶת־בְּנוֹ לֹא תִשְׁחֲטוּ בְּיוֹם אֶחָד׃ וְכִי־תִזְבְּחוּ
ל זֶבַח־תּוֹדָה לַיהוָה לִרְצֹנְכֶם תִּזְבָּחוּ׃ בַּיּוֹם הַהוּא יֵאָכֵל
31 לֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר אֲנִי יְהוָה׃ וּשְׁמַרְתֶּם מִצְוֹתַי

mayest thou offer. According to the Rabbinic interpretation, this means that the imperfect animal may not be sacrificed upon the Altar, but it may be donated to the Temple for working purposes.

24. *ye do thus.* The Heb. can bear two interpretations. It can mean, " Ye shall not offer such mutilated animals " ; or it may be taken, according to the Rabbis, as a general prohibition of emasculation in men and animals.

25. *foreigner.* Blemished animals are unacceptable even from a non-Israelite who " comes out of a far country for Thy name's sake " (I. Kings VIII, 41). The priest was not to think that he need not be so strict in such a case.

their corruption is in them. " They are faulty " (Moffatt).

accepted for you. Who offer these animals on behalf of the foreigner.

26–33. Further Directions in Regard to Sacrificial Animals

27. *eighth day.* See on Exod. XXII, 29.

28. *not kill it and her young.* Not only for sacrificial purposes, but also for ordinary consumption.

in one day. " It is prohibited to kill an animal with its young on the same day, in order that people should be restrained and prevented from killing the two together in such a manner that the young is slain in the sight of the

mayest thou offer for a freewill offering; but for
a vow it shall not be accepted. 24. That which
hath its stones bruised, or crushed, or broken,
or cut, ye shall not offer unto the LORD; neither
shall ye do thus in your land. 25. Neither
from the hand of a foreigner shall ye offer the
bread of your God of any of these; because
their corruption is in them, there is a blemish
in them: they shall not be accepted for you.
26. And the LORD spake unto Moses, saying,
27. When a bullock, or a sheep, or a goat, is
brought forth, then it shall be seven days under
the dam; and from the eighth day and thence-
forth it shall be accepted for the oblation of an
offering made by fire unto the LORD. 28. And
whether it be cow or ewe, ye shall not kill it
and her young both in one day. 29. And when
ye sacrifice a sacrifice of thanksgiving unto the
LORD, ye shall sacrifice it that ye may be accepted.
30. On the same day it shall be eaten; ye shall leave
none of it until the morning: I am the LORD.
31. Therefore shall ye keep my commandments,

mother; for the pain of the animals under such circumstances is very great. There is no difference in this case between the pain of man and the pain of other living beings, since the love and the tenderness of the mother for her young ones is not produced by reasoning but by feeling, and this faculty exists not only in man but in most living things" (Maimonides); cf. the similar prohibition of the mother-bird being taken with her young (Deut. XXII, 6f).

30. *on the same day.* See on VII, 15

32 וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃ וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי
וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדִּשְׁכֶם׃
33 הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה׃ פ רביעי

CHILLUL HASHEM AND KIDDUSH HASHEM

32. *ye shall not . . . Israel.* This verse has been called "Israel's Bible in little" (Jellinek). It contains the solemn warning against the Profanation of the Divine Name (*Chillul Hashem*), and the positive injunction to every Israelite to hallow the Name of God (*Kiddush Hashem*) by his life and, if need be, by his death. Although spoken in reference to the priests as the appointed guardians of the Sanctuary, this commandment, both in its positive and negative forms, was early applied to the whole of Israel.

ye shall not profane my holy name. Be ye exceedingly guarded in your actions, say the Rabbis, so that ye do nothing that tarnishes the honour of Judaism or of the Jew. Especially do they warn against any misdeed towards a non-Jew as an unpardonable sin, because it gives a false impression of the moral standard of Judaism. The Jew should remember that the glory of God is, as it were, entrusted to his care; and that *every Israelite holds the honour of his Faith and of his entire People in his hands.* A single Jew's offence can bring shame on the whole House of Israel. This has been the fate of Israel in all the ages; and nothing, it seems, will ever break the world of its habit of putting down the crimes, vices or failings of a Jew, no matter how estranged from his people or his people's Faith he may be, to his Jewishness; and of fathering them upon the entire Jewish race. The Rabbis say: "Wild beasts visit and afflict the world because of the profanation of the Divine Name" (Ethics of the Fathers, v, 11). And, indeed, wherever Jews are guilty of conduct unworthy of their Faith, there the wild beast in man—blind prejudice and causeless hatred—is unchained against Israel. No student of Jewish history will question the truth of this judgment. The Rabbis, in a striking apologue, picture a boat at sea, full of men. One of them begins to bore a hole in the bottom of the boat and, on being remonstrated with,

and do them: I am the LORD. 32. And ye shall
not profane my holy name; but I will be hallowed
among the children of Israel: I am the LORD
which hallow you, 33. that brought you out of
the land of Egypt, to be your God: I am the
LORD.*iv

urges that he is only boring under his own seat. "Yes," say his comrades, "but when the sea rushes in we shall be drowned with you." So it is with Israel. Its weal or its woe is in the hands of every one of its children.

I will be hallowed. Not to commit Chillul Hashem is only a negative virtue. Far more is required of the Israelite. He is bidden so to live as to shed lustre on the Divine Name and the Torah by his deeds and influence. Rabbi Simon ben Shetach one day commissioned his disciples to buy him a camel from an Arab. When they brought him the animal, they gleefully announced that they had found a precious stone in its collar. "Did the seller know of this gem?" asked the Master. On being answered in the negative, he called out angrily, "Do you think me a barbarian that I should take advantage of the letter of the law by which the gem is mine together with the camel? Return the gem to the Arab immediately." When the heathen received it back he exclaimed: "Blessed be the God of Simon ben Shetach! Blessed be the God of Israel!"

The highest form of hallowing God is martyrdom; and Jewish Law demands of every Israelite to surrender his life, rather than by public apostasy desecrate the Name of God (Shulchan Aruch, Yore Deah, CLVII). When during the war of annihilation which the Emperor Hadrian waged against Judaism, the readiness for martyrdom on the part of young and old began to imperil the existence of the Jewish nation, the Rabbis decreed that only with regard to three fundamental laws—idolatry, incest and murder—should death be prefered to transgression. See also *Genesis*, p. 182, on the Akedah and the ideal of martyrdom in Jewish history. "The Jewish martyrs of olden days, who bore witness to their God at the stake, are described as having yielded up their lives for the 'sanctification of the Divine Name.' Such testimony is within the power, and

CAP. XXIII. כג

כג א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי׃ שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ
שַׁבָּת הִוא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם׃ פ
אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם

constitutes the duty, of the Jew in these times also. If he is not called upon to die for the sanctification of the Name, he has at least to live for it. His life must give glory to God, vindicate his God-given religion" (M. Joseph).

among the children of Israel. If it is a sacred duty to hallow the Name of God and Israel before the nations, it is even a more sacred duty to do so "*among* the children of Israel." Moses could make Pharaoh fear God; the dukes of Edom, the mighty men of Moab and the peoples of Canaan trembled before him; but he was far from uniformly successful in making his own people do so. Therefore he was to see the promised Land afar off, but he was not to enter it. "Get thee up unto Mount Nebo, and die in the mount as Aaron thy brother died on Mount Hor, because ye sanctified me not *in the midst* of the children of Israel" (Deut. XXXII, 49-52). It is important to make non-Jews respect Judaism, but even more so to make Jews respect Judaism.

CHAPTER XXIII

THE HOLY DAYS

This chapter gives a comprehensive description of the sacred seasons in the Jewish year. There is no mention of

Chapter XXIII

23 1. And the Lord spake unto Moses, saying,
2. Speak unto the children of Israel, and say unto
them, The set feasts of the Lord, which ye
shall proclaim to be holy convocations, even
these are my set feasts. 3. Six days shall work
be done: but on the seventh day is a sabbath
of solemn rest, an holy convocation; ye shall do
no manner of work: it is a sabbath unto the
Lord in all your dwellings.
4. These are the set feasts of the Lord, even
holy convocations, which ye shall proclaim in

the New Moon, because it was not necessarily a day of cessation from work and was not ranked as one of the "holy convocations." The sacrifices for each Festival are given in Num. xxviii.

2. *set feasts.* Or, "appointed (or fixed) seasons."

holy convocations. An assembly "convoked," or called together, for worship at the Sanctuary. The calling together was done by means of sounding two silver trumpets (Num. x, 1-10). Although it was only on the three Pilgrimage Festivals that the Israelites were to appear before the Lord at the Sanctuary, many would no doubt also come for the Days of Memorial and Atonement.

3. *sabbath of solemn rest.* This verse is parenthetic, as the Sabbath is later (*v.* 38) distinctly excluded from the category of holy convocations. The purpose of the reference to the Sabbath in this connection is, according to the Rabbis, to emphasise the fact that the seventh day of the week must always be "a sabbath of solemn rest"—even when it coincides with a Festival, on which day, otherwise, only manual labour is prohibited, but not such as is necessary for the preparation of meals.

all your dwellings. See on iii, 17.

ה בַּמּוֹעֲדָם׃ בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין
6 הָעַרְבָּיִם פֶּסַח לַיהוָה׃ וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה
7 חַג הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ׃ בַּיּוֹם
הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא
8 תַעֲשׂוּ׃ וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ פ
9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם
וּקְצַרְתֶּם אֶת־קְצִירָהּ וַהֲבֵאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם
11 אֶל־הַכֹּהֵן׃ וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לִרְצֹנְכֶם
12 מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃ וַעֲשִׂיתֶם בְּיוֹם הֲנִיפְכֶם

5–8. The Passover

For the meaning and observance of this Festival, see on Exod. xii, 1-28.

5. *first month.* See on Exod. xii, 2.

at even is the Lord's *passover.* Better, *towards even is a passover unto the* Lord (Friedlander); *i.e.* a paschal offering in honour of the Lord; or, towards even is the time of the sacrifice of the Paschal lamb to the Lord (Rashi).

6. *feast of unleavened bread.* Only the 15th day of the month is "the *feast* of unleavened bread," so called because the partaking of *matzah* (מצה של מצוה) is obligatory on the eve thereof, although unleavened bread is eaten for seven days and the seventh day is a "holy convocation" (*v.* 8).

7. *the first day.* viz., of the seven on which unleavened bread is eaten *i.e.*, the 15th of Nisan.

servile work. lit. "work of labour," the usual work which one does on an ordinary week day. It implies a less strict abstinence from labour than was demanded for the Sabbath (*v.* 3) and the Day of Atonement (*v.* 28), and does not include the prohibition of preparing food.

8. *offering.* This is defined in detail in Num. xxviii, 19f.

their appointed season. 5. In the first month,
on the fourteenth day of the month at even,
is the LORD's passover. 6. And on the fifteenth
day of the same month is the feast of unleavened
bread unto the LORD: seven days ye shall eat
unleavened bread. 7. In the first day ye shall
have an holy convocation: ye shall do no servile
work. 8. But ye shall offer an offering made by
fire unto the LORD seven days: in the seventh
day is an holy convocation; ye shall do no servile
work.

9. And the LORD spake unto Moses, saying,
10. Speak unto the children of Israel, and say
unto them, When ye be come into the land
which I give unto you, and shall reap the harvest
thereof, then ye shall bring the sheaf of the
firstfruits of your harvest unto the priest: 11.
and he shall wave the sheaf before the LORD,
to be accepted for you: on the morrow after
the sabbath the priest shall wave it. 12. And

9–14. THE OMER

At the beginning of the barley harvest—barley ripens two or three weeks before the wheat—the first sheaf was presented at the Sanctuary in gratitude to the Lord of the harvest; see Deut. XXVI, 2.

10. *when ye be come.* When the Israelites had taken possession of their land and begun to till the soil.

11. *on the morrow after the sabbath.* Better, *on the morrow after the day of rest*; Heb. ממחרת השבת. The interpretation of this phrase was the subject of heated controversy in early Rabbinic times between the Pharisees and Sadducees. The latter took the word 'sabbath' in its usual sense, and maintained that the Omer was to be

13 אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שְׁנָתוֹ לְעֹלָה לַיהוָה׃ וּמִנְחָתוֹ
שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן אִשֶּׁה לַיהוָה רֵיחַ
14 נִיחֹחַ וְנִסְכֹּה יַיִן רְבִיעִת הַהִין׃ וְלֶחֶם וְקָלִי וְכַרְמֶל לֹא
תֹאכְלוּ עַד־עֶצֶם הַיּוֹם הַזֶּה עַד הֲבִיאֲכֶם אֶת־קָרְבַּן
אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מֹשְׁבֹתֵיכֶם׃ ס
טו וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר

ונסכו ק v. 13.

brought on the morrow of the first Saturday in Passover. The Pharisees argued that "sabbath" (השבת) here means, "the day of cessation from work"; and the context shows that the Feast of Unleavened Bread is intended: therefore, the Omer was to be brought on the 16th of Nisan. This is supported by the Septuagint which renders "on the morrow of the first day," and by Josephus. "The offerings of the sheaf took place on the 16th, the first busy work-day of the harvest, in relation to which the preceding day might well be called a *Sabbath* or rest-day, though not all labour was prohibited. This is alone compatible with the context, and is free from the objections to which all the other opinions are open" (Kalisch).

12. *ye shall offer.* The offering in connection with the bringing of the Omer is here specified, as it finds no mention in Num. XXVIII.

13. *ephah . . . . hin.* See on XIX, 36.

14. *neither bread . . . day.* Josh. v, 11 contains a historical reference to this regulation.

15–21. Feast of Weeks—Shavuos

One of the three agricultural festivals, the feast of the first harvest יום הבכורים. Jewish tradition, however, connects it with the Covenant on Mount Sinai, and speaks of the festival as זמן מתן תורתנו "the Season of Giving of our Torah." The Israelites arrived at Sinai on the New Moon. On the second of the month, Moses ascended the mountain; on the third, he received the people's reply; on the fourth, he made the second ascent and was commanded to institute three days of preparation, at the conclusion of which the

in the day when ye wave the sheaf, ye shall offer
a he-lamb without blemish of the first year
for a burnt offering unto the LORD. 13. And
the meal offering thereof shall be two tenth
parts of an ephah of fine flour mingled with oil,
an offering made by fire unto the LORD for a
sweet savour: and the drink offering thereof
shall be of wine, the fourth part of an hin. 14.
And ye shall eat neither bread, nor parched
corn, nor fresh ears, until this selfsame day,
until ye have brought the oblation of your God:
it is a statute for ever throughout your generations
in all your dwellings.

15. And ye shall count unto you from the

Revelation took place. Hence its association with the Feast of Weeks, which became the Festival of Revelation.

15. *and ye shall count.* The paragraph dealing with the Feast of Weeks has no introductory formula, "The Lord spake unto Moses," such as we find in connection with the other Festivals, because it is conceived as the complement of the Passover, and not something independent of it. Its name in Talmudic literature is not *Shavuos*, but almost invariably עצרת, "the concluding festival" to Passover. "We count the days that pass since the preceding Festival, just as one who expects his most intimate friend on a certain day, counts the days and even the hours. This is the reason why we count the days that pass since the offering of the Omer, between the anniversary of our departure from Egypt and the anniversary of the Lawgiving. The latter was the aim and object of the exodus from Egypt" (Maimonides). In other words, the Deliverance from bondage was not an end in itself: it was the prelude to Sinai (Exod. III, 12). Liberty without law is a doubtful boon, whether to men or nations.

unto you. From this addition, the Rabbis deduce that each Israelite had the duty of counting for himself; hence

16 הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃ עַד מִמָּחֳרַת
הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה
17 חֲדָשָׁה לַיהוָה׃ מִמּוֹשְׁבֹתֵיכֶם תָּבִיאּוּ ׀ לֶחֶם תְּנוּפָה
שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים
18 לַיהוָה׃ וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שִׁבְעַת כְּבָשִׂים תְּמִימִם
בְּנֵי שָׁנָה וּפַר בֶּן־בָּקָר אֶחָד וְאֵילִם שְׁנָיִם יִהְיוּ עֹלָה
לַיהוָה וּמִנְחָתָם וְנִסְכֵּיהֶם אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה׃
19 וַעֲשִׂיתֶם שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כְבָשִׂים בְּנֵי
כ שָׁנָה לְזֶבַח שְׁלָמִים׃ וְהֵנִיף הַכֹּהֵן ׀ אֹתָם עַל לֶחֶם
הַבִּכֻּרִים תְּנוּפָה לִפְנֵי יְהוָה עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ
21 לַיהוָה לַכֹּהֵן׃ וּקְרָאתֶם בְּעֶצֶם ׀ הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ

v. 17. א׳ דגושה

the "counting of the days of the Omer" even after the Omer itself was no longer brought to the Temple. The season between Passover and Shavuos (or Pentecost, which in Greek means "the fiftieth day" after the first day of Passover) is known as *Sephirah*, Period of Counting. It is a period of semi-mourning, because repeatedly dire calamities befell the Jewish people at this time.

day of rest. This is a departure from the RV which translates "sabbath"; see on *v.* 11.

seven sabbaths. Better, *seven weeks.* It is evident that here and in xxv, 8, the Heb. *shabbath* signifies "week." Hence the most common name for the Festival, חג השבועות, the Feast of Weeks; Deut. xvi, 10.

16. *seventh week.* Instead of, "seventh sabbath" (RV).

new meal offering. The cereal offering of the produce of the new wheat harvest; see next *v.*

"With the destruction of the Second Temple, the agricultural aspect of the Festival receded, and Shavuos became primarily the Feast of Revelation. An echo of nature, however, still lingers in the present custom of adorning the Synagogue with flowers" (H. M. Adler).

17. *your habitations.* The Rabbis explain this as meaning that the corn must have grown in the Holy Land.

morrow after the day of rest, from the day that
ye brought the sheaf of the wave offering; seven
sabbaths shall there be complete: 16. even unto
the morrow after the seventh week shall ye
number fifty days: and ye shall offer a new meal
offering unto the LORD. 17. Ye shall bring
out of your habitations two wave loaves of two
tenth parts of an ephah: they shall be of fine
flour, they shall be baken with leaven, for firstfruits
unto the LORD. 18. And ye shall present with
the bread seven lambs without blemish of the
first year, and one young bullock, and two rams:
they shall be a burnt offering unto the LORD,
with their meal offering, and their drink offerings,
even an offering made by fire, of a sweet savour
unto the LORD. 19. And ye shall offer one he-goat
for a sin offering, and two he-lambs of the first
year for a sacrifice of peace offerings. 20. And
the priest shall wave them with the bread of the
firstfruits for a wave offering before the LORD,
with the two lambs: they shall be holy to the
LORD for the priest. 21. And ye shall make
proclamation on the selfsame day; there shall

baken with leaven. The loaves were made to represent the common food of the people, and symbolically mark their gratitude to the Provider of their sustenance. They were not offered upon the Altar (II, 11), but only "waved"; they belonged to the priest.

19. *ye shall offer.* These offerings are additional to those mentioned in Num. XXVIII, 27.

20. *to the* LORD *for the priest.* *i.e.* they are devoted to God by being eaten by the priest; cf. Num. V, 8, for a similar usage.

יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם
22 בְּכָל־מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם׃ וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם
לֹא־תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט
לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ פ חמישי
23 24 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן
כה זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ׃ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
26 וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה

22. *when ye reap.* A repetition of XIX, 9f. A significant reminder to the Israelite that his thankfulness to God for the wheat-harvest was to be demonstrated by more than an offering on the Altar. If he failed to share God's bounty with the poor, his observance of the Festival would be unacceptable.

24–25. Day of Memorial—Rosh Hashanah

As the seventh day in the week was a holy day, so the seventh month was the holy month in the year. Each New Moon was made the occasion for additional offerings (Num. XXVIII, 11f). It is, therefore, not surprising that the New Moon of the seventh month should be a Festival of special solemnity. In later times, it was known as *Rosh Hashanah*, New Year's Day. But unlike the New Year celebrations of many ancient and modern nations, the Jewish New Year is not a time of revelry, but an occasion of the deepest religious import.

24. *a memorial.* In Num. XXIX, 1, the occasion is called "a day of blowing the horn," *i.e.* Shofar, the ram's horn; Josh. VI, 4. This act must be differentiated from the sounding of the "trumpet" (*not* the Shofar) which took place while the offerings were brought on all the Festivals and New Moons (Num. X, 10). The blowing of the Shofar had consequently quite a different significance, and was more awe-inspiring (see Amos III, 6) than the blowing of the

be an holy convocation unto you: ye shall do
no servile work: it is a statute for ever in all
your dwellings throughout your generations.
22. And when ye reap the harvest of your
land, thou shalt not wholly reap the corners
of thy field, neither shalt thou gather the gleaning
of thy harvest: thou shalt leave them for the
poor, and for the stranger: I am the LORD your
God.*v
23. And the LORD spake unto Moses, saying,
24. Speak unto the children of Israel, saying, In
the seventh month, in the first day of the month,
shall be a solemn rest unto you, a memorial of
blowing of trumpets, an holy convocation. 25.
Ye shall do no servile work: and ye shall offer
an offering made by fire unto the LORD.

silver trumpets, which generally was a joyous sound. The sound of Shofar consisting, as handed down by Tradition, of three distinctive Shofar-notes—tekiah, shevarim, teruah—has been looked upon from times immemorial as a call to contrition and penitence, as a reminder of the Shofar-sound of Sinai; and the Day of Memorial, the beginning of the Ten Days of Repentance (עשרת ימי תשובה) which culminate in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. "The Scriptural injunction of the Shofar for the New Year's Day has a profound meaning. It says: Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you" (Maimonides).

25. *an offering.* Described in Num. XXIX, 2f.

27 לֵאמֹר׃ אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים
הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם
28 וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה׃ וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצֶם
הַיּוֹם הַזֶּה כִּי יוֹם כִּפֻּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה
29 אֱלֹהֵיכֶם׃ כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תְעֻנֶּה בְּעֶצֶם הַיּוֹם
ל הַזֶּה וְנִכְרְתָה מֵעַמֶּיהָ׃ וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל־
מְלָאכָה בְּעֶצֶם הַיּוֹם הַזֶּה וְהַאֲבַדְתִּי אֶת־הַנֶּפֶשׁ הַהִוא
31 מִקֶּרֶב עַמָּהּ׃ כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם

26–32. Day of Atonement

On the subject of this the most solemn day in the Jewish year, see the commentary on xvi, 29–34. No other nation, ancient or modern, has an institution approaching the Day of Atonement in religious depth—" a day of purification and of turning from sins, for which forgiveness is granted through the grace of the merciful God, who holds penitence in as high an esteem as guiltlessness " (Philo).

27. *day of atonement.* Heb. *yom kippurim.* lit. " Day of Atonements." The name of this most sacred of Festivals is in the plural, " because it represents two streams of love. As soon as the desire for reconciliation has awakened in the sinner's soul, and wings its way Heavenward, God's grace comes down to meet it, calming his breast with the assurance of Divine pardon and forgiveness " (Zohar).

afflict your souls. See on xvi, 29; this Day, set aside for penitence and moral regeneration, is the only one for which the Torah prescribes fasting—which is the intensest form of devotion and contrition. " On that Day," the Rabbis state, " the Israelites resemble the angels, without human wants, without sins, and linked together in love and peace." It is the only day of the year—they add—on which the accuser Satan is silenced before the Throne of Glory, and even becomes the defender of Israel. Confession of sin is the most essential and characteristic element in the services of the Day of Atonement; " every one entreating pardon for his sins and hoping for God's mercy, not because of his own merits but through the compassionate nature of that Being

26. And the LORD spake unto Moses, saying,
27. Howbeit on the tenth day of this seventh month
is the day of atonement: it shall be an holy
convocation unto you, and ye shall afflict your
souls; and ye shall offer an offering made by
fire unto the LORD. 28. And ye shall do no
manner of work in that same day: for it is a
day of atonement, to make atonement for you
before the LORD your God. 29. For whatsoever
soul it be that shall not be afflicted in that same
day, he shall be cut off from his people. 30. And
whatsoever soul it be that doeth any manner of
work in that same day, that soul will I destroy
from among his people. 31. Ye shall do no
manner of work: it is a statute for ever throughout

who will have forgiveness rather than punishment" (Philo). The Confession is made by the whole Community collectively; and those who have not themselves committed the sins mentioned in the confession regret that they were unable to prevent them from being committed by others (Friedlander).

an offering. See Num. XXIX, 7f.

28. *no manner of work.* The phrase is not qualified by the addition of the word 'servile.' With regard to work, the Day of Atonement is of the same strictness as the Sabbath (Exod. XX, 10), with similar exceptions where life might be endangered.

to make atonement for you. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways" (Ezek. XXXIII, 11).

30. *will I destroy.* Synonymous with "shall be cut off," showing that the punishment is not by a human Court.

31. *it is a statute.* As in III, 17.

32 לְדֹרֹתֵיכֶם בְּכֹל מֹשְׁבֹתֵיכֶם׃ שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם
וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־
עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃ פ ששי
33 34 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת
לה שִׁבְעַת יָמִים לַיהוָה׃ בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־
36 מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ שִׁבְעַת יָמִים תַּקְרִיבוּ אִשֶּׁה
לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם
אִשֶּׁה לַיהוָה עֲצֶרֶת הִוא כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃
37 אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב
אִשֶּׁה לַיהוָה עֹלָה וּמִנְחָה זֶבַח וּנְסָכִים דְּבַר־יוֹם בְּיוֹמוֹ׃

32. *in the ninth day.* The Day commencing with the preceding eve (Gen. I, 5). Both the opening and closing evenings are marked by services (Kol Nidré and Neilah) of special solemnity. The Neilah Amidah is one of the most masterly products of Israel's religious genius. It begins: "Thou givest a hand to transgressors, and Thy right hand is stretched out to receive the penitent. Thou hast taught us, O Lord our God, to make confession unto Thee of all our sins, in order that we may cease from the violence of our hands and may return unto Thee who delightest in the repentance of the wicked." These words contain, what has been called, "the Jewish doctrine of salvation."

33–43. Feast of Tabernacles

34. *fifteenth day.* Like the Passover, this Feast commenced at full moon.

tabernacles. Heb. *Succoth*, lit. "booths." In Exod. XXIII, 16, it is called "the Feast of Ingathering." In Rabbinic literature, it is known as "*the* Feast," because, as the time of harvest, it would naturally be a period of rejoicing and holiday-making. It really consists of two groups: the first seven days, Tabernacles proper; and the eighth day,

your generations in all your dwellings. 32. It
shall be unto you a sabbath of solemn rest, and
ye shall afflict your souls: in the ninth day of
the month at even, from even unto even, shall
ye keep your sabbath.*vi

33. And the LORD spake unto Moses, saying,
34. Speak unto the children of Israel, saying,
On the fifteenth day of this seventh month is
the feast of tabernacles for seven days unto the
LORD. 35. On the first day shall be an holy
convocation: ye shall do no servile work. 36.
Seven days ye shall offer an offering made by
fire unto the LORD: on the eighth day shall be
an holy convocation unto you; and ye shall
offer an offering made by fire unto the LORD:
it is a solemn assembly; ye shall do no servile
work.

37. These are the set feasts of the LORD, which
ye shall proclaim to be holy convocations, to

Atzeres. The seventh day of Tabernacles became in later times an echo of the Day of Atonement and was known as *Hoshanah Rabbah;* and the "second day" of Atzeres assumed the nature of a separate Festival under the name of *Simchas Torah*, Rejoicing of the Law, the day on which the annual reading of the Torah was completed and restarted.

36. *an offering.* See Num. XXIX.

solemn assembly. Or, "closing festival." Heb. *atzereth*, the concluding day of a festival season, applied to the seventh day of Passover (Deut. XVI, 8), and, in Rabbinic literature, to the Feast of Weeks (see on *v.* 15). Maimonides explains the purpose of this eighth day to be, "in order to complete our rejoicings which cannot be perfect in booths, but in well-built houses."

38 מִלְּבַד שַׁבְּתֹת יְהוָה וּמִלְּבַד מַתְּנוֹתֵיכֶם וּמִלְּבַד כָּל־נִדְרֵיכֶם
39 וּמִלְּבַד כָּל־נִדְבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה׃ אַךְ בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאָסְפְּכֶם אֶת־תְּבוּאַת הָאָרֶץ
תָּחֹגּוּ אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן
מ וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן׃ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן
פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל
41 וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים׃ וְחַגֹּתֶם אֹתוֹ
חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
42 בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃ בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים

38. *the sabbaths.* *i.e.* the additional sacrifices offered on the Sabbaths (Num. xxviii, 9f).

gifts. The voluntary offerings that accompanied the Israelite on his pilgrimage to the Temple, when he was bidden not to appear before the Lord "empty" (Deut. xvi 16f).

vows. See on vii, 16.

39–43. Additional directions in regard to Tabernacles for the time when, after the settlement in Canaan, the people would be tilling the soil and reaping the harvest.

39. *eighth day.* Which is deemed a Festival on its own account, distinct from the Feast of Tabernacles.

40. *fruit of goodly trees.* Tradition holds that this is the *ethrog*, the citron.

thick trees. Better, *thick-leaved trees;* myrtle branches. These traditional explanations are supported by the testimony of Josephus who writes: "On this Festival we carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the citron."

and ye shall rejoice before the Lord. This phrase was closely linked with the preceding, and gave rise to the joyous processions in the Temple. The pilgrims held the *lulav* and *esrog* in their hands and sang Psalms of praise to God.

offer an offering made by fire unto the LORD,
a burnt offering, and a meal offering, a sacrifice,
and drink offerings, each on its own day: 38.
beside the sabbaths of the LORD, and beside
your gifts, and beside all your vows, and beside
all your freewill offerings, which ye give unto the
LORD.

39. Howbeit on the fifteenth day of the seventh
month, when ye have gathered in the fruits of
the land, ye shall keep the feast of the LORD
seven days: on the first day shall be a solemn
rest, and on the eighth day shall be a solemn
rest. 40. And ye shall take you on the first day
the fruit of goodly trees, branches of palm trees,
and boughs of thick trees, and willows of the
brook; and ye shall rejoice before the LORD
your God seven days. 41. And ye shall keep it a
feast unto the LORD seven days in the year:
it is a statute for ever in your generations: ye
shall keep it in the seventh month. 42. Ye shall
dwell in booths seven days; all that are home-

42. *booths.* The Heb. *sukkah* represents a hastily-constructed and unsubstantial edifice, such as the Israelites must have set up during the wanderings in the Wilderness. In addition to its historical association reminding the Israelite of the Divine protection during the desert-journey, the command to dwell in booths has also a religious signification. "Man ought to remember his evil days in his days of prosperity. He will thereby be induced to thank God repeatedly, to lead a modest and humble life. We, therefore, on Tabernacles leave our houses in order to dwell in booths. We shall thereby remember that this has once been our condition." (Maimonides). The Book of

43 כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃ לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם
כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם
44 מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וַיְדַבֵּר מֹשֶׁה אֶת־
מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל׃ פ שביעי

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כד 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃
3 מִחוּץ לְפָרֹכֶת הָעֵדֻת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אַהֲרֹן
מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם׃
4 עַל הַמְּנֹרָה הַטְּהֹרָה יַעֲרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי יְהוָה תָּמִיד׃ פ
ה וְלָקַחְתָּ סֹלֶת וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת שְׁנֵי
6 עֶשְׂרֹנִים יִהְיֶה הַחַלָּה הָאֶחָת׃ וְשַׂמְתָּ אוֹתָם שְׁתַּיִם

Ecclesiastes is aptly set aside for special reading during Tabernacles or Atzeres.

44. *Moses declared.* Cf. xxi, 24. Not only did he communicate the contents of the chapter to the people, but, as each Festival occurred, he took the opportunity of repeating the commands so that they were properly observed (Sifra).

Chapter XXIV

1–9. The Lamps and the Shewbread

The Torah, before leaving the subject of the Sanctuary, alludes to the constant duty of the priests to see that the lamp is kept perpetually alight and the shewbread regularly arranged. These are outstanding obligations of priesthood, which must not be relaxed even at the special seasons of the year, when the attention and energies of the Temple-servants were otherwise taxed to the full.

2. *pure olive oil.* See on Exod. xxvii, 20f.

3. *shall Aaron order it.* In Exod. the phrase "and his

born in Israel shall dwell in booths: 43. that your
generations may know that I made the children
of Israel to dwell in booths, when I brought
them out of the land of Egypt: I am the LORD
your God. 44. And Moses declared unto the
children of Israel the set feasts of the LORD.*vii

CHAPTER XXIV

24 1. And the LORD spake unto Moses, saying,
2. Command the children of Israel, that they bring
unto thee pure olive oil beaten for the light,
to cause a lamp to burn continually. 3. Without
the veil of the testimony, in the tent of meeting,
shall Aaron order it from evening to morning
before the LORD continually: it shall be a statute
for ever throughout your generations. 4. He
shall order the lamps upon the pure candlestick
before the LORD continually.

5. And thou shalt take fine flour, and bake
twelve cakes thereof: two tenth parts of an

sons" is added after "Aaron." In the first instance, the lamp was kindled by Aaron (Num. VIII, 3).

4. *the pure candlestick.* So called either because made of pure gold (Exod. XXV, 31f), or because it was to be cleansed each time that the lamps are arranged upon it.

before the LORD. It must on no account be removed from the Sanctuary.

5. *twelve cakes.* Corresponding in number to the tribes of Israel; see Exod. XXV, 30, XXXV, 13, and XXXIX, 36. Here the details are given. In Exod. they are called the Presence-bread; *i.e.* bread which was placed as an offering in the Presence of the Lord, to be the symbolical expression of the nation's gratitude to God, the unceasing Source of every material blessing. See also *v.* 8.

מַעֲרָכוֹת שֵׁשׁ הַמַּעֲרָכֶת עַל־הַשֻּׁלְחָן הַטָּהֹר לִפְנֵי יְהוָה׃
7 וְנָתַתָּ עַל־הַמַּעֲרֶכֶת לְבֹנָה זַכָּה וְהָיְתָה לַלֶּחֶם לְאַזְכָּרָה
8 אִשֶּׁה לַיהוָה׃ בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעַרְכֶנּוּ לִפְנֵי
9 יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל בְּרִית עוֹלָם׃ וְהָיְתָה לְאַהֲרֹן
וּלְבָנָיו וַאֲכָלֻהוּ בְּמָקוֹם קָדֹשׁ כִּי קֹדֶשׁ קָדָשִׁים הוּא לוֹ
י מֵאִשֵּׁי יְהוָה חָק־עוֹלָם׃ ס וַיֵּצֵא בֶּן־אִשָּׁה יִשְׂרְאֵלִית
וְהוּא בֶּן־אִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה
11 בֶּן הַיִּשְׂרְאֵלִית וְאִישׁ הַיִּשְׂרְאֵלִי׃ וַיִּקֹּב בֶּן־הָאִשָּׁה
הַיִּשְׂרְאֵלִית אֶת־הַשֵּׁם וַיְקַלֵּל וַיָּבִיאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם
12 אִמּוֹ שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה־דָן׃ וַיַּנִּיחֻהוּ בַּמִּשְׁמָר

כ״ד v. 10. הבי׳ בסגול

6. *rows.* Or, "piles."

pure table. *i.e.* overlaid with pure gold (Exod. xxv, 24).

7. *memorial.* See on II, 2. The incense was put in two small golden cups, and one placed near each row of cakes. It symbolised prayer, and thus gave expression to the petition that God continue to grant food to the people of His covenant (Koenig).

8. *every sabbath day.* The bread remained on the table for a week, and was renewed each Sabbath.

an everlasting covenant. This phrase is applied to the Sabbath itself (Exod. xxxi, 16); and this weekly offering from the Children of Israel typified the regular renewal of the covenant between God and His people, of which the Sabbath was "a sign."

9. *holy place.* See II, 3.

10–23. The Penalty of Blasphemy

The sole aim of all that is enjoined in the Book of Leviticus is to sanctify Israel, individually and collectively. When, therefore, anyone presumes to desecrate the Divine Name, the penalty must be ruthless.

10. *went out.* Or, "had come forth" from Egypt, among the children of Israel (Ehrlich). The cause of the quarrel is not stated, because it is not of material importance. Note

ephah shall be in one cake. 6. And thou shalt
set them in two rows, six on a row, upon the
pure table before the LORD. 7. And thou shalt
put pure frankincense upon each row, that it may
be to the bread for a memorial, even an offering
made by fire unto the LORD. 8. Every sabbath
day he shall set it in order before the LORD
continually; it is on the behalf of the children
of Israel, an everlasting covenant. 9. And it
shall be for Aaron and his sons; and they shall
eat it in a holy place: for it is most holy unto
him of the offerings of the LORD made by fire
by a perpetual statute.

10. And the son of an Israelitish woman, whose
father was an Egyptian, went out among the
children of Israel: and the son of the Israelitish
woman and a man of Israel strove together in
the camp; 11. and the son of the Israelitish
woman blasphemed the Name, and cursed: and
they brought him unto Moses. And his mother's
name was Shelomith, the daughter of Dibri, of

that the blasphemer is not "an Israelite" but the "son of the Israelitish woman." Only one of the mixed multitude (Exod. XII, 38) could be guilty of so heinous an offence.

11. *blasphemed.* lit. "to indicate by name," here with unholy contempt and dishonour.

the Name. The Divine Name of the four letters, Y H W H, which is never pronounced, but read as Adonay.

his mother's name. Rashi remarks that his genealogy is recorded to impress upon the Israelite that a man's life is not his own to do with as he pleased. Should he bring

לִפְרֹשׁ לָהֶם עַל־פִּי יְהוָה׃ פ

13 14 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ הוֹצֵא אֶת־הַמְקַלֵּל אֶל־
מִחוּץ לַמַּחֲנֶה וְסָמְכוּ כָל־הַשֹּׁמְעִים אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ
טו וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר
16 אִישׁ אִישׁ כִּי־יְקַלֵּל אֱלֹהָיו וְנָשָׂא חֶטְאוֹ׃ וְנֹקֵב שֵׁם־יְהוָה
מוֹת יוּמָת רָגוֹם יִרְגְּמוּ־בוֹ כָּל־הָעֵדָה כַּגֵּר כָּאֶזְרָח בְּנָקְבוֹ־
17 18 שֵׁם יוּמָת׃ וְאִישׁ כִּי יַכֶּה כָּל־נֶפֶשׁ אָדָם מוֹת יוּמָת׃ וּמַכֵּה
19 נֶפֶשׁ־בְּהֵמָה יְשַׁלְּמֶנָּה נֶפֶשׁ תַּחַת נָפֶשׁ׃ וְאִישׁ כִּי־יִתֵּן

v. 16. קמץ בז״ק

disgrace upon himself, the finger of scorn is pointed at his parents, at his tribe, at his people.

12. *that it might be declared.* The Torah had ordained, 'Thou shalt not revile God' (Exod. xxii, 27); but no penalty had been mentioned in that connection.

14. *without the camp.* Where all executions took place, so as not to defile its holiness.

lay their hands. They thereby signified that they were personally concerned in the offence, inasmuch as the blasphemous words had fallen upon their ears. They were, therefore, discharging their duty by bringing the culprit to justice.

stone him. See on xx, 2.

15. *and thou shalt speak.* The incident became the opportunity of presenting to the Israelites a law on this and kindred offences.

16. *the stranger.* Although he is not subject to the precepts of the Torah and is to be allowed a large degree of tolerance, he yet may not be permitted to desecrate the holiness of the camp. If he does not wish to worship the God of Israel, he is not to be compelled to do so; but should he publicly revile the Holy Name, the offence is as serious with him as with the Israelite.

the tribe of Dan. 12. And they put him in ward,
that it might be declared unto them at the mouth
of the LORD.

13. And the LORD spake unto Moses, saying,
14. Bring forth him that hath cursed without the
camp; and let all that heard him lay their hands
upon his head, and let all the congregation stone
him. 15. And thou shalt speak unto the children
of Israel, saying, Whosoever curseth his God
shall bear his sin. 16. And he that blasphemeth
the name of the LORD, he shall surely be put
to death; all the congregation shall certainly
stone him: as well the stranger, as the homeborn,
when he blasphemeth the name of the LORD,
shall be put to death. 17. And he that smiteth
any man mortally shall surely be put to death;
18. and he that smiteth a beast mortally shall
make it good: life for life. 19. And if a man

18. *life for life.* This phrase is a legal term equivalent to "fair compensation"; for it cannot mean that anyone who slew an animal should forfeit his own life in return! In the same way, the phrase, "as he hath done, so shall it be done to him" in *v.* 19, and "eye for eye" and "tooth for tooth" in *v.* 20, are merely technical phrases for the demand that adequate and equitable compensation, after due and judicial appraisement of the injury inflicted, is to be paid for the injury. There is in Jewish history no instance of the law of retaliation ever having been carried out *literally*—eye for an eye, tooth for a tooth. To the Talmudists the Biblical words *eye for eye* had become a mere expression of the law of equality. "None of the later [Rabbinic] law books even suggest retaliation as a proper remedy, the

כ מוּם בַּעֲמִיתוֹ כַּאֲשֶׁר עָשָׂה כֵּן יֵעָשֶׂה לּוֹ׃ שֶׁבֶר תַּחַת
שֶׁבֶר עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יִתֵּן מוּם בָּאָדָם
מפטיר 21 כֵּן יִנָּתֶן בּוֹ׃ וּמַכֵּה בְהֵמָה יְשַׁלְּמֶנָּה וּמַכֵּה אָדָם יוּמָת׃
22 מִשְׁפַּט אֶחָד יִהְיֶה לָכֶם כַּגֵּר כָּאֶזְרָח יִהְיֶה כִּי אֲנִי
23 יְהוָה אֱלֹהֵיכֶם׃ וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיּוֹצִיאוּ
אֶת־הַמְקַלֵּל אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אָבֶן וּבְנֵי־
יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

example of contemporary European and Asiatic systems of jurisprudence to the contrary notwithstanding" (D. W. Amram). The last clause reminds us of one of the paradoxes of history. On the one hand, Judaism the so-called religion of "strict justice," rejected the literal application of the law of retaliation, and knew neither torture in legal procedure nor mutilation as a legal punishment. In Christian lands, on the other hand, mutilation and torture are well-nigh the indispensable accompaniments of justice from the middle of the thirteenth century down to the end of the eighteenth, and in some countries to the middle of the nineteenth century and beyond. See also *Exodus*, p. 247 and 288.

22. *ye shall have one manner of law. . . homeborn.* One of the great texts of Scripture; cf. XIX, 33f. Though in this connection, the application of the law may be, so to speak, disadvantageous to the alien, the general principle of equality between alien and native is only strengthened thereby. In no other code was there one and the same law for native-born and alien alike. Even in Roman Law, every alien was originally classed as an enemy, and therefore devoid of any rights. Only gradually was the protection of the law in a limited degree extended to him. It is not so very long ago that aliens in European states were incapable of owning landed property. In many countries, the denial

cause a blemish in his neighbour; as he hath
done, so shall it be done to him; 20. breach
for breach, eye for eye, tooth for tooth: as he
hath caused a blemish in a man, so shall it be
rendered unto him.*m 21. And he that killeth a
beast shall make it good: and he that killeth a
man shall be put to death. 22. Ye shall have
one manner of law, as well for the stranger,
as for the homeborn: for I am the LORD your
God. 23. And Moses spake to the children of
Israel, and they brought forth him that had
cursed out of the camp, and stoned him with
stones. And the children of Israel did as the
LORD commanded Moses.

by the dominant race of civic and political rights to "aliens," though these may have lived for generations in the land of their sojourn, is a matter of contemporary history; see *Exodus*, p. 141.

for I am the LORD *your God.* The reason given is noteworthy: show equal justice to all men, for I am your God, the God of Israel, the Father of all mankind. Once again, monotheism is the basis for the brotherhood of man (Hermann Cohen).

23. *stoned him.* For a later historical application of the law of blasphemy, see the story of Naboth in I. Kings, XXI.

For *the Lessons from the Prophets*, Ezekiel XLIV, 15-31, *see* The Haftorahs, p. 400.

For the Blessings before and after the Haftorah, see p. 330.

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פ פ פ לב 32

כה 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי
3 נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃ שֵׁשׁ שָׁנִים תִּזְרַע

IX. BEHAR

(Chapters XXV–XXVI, 2)

Chapter XXV. The Sabbatical Year and the Year of Jubilee

The cycle of sacred seasons begun in xxiii is here continued, and the system of sabbaths—the Sabbath at the end of the week; Pentecost at the end of seven weeks; the Seventh month, as the sacred month studded with Festivals—is here completed by the Sabbatical year and by the Jubilee, which came after a "week" of Sabbatical years.

In connection with the last-named institutions, we have the land legislation of the Torah, as well as much of its poor and labour laws. During the Sabbath-year the land was to lie fallow (Exod. xxiii, 10f) and was to be "released" from cultivation. The land is not the absolute possession of man: it belongs to God, and is to be held in trust for His purposes. The Sabbath-year does not seem to have been regularly observed in pre-exilic times, and, according to the Mishnah, the Sabbath-year was fully enforced only in Palestine. A promise to observe it in the future formed part of the covenant on the Return from Babylon; Neh. x, 32. Alexander the Great remitted to the Jews the tribute in every seventh year "because then they did not sow their fields" (Josephus). Julius Caesar acted in the same manner. Some of the later Roman Emperors, however, rigorously exacted taxation in the Sabbatical year.

Heathens did not trouble to understand the meaning of this unique law which, among other things, saved the soil from the danger of exhaustion. Thus, the Roman historian Tacitus attributes the Jews' observance of it to indolence.

IX. BEHAR

Chapter XXV

25 1. And the Lord spake unto Moses in mount
Sinai, saying, 2. Speak unto the children of
Israel, and say unto them, When ye come into
the land which I give you, then shall the land
keep a sabbath unto the Lord. 3. Six years

1. *spake unto Moses.* Better, *had spoken unto Moses.* As these laws are intended to meet the social problems that would arise in the Israelitish Commonwealth, they bring the legal part of Leviticus to an appropriate conclusion.

2. *the land keep a sabbath.* The land is personified. It should rest in the seventh year, as man rests on the seventh day. The Israelite may not during that year till it himself or allow anyone to do so on his behalf. "Just as the freedom of the individual was a fundamental principle of the Torah, so was the freedom of the land from the absolute ownership of man" (F. Perles).

unto the Lord. As the Sabbath was more than a cessation of labour, and was a day dedicated to God—similarly during the Sabbatical year, the soil was to be devoted to Him by being placed at the service of the poor and the animal creation (Exod. xxiii, 10, 11). In Deut. xxxi, 10f, we learn that the seventh year was, furthermore, to be utilised for national educational ends, and special measures were to be taken to acquaint the men and the women, the children as well as the resident aliens, with the teachings and duties of the Torah. Josephus rightly claims that while the best knowledge of olden times was usually treated as a secret doctrine, and confined to the few, it was the glory of Moses that he made it current coin. "To place within the reach of the English worker, once in every seven years, a year's course at a University in science and law and literature and theology, would be something like the modern equivalent for one of the advantages which the Sabbath-year offered to the ancient Hebrew" (F. Verinder in *My Neighbour's Landmark*, Short Studies in Bible Land Laws, 1911).

שָׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ׃
4 וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיהוָה
ה שָׂדְךָ לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר׃ אֵת סְפִיחַ קְצִירְךָ
לֹא תִקְצוֹר וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר שְׁנַת שַׁבָּתוֹן יִהְיֶה
6 לָאָרֶץ׃ וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה לְךָ וּלְעַבְדְּךָ
7 וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ׃ וְלִבְהֶמְתְּךָ
וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ לֶאֱכֹל׃ ס

כ״ה, 4. v קמץ בז״ק

4. *in the seventh year.* In the seventh month of that year, after the gathering of the harvest, the year of rest began.

sabbath of solemn rest. A Sabbath of the strictest kind. The same phrase is used of the Day of Atonement (XXIII, 32), as well as of the Sabbath day (XXIII, 3).

5. *undressed vine.* The Heb. is the word for a Nazirite whose hair was to remain unshorn (Num. VI, 5). Like him, the vines were not to be trimmed during the Sabbatical year. There was to be neither planting, pruning nor gathering.

6. *the sabbath of the land.* A poetic term for the chance, spontaneous produce during the Sabbath-year.

for you. The plural is used to comprehend all those that are to benefit by this provision. The fruit and grain which grew of itself in the Sabbatical year might be plucked and eaten, but not stored. Grain growing of itself—*i.e.* without regular ploughing and sowing—is not uncommon in Palestine; see on *v.* 22.

hired servant. . . stranger. Non-Israelites are included (Sifra); see XIX, 10.

7. *cattle.* Heb. בהמה; domestic animals.

beasts. Heb. חיה; free beasts of the field or forest; sometimes used in contrast to חיה רעה "evil beast" (XXVI, 6). The Divine promise in this verse is in accordance with the uniformly tender regard for animals throughout Scripture. They were part of God's creation, and as such were comprehended in His pity and love; see the concluding verse of Jonah. "A righteous man regardeth the life of his beast" (Prov. XII, 10).

thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;
4. but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD: thou shalt neither sow thy field, nor prune thy vineyard.
5. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land.
6. And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee;
7. and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

8–55. The Jubilee

In the fiftieth year, the Hebrew slaves with their families are emancipated, and property, except house property in a walled city, reverts to its original owner. The Jubilee institution was a marvellous safeguard against deadening poverty. By it, houses and lands were kept from accumulating in the hands of the few, pauperism was prevented, and a race of independent freeholders assured. It represented such a rare and striking introduction of morals into economics, that many have been inclined to question whether this wonderful institution was ever in actual force. However, "nothing is more certain than that the Jubilee was once for centuries a reality in the national life of Israel" (Ewald). Ezekiel speaks of its non-observance as one of the signs that "the end is come" upon the nation for its misdoings; and he mentions (see *Exodus*, p. 611) "the year of liberty," when a gift of land must return to the original owner. "It is impossible to think that, as has sometimes been supposed, the institution of the Jubilee is a mere paper-law; at least as far as concerns the *land* (for the

8 וְסָפַרְתָּ לְךָ שֶׁבַע שַׁבְּתֹת שָׁנִים שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים
וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבְּתֹת הַשָּׁנִים תֵּשַׁע וְאַרְבָּעִים שָׁנָה׃
9 וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִעִי בֶּעָשׂוֹר לַחֹדֶשׁ
י בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם׃ וְקִדַּשְׁתֶּם
אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־
יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ
11 וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ׃ יוֹבֵל הִוא שְׁנַת הַחֲמִשִּׁים

periodical redistribution of which there are analogies in other nations), it must date from ancient times in Israel" (Driver). According to the Talmud, the law of the Jubilee was observed as long as the entire territory of the Holy Land was inhabited by Israelites. When a portion of the tribes went into exile, the law lapsed.

8. *seven sabbaths of years.* Or, "seven weeks of years."

the days of. Equivalent to "the time of," as in Gen. XXV, 7; XLVII, 8f.

9. *loud trumpet.* Heb. *Shofar.*

in the day of atonement. Although the year commenced on the first of Tishri, Rosh Hashanah, it was not until the tenth of the month, Yom Kippur, that the proclamation of the Jubilee was made. The Day of Atonement and the Jubilee had much in common. The message of both was a "new birth." The Day of Atonement freed man from slavery to sin and enabled him to start life anew, at one with God and with his fellowman. The Jubilee had for its aim the emancipation of the individual from the shackles of poverty, and the readjustment of the various strata in the commonwealth in accordance with social justice. No more appropriate day, therefore, for inaugurating such a year of rectification—as well as to attune the hearts of all to the sacrifices demanded by such rectification—than the Day of Atonement; and no more suitable signal to inaugurate it than the blowing of the Shofar. Isa. LVIII, which forms the Haftorah for the Day of Atonement, seems to have been spoken on a Yom Kippur inaugurating a Jubilee-year.

10. *the fiftieth year.* Some have held that the forty-ninth year itself was the Jubilee, as otherwise there would

8. And thou shalt number seven sabbaths of
years unto thee, seven times seven years; and
there shall be unto thee the days of seven sabbaths
of years, even forty and nine years. 9. Then
shalt thou send abroad the loud trumpet on the
tenth day of the seventh month; in the day of
atonement shall ye send abroad the trumpet
throughout all your land. 10. And ye shall
hallow the fiftieth year, and proclaim liberty
throughout the land unto all the inhabitants
thereof: it shall be a jubile unto you; and ye
shall return every man unto his possession, and
ye shall return every man unto his family. 11. A

be two consecutive Sabbath-years. This opinion is not the traditional view, though it finds some support in Heb. idiom; see *Exodus*, p. 520 (on Jer. xxxiv, 14).

proclaim liberty. The emancipation of the slaves, and the release of landed property from mortgage.

all the inhabitants thereof. Even to the man who had been sold into slavery and had refused to go out in the seventh year (Exod. xxi, 5).

a jubile. Or, "a year of jubilee"; the year is so named from the blast (Heb. *yobel;* lit. "a ram's horn") by which it was announced.

every man unto his possession. In this way the original equal division of the land was restored. The permanent accumulation of land in the hands of a few was prevented, and those whom fault or misfortune had thrown into poverty were given a "second chance."

According to Scripture "the earth is the Lord's"; and all the land was, as it were, held from God on lease (*v.* 23). The Israelite who voluntarily or through some compulsion sold his land to another, sold not the ownership of the land, but the remainder of the lease—till the next year of Jubilee, when all the leases fell in simultaneously. The land then came back to his family, all contracts of sale to the contrary notwithstanding. His children thus enjoyed the

שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרָעוּ וְלֹא תִקְצְרוּ אֶת־סְפִיחֶיהָ
12 וְלֹא תִבְצְרוּ אֶת־נְזִרֶיהָ׃ כִּי יוֹבֵל הִוא קֹדֶשׁ תִּהְיֶה לָכֶם
13 מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָהּ׃ בִּשְׁנַת הַיּוֹבֵל הַזֹּאת
שני 14 תָּשֻׁבוּ אִישׁ אֶל־אֲחֻזָּתוֹ׃ וְכִי־תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ
טו אוֹ קָנֹה מִיַּד עֲמִיתֶךָ אַל־תּוֹנוּ אִישׁ אֶת־אָחִיו׃ בְּמִסְפַּר
שָׁנִים אַחַר הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתֶךָ בְּמִסְפַּר שְׁנֵי־
16 תְבוּאֹת יִמְכָּר־לָךְ׃ לְפִי ׀ רֹב הַשָּׁנִים תַּרְבֶּה מִקְנָתוֹ וּלְפִי
מְעֹט הַשָּׁנִים תַּמְעִיט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאֹת הוּא
17 מֹכֵר לָךְ׃ וְלֹא תוֹנוּ אִישׁ אֶת־עֲמִיתוֹ וְיָרֵאתָ מֵּאֱלֹהֶיךָ כִּי

v. 11. קמץ בז״ק

same advantage of a "fair start" as their father had had before them (Verinder). Heine rightly remarks that the Torah does not aim at the impossible—the abolition of property, but at the *moralisation* of property, striving to bring it into harmony with equity and the true law of Reason by means of the Jubilee-year. This institution forms a most striking contrast to "prescription" among the Romans, according to which, the possessor of a piece of land could not, after the lapse of a certain period, be compelled to restore it to its real owner, so long as the latter was unable to show that he had during that period demanded restitution in due form. Far other is the spirit that we find in the Law of Moses. "It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic Code. Its Sabbath day and Sabbath year secure even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator" (Henry George).

11. *ye shall not sow.* The Jubilee year shares the features of the Sabbatical year.

12. *out of the field.* The Israelite may not store any of the produce, but whenever he required corn or fruit, he may go out into the field and gather it.

13. *unto his possession.* This repetition of *v.* 10 serves

jubile shall that fiftieth year be unto you: ye
shall not sow, neither reap that which groweth
of itself in it, nor gather the grapes in it of the
undressed vines. 12. For it is a jubile; it shall
be holy unto you: ye shall eat the increase thereof
out of the field. 13. In this year of jubile ye shall
return every man unto his possession.*ii 14.
And if thou sell aught unto thy neighbour, or
buy of thy neighbour's hand, ye shall not wrong
one another: 15. according to the number of
years after the jubile thou shalt buy of thy
neighbour, and according unto the number of
years of the crops he shall sell unto thee. 16.
According to the multitude of the years thou
shalt increase the price thereof, and according
to the fewness of the years thou shalt diminish
the price of it; for the number of the crops doth
he sell unto thee. 17. And ye shall not wrong
one another; but thou shalt fear thy God: for
I am the LORD your God. 18. Wherefore ye

as an introduction to the exposition of the law of land-tenure.

14. *ye shall not wrong.* There is to be no rack-renting.

15. *according to the number of years.* What is really conveyed to the purchaser is *not the land*, but the number of harvests which the incoming tenant would enjoy.

16. *the number of the crops.* As the land itself belonged to God (*v.* 23), only the produce could be a matter of sale.

17. *wrong.* Overreach; see on XIX, 33.

fear thy God. This principle of a fair deal in the leasing of landed property was to be acted upon in all relations between man and man. Hence the addition of, "thou shalt fear thy God"; see on *v.* 43 and XIX, 14.

18 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי
שלישי 19 תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם וִישַׁבְתֶּם עַל־הָאָרֶץ לָבֶטַח׃ וְנָתְנָה
ני כשהן מחוב׳) הָאָרֶץ פִּרְיָהּ וַאֲכַלְתֶּם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח עָלֶיהָ׃
כ וְכִי תֹאמְרוּ מַה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נִזְרָע
21 וְלֹא נֶאֱסֹף אֶת־תְּבוּאָתֵנוּ׃ וְצִוִּיתִי אֶת־בִּרְכָתִי לָכֶם
בַּשָּׁנָה הַשִּׁשִּׁית וְעָשָׂת אֶת־הַתְּבוּאָה לִשְׁלֹשׁ הַשָּׁנִים׃
22 וּזְרַעְתֶּם אֵת הַשָּׁנָה הַשְּׁמִינִת וַאֲכַלְתֶּם מִן־הַתְּבוּאָה יָשָׁן
עַד ׀ הַשָּׁנָה הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹּאכְלוּ יָשָׁן׃
23 וְהָאָרֶץ לֹא תִמָּכֵר לִצְמִתֻת כִּי־לִי הָאָרֶץ כִּי־גֵרִים
24 וְתוֹשָׁבִים אַתֶּם עִמָּדִי׃ וּבְכֹל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתְּנוּ
רביעי כה לָאָרֶץ׃ ס כִּי־יָמוּךְ אָחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ וּבָא גֹאֲלוֹ

v. 20. קמץ בז״ק

18–23. Exhortation

18. *dwell in . . . safety.* What follows must be understood of both the Sabbatical and Jubilee years. If the enactments are conscientiously carried out, the people, far from suffering because of the “ Sabbath ” allowed to the land, would dwell in safety ; *i.e.* secure from the perils of drought and famine (cf. xxvi, 5).

21. *for the three years.* The exceptional fertility in the sixth year might be compared with the double portion of manna which was to be gathered on the sixth day (Exod. xvi, 22).

22. *ninth year.* Until the Feast of Tabernacles ; for then the produce of the eighth year is gathered in and stored (Rashi) “ The experience of the present-day in Syria shows that, after lying fallow for a year, a field requires several ploughings before it can be sown. The consequence is that sowing cannot be begun till the following spring—the eighth year of *v.* 22—and the crop is not available till late autumn, when the ninth year has begun ” (Kennedy).

23. *the land is mine.* This verse enunciates the basic

shall do my statutes, and keep my judgements
and do them; and ye shall dwell in the land
in safety.*iii (**ii) 19. And the land shall
yield her fruit, and ye shall eat your fill, and
dwell therein in safety. 20. And if ye shall say,
What shall we eat the seventh year? behold,
we shall not sow, nor gather in our increase:
21. then I will command my blessing upon you
in the sixth year, and it shall bring forth fruit
for the three years. 22. And ye shall sow the
eighth year, and eat of the fruits, the old store;
until the ninth year, until her fruits come in,
ye shall eat the old store. 23. And the land
shall not be sold in perpetuity; for the land is
mine: for ye are strangers and sojourners with
me. 24. And in all the land of your possession
ye shall grant a redemption for the land.*iv

25. If thy brother be waxen poor, and sell
some of his possession, then shall his kinsman

principle upon which all these enactments rest. "The earth is the LORD'S" (Ps. XXIV, 1), and His people hold their lands in fee from Him. The ground itself, then, was not a proper object of sale, but only the result of man's labour on the ground.

24–28. REDEMPTION OF LAND

25. *be waxen poor.* Only dire poverty would induce an Israelite to part with his family heritage. When Ahab asks Naboth to sell his vineyard, he answers the king, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee" (I Kings XXI, 3).

his kinsman. Heb. *goel*, lit. "redeemer"; the technical term for him whose duty it was to avenge the person of his next-of-kin, or redeem his property that had been leased away. See Jer. XXXII, 8-12, the Haftorah to the Sedrah.

26 הַקָּרֹב אֵלָיו וְגָאַל אֵת מִמְכַּר אָחִיו׃ וְאִישׁ כִּי לֹא יִהְיֶה־
27 לּוֹ גֹּאֵל וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי גְאֻלָּתוֹ׃ וְחִשַּׁב אֶת־
שְׁנֵי מִמְכָּרוֹ וְהֵשִׁיב אֶת־הָעֹדֵף לָאִישׁ אֲשֶׁר מָכַר־לוֹ
28 וְשָׁב לַאֲחֻזָּתוֹ׃ וְאִם לֹא־מָצְאָה יָדוֹ דֵּי הָשִׁיב לוֹ וְהָיָה
מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וְיָצָא בַּיֹּבֵל וְשָׁב
חמישי 29 לַאֲחֻזָּתוֹ׃ ס וְאִישׁ כִּי־יִמְכֹּר בֵּית־מוֹשַׁב עִיר חוֹמָה
(שלישי מחובר׳) וְהָיְתָה גְּאֻלָּתוֹ עַד־תֹּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְאֻלָּתוֹ׃
ל וְאִם לֹא־יִגָּאֵל עַד־מְלֹאת לוֹ שָׁנָה תְמִימָה וְקָם הַבַּיִת
אֲשֶׁר־בָּעִיר אֲשֶׁר־לֹא חֹמָה לַצְּמִיתֻת לַקֹּנֶה אֹתוֹ לְדֹרֹתָיו

v. 30. לו ק

shall redeem. The next-of-kin is not under compulsion to do this: it is a moral obligation upon him, if his circumstances permit, to see that the property reverts to the family at the earliest opportunity. In that case, the purchaser cannot refuse to accept a just offer of repayment and return the land.

26. *waxen rich . . . redeem it.* " Becomes rich enough to buy it back himself " (Moffatt).

27. *the overplus.* The amount by which the purchase money of the field exceeded the value of the crops reaped by the purchaser. In Rabbinic law, if the purchaser had resold the land to a second buyer, then the owner treats with the first purchaser, if he had sold it at a higher price than he paid; and with the second, if the price had been smaller. The purpose of this regulation was to give the advantage to the original owner, and also to discourage speculation in land values.

28. *it shall go out.* Into freedom. According to the testimony of Josephus there was due recognition of tenants' improvements. " When the Jubilee is come, he that sold the land, and he that bought it, meet together, and make an estimate, on the one hand, of the fruits gathered; and, on the other hand, of the expenses laid out upon it. If the fruits gathered come to more than the expenses laid out, he that sold it takes the land again; but if the expenses

that is next unto him come, and shall redeem that which his brother hath sold. 26. And if a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it; 27. then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. 28. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.*v (**iii)

29. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. 30. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall

prove more than the fruits, the present possessor receives of the former owner the difference that was wanting, and leaves the land to him; and if the fruits received and the expenses laid out prove equal to one another, the present possessor relinquishes it to the former owner."

29–34. Redemption of Houses

29. *a dwelling house.* A house in a walled city could be disposed of in perpetuity; but the owner had the right of re-purchase during the first year of the sale.

a walled city. In contrast to villages; see on *v.* 31.

30. *walled city.* This is the translation of the Traditional Reading (Keri). The Written Text (Kethib) really is, "unwalled city." The Rabbis explain this anomalous Reading of the Text to indicate that this Law applies also to a city that was originally walled in, but is no longer so.

31 לֹא יֵצֵא בַּיֹּבֵל׃ וּבָתֵּי הַחֲצֵרִים אֲשֶׁר אֵין־לָהֶם חֹמָה
סָבִיב עַל־שְׂדֵה הָאָרֶץ יֵחָשֵׁב גְּאֻלָּה תִּהְיֶה־לּוֹ וּבַיֹּבֵל
32 יֵצֵא׃ וְעָרֵי הַלְוִיִּם בָּתֵּי עָרֵי אֲחֻזָּתָם גְּאֻלַּת עוֹלָם תִּהְיֶה
33 לַלְוִיִּם׃ וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם וְיָצָא מִמְכַּר־בַּיִת וְעִיר
אֲחֻזָּתוֹ בַּיֹּבֵל כִּי בָתֵּי עָרֵי הַלְוִיִּם הִוא אֲחֻזָּתָם בְּתוֹךְ
34 בְּנֵי יִשְׂרָאֵל׃ וּשְׂדֵה מִגְרַשׁ עָרֵיהֶם לֹא יִמָּכֵר כִּי־אֲחֻזַּת
לה עוֹלָם הוּא לָהֶם׃ ס וְכִי־יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ

be made sure. That is, a house in the town could be sold "out and out"; but not houses in the open country, which were treated as a part of the inheritance, and were restored with it at the Jubilee; see next *v.*

31. *reckoned with the fields.* The house, in such circumstances, is really part of the property and indispensable to the man who had to work the land.

32. *Levites.* While Aaron and his sons were chosen for the priestly office, the menial services at the Sanctuary and Temple were assigned to the Levites—the rest of the tribe. In the Wilderness, they bore the furniture of the Sanctuary during the wanderings. At the Settlement in Canaan, the tribe of Levi received no definite domain, but scattered cities were assigned to them in territory belonging to other tribes. In these cities (see Num. xxxv, 2f) the vendor has a perpetual right of redemption.

33. *if a man redeem from the Levites.* If one purchases a house in one of the Levitical cities, even if it be a walled city, the law of *v.* 30 does not apply; in the Jubilee, it reverts to the owner.

the house that was sold, and the city. Better, *the house that was sold in the city* (AJ).

35–38. Practical Love of Neighbour

35. *if thy brother be waxen poor.* He still remains thy brother, and is to be treated in a brotherly and considerate manner. This is in strongest contrast to the treatment of the impoverished debtor in ancient Rome. The creditor could imprison him in his own private dungeon, chain him

be made sure in perpetuity to him that bought
it, throughout his generations: it shall not go
out in the jubile. 31. But the houses of the
villages which have no wall round about them
shall be reckoned with the fields of the country:
they may be redeemed, and they shall go out
in the jubile. 32. Nevertheless the cities of the
Levites, the houses of the cities of their possession,
may the Levites redeem at any time. 33. And
if a man redeem from the Levites, then the
house that was sold, and the city of his pos-
session, shall go out in the jubile: for the houses
of the cities of the Levites are their possession
among the children of Israel. 34. But the field
of the pasture lands of their cities may not be
sold; for it is their perpetual possession.
35. And if thy brother be waxen poor, and his
hand fail with thee; then thou shalt uphold

to a block, sell him into slavery, or even put him to death. If the debtor had several creditors, the Roman Law of the Twelve Tables ordained that they could hew him in pieces; and although one of them took a part of his body larger in proportion than his claim, the other creditors had no redress!

his hand fail. *i.e.* his means fail.

uphold him. Or, "relieve him." Do not suffer him to come down into the depths of misery, for then it is difficult to raise him; but come to his support at the time when his means *begin* to fail (Rashi).

as a stranger and a sojourner shall he live. Better, *yea though he be a stranger, or a sojourner; that he may live* (AV, Zunz, Benisch—following Rashi and Ibn Ezra). The great principle of "Thou shalt love thy neighbour as thyself" must be a reality in Israelite life. The stranger

36 וְהֶחֱזַקְתָּ בּוֹ גֵּר וְתוֹשָׁב וָחַי עִמָּךְ׃ אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ
37 וְתַרְבִּית וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחֵי אָחִיךָ עִמָּךְ׃ אֶת־כַּסְפְּךָ
38 לֹא־תִתֵּן לוֹ בְּנֶשֶׁךְ וּבְמַרְבִּית לֹא־תִתֵּן אָכְלֶךָ׃ אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לָתֵת לָכֶם
39 אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹהִים׃ ס וְכִי־יָמוּךְ ששי
אָחִיךָ עִמָּךְ וְנִמְכַּר־לָךְ לֹא־תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד׃ (י׳ כשהן מחובר׳)
40 כְּשָׂכִיר כְּתוֹשָׁב יִהְיֶה עִמָּךְ עַד־שְׁנַת הַיֹּבֵל יַעֲבֹד עִמָּךְ׃

and alien settler are explicitly included in the term *thy brother*, and are to be helped by timely loans, free of interest.

shall he live with thee. These words can be understood quite literally: it is the Israelite's *duty* to see to it that his fellowman does not die of starvation. It was centuries, millenia even, before the world outside Israel learned this elementary duty. Constantine in 315 is the first European ruler to have effected poor relief legislation, only to be repealed by Justinian two centuries later. It was not till the days of Queen Elizabeth that poor relief came to be recognised as a duty of the State. Other States followed England's example in the nineteenth century.

36. *usury. . .* Better, *interest* (AJ). This prohibition led to the establishment, in every organised Jewish community, of a *Gemillus Chassodim* Society, for advancing loans free of interest to the poor; see also on Deut. XXIII, 19.

fear thy God. To take advantage of the dire need of the poor is contrary to all decent human feeling; for the Heb. idiom see on Exod. I, 17.

37. *victuals for increase.* Interest on food-stuffs, seed, and the like, which was paid in kind.

38. *brought . . Egypt.* The Israelites, in their prosperity, were to remember the days when they were in bondage and needed the help that God had vouchsafed to them. Let them follow the Divine example, and not imitate the callousness of their Egyptian masters but deal with their fellowmen in a spirit of brotherhood and justice.

him: as a stranger and a sojourner shall he live with thee. 36. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. 37. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase. 38. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.*vi (**iv)

39. And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant: 40. as an hired servant, and as a sojourner, he shall be with thee: he shall serve with thee unto the

39–46. NO PERMANENT SERVITUDE FOR ANY ISRAELITE

When a man's ill fortune forces him to sell himself into bondage, his Hebrew master had definite obligations towards one who is of the same flesh and blood as himself. These regulations are unique in the respect for labour they inculcate and the manner in which the dignity of the labourer is safeguarded.

40. *as an hired servant.* He was not to be given any menial or degrading work, but only agricultural tasks or skilled labour, such as would be performed by a free labourer who is hired for a season.

unto the year of jubile. This must be understood in connection with Exod. XXI, 2f, and Deut. XV, 12f, which ordain that the Hebrew who sells himself into slavery serves his master for six years and goes free in the seventh. Should the Jubilee occur before his six years of service are over, the servant regains his personal freedom at the same time that his inheritance returns to him, in the year of Jubilee.

41 וְיָצָא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־
42 אֲחֻזַּת אֲבֹתָיו יָשׁוּב׃ כִּֽי־עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם
43 מֵאֶרֶץ מִצְרָיִם לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד׃ לֹא־תִרְדֶּה בוֹ
44 בְּפָרֶךְ וְיָרֵאתָ מֵאֱלֹהֶיךָ׃ וְעַבְדְּךָ וַאֲמָתְךָ אֲשֶׁר יִהְיוּ־לָךְ
מֵאֵת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֵיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאָמָה׃
מה וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגָּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם
אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם וְהָיוּ לָכֶם לַאֲחֻזָּה׃
46 וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם לָרֶשֶׁת אֲחֻזָּה לְעֹלָם
בָּהֶם תַּעֲבֹדוּ וּבְאַחֵיכֶם בְּנֵֽי־יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא־

41. *his children.* Should the Hebrew be the father of a family when he sells himself into slavery, the master has to take the children into his care and maintain them. They no doubt worked for him in return ; and they left with their father on his securing his freedom.

his own family. The Rabbis taught that the freed slave must be received with cordiality and friendliness by his relatives, and no slight shown to him because of his former servitude.

42. *for they are my servants.* An Israelite therefore can never be more than nominally a slave to any human master.

they shall not be sold as bondmen. lit. " they shall not be sold the sale of a slave." The Rabbis ruled that a Hebrew is not to be sold publicly in the slave-market, but the sale is to be privately arranged.

43. *with rigour.* The same word is used to describe the hardship of Israel's bondage in Egypt (Exod. I, 13). In Rabbinic law, the rules that should regulate the relationship between a master and his Hebrew slave are given in great detail, and are based on the principle that master and man are kinsmen ; *e.g.* the slave must not be given inferior food or accommodation to that of the master. Kindliness and chivalry are to characterise the bearing of the Israelite towards his less fortunate brother.

year of jubile: 41. then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. 42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. 43. Thou shalt not rule over him with rigour; but shalt fear thy God. 44. And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids. 45. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. 46. And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.*vii

but shalt fear thy God. "Whenever this phrase is used it refers to matters that are part of heart-religion," דבר מסור ללב (Sifra); *i.e.* part of natural piety and fundamental humanity in our dealings with our fellowmen.

46. *of them shall ye take your bondmen.* Better, *you may hold them to service* (Leeser); Heb. בהם תעבדו. "You may hold them to service, but only to service, nothing more" (Sifra).

שביעי 47 תִרְדֶּה בּוֹ בְּפָרֶךְ׃ ס וְכִי תַשִּׂיג יַד גֵּר וְתוֹשָׁב עִמָּךְ
וּמָךְ אָחִיךָ עִמּוֹ וְנִמְכַּר לְגֵר תּוֹשָׁב עִמָּךְ אוֹ לְעֵקֶר
48 מִשְׁפַּחַת גֵּר׃ אַחֲרֵי נִמְכַּר גְּאֻלָּה תִּהְיֶה־לּוֹ אֶחָד מֵאֶחָיו
49 יִגְאָלֶנּוּ׃ אוֹ־דֹדוֹ אוֹ בֶן־דֹּדוֹ יִגְאָלֶנּוּ אוֹ־מִשְּׁאֵר בְּשָׂרוֹ
נ מִמִּשְׁפַּחְתּוֹ יִגְאָלֶנּוּ אוֹ־הִשִּׂיגָה יָדוֹ וְנִגְאָל׃ וְחִשַּׁב עִם־
קֹנֵהוּ מִשְּׁנַת הִמָּכְרוֹ לוֹ עַד שְׁנַת הַיֹּבֵל וְהָיָה כֶּסֶף מִמְכָּרוֹ
51 בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ׃ אִם־עוֹד רַבּוֹת

The system of slavery which is tolerated by the Torah was fundamentally different from the cruel systems of the ancient world, and even of Western countries down to the middle of the last century. The Code of Hammurabi has penalties only for the master who destroys the tooth or eye of *another man's* slave. It orders that a slave's ear be cut off, if he desires freedom ; while to harbour a runaway slave was considered a capital offence. As to Greece, a slave was deemed " an animated tool," and he could claim no more rights in his relationship to his master than a beast of burden. Agricultural labourers were chained. If at any time it was thought that there were too many slaves, they were exterminated, as wild beasts would be. Athens was an important slave market, and the State profited from it by a tax on the sales. So much for " the glory that was Greece." The " grandeur that was Rome " was even more detestable. The slave was denied all human rights, and sentenced to horrible mutilation and even crucifixion at the whim of his master. Sick slaves were exposed to die of starvation, and there was *corporate* responsibility for slaves : Tacitus records that as late as the Empire the 400 slaves of one household were all put to death because they had been under their master's roof when he was murdered. Worlds asunder from these inhumanities and barbarities was the treatment accorded to the Hebrew slave. The position of Eliezer in Abraham's household (Gen. XXIV) enables us

47. And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family:
48. after that he is sold he may be redeemed; one of his brethren may redeem him:
49. or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself.
50. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubile: and the price of his sale shall

to realise the nature of servitude in the ancient Hebrew home. Kidnapping a man or selling him as a slave was a capital offence. Cruelty on the part of the master that resulted in injury to an organ of the body, secured the slave's freedom (Exod. XXI, 26f); and if the slave ran away, he must not be surrendered to his master (Deut. XXIII, 16f). A Fugitive Slave Law, such as existed in America, with the tracking of runaway slaves by blood hounds, would have been unthinkable to the Israelite of old.

47–55. Israelites who are Slaves of Aliens

47. *stock.* Children of alien settlers would frequently join the Israelitish community; but the case dealt with here is that of a Hebrew selling himself into the service of an alien who remained aloof from the community.

48. *may be redeemed.* Forthwith.

may redeem him. For *may* substitute *shall*, here and in the next verse.

49. *if he be waxen rich.* lit. "if he attaineth to power" (or "means").

50. *unto the year of jubile.* Hence it is to be deduced that, unlike the Hebrew slave who sells himself to a Hebrew

52 בַּשָּׁנִ֑ים לְפִיהֶן֙ יָשִׁ֣יב גְּאֻלָּת֔וֹ מִכֶּ֖סֶף מִקְנָתֽוֹ׃ וְאִם־מְעַ֞ט
נִשְׁאַ֧ר בַּשָּׁנִ֛ים עַד־שְׁנַ֥ת הַיֹּבֵ֖ל וְחִשַּׁב־ל֑וֹ כְּפִ֣י שָׁנָ֔יו יָשִׁ֖יב
53 אֶת־גְּאֻלָּתֽוֹ׃ כִּשְׂכִ֥יר שָׁנָ֛ה בְּשָׁנָ֖ה יִהְיֶ֣ה עִמּ֑וֹ לֹֽא־יִרְדֶּ֥נּוּ
54 בְּפֶ֖רֶךְ לְעֵינֶֽיךָ׃ וְאִם־לֹ֥א יִגָּאֵ֖ל בְּאֵ֑לֶּה וְיָצָא֙ בִּשְׁנַ֣ת הַיֹּבֵ֔ל
נה ה֖וּא וּבָנָ֥יו עִמּֽוֹ׃ כִּֽי־לִ֤י בְנֵֽי־יִשְׂרָאֵל֙ עֲבָדִ֔ים עֲבָדַ֣י הֵ֔ם מפטיר
אֲשֶׁר־הוֹצֵ֥אתִי אוֹתָ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם אֲנִ֖י יְהוָ֥ה אֱלֹהֵיכֶֽם׃

master, his service does not automatically cease at the end of six years (Exod. xxi, 2). It is presupposed here that the man sold himself for an indefinite period, and unless redeemed would continue in bondage until the Jubilee.

an hired servant. The calculation is to be based on the assumption that the total sum paid was for a definite number of years till the Jubilee. This total sum is to be divided by the number of years, and it was to be considered that he had hired himself for the resulting amount per year (Rashi).

51. *yet many years.* To the Jubilee, and the amount required for the redemption accordingly high.

53. *servant.* He was to be treated like a workman hired by the year who belonged to a higher grade of labour.

in thy sight. If you see the alien master ill-treating him, you must intervene; but you have no right to enter his house to make investigation as to how he treats his slave (Sifra).

54. *by these means.* Lit. "by those" which may refer to the kinsmen mentioned in *v.* 48, or to the method of regaining his freedom, described in *v.* 50f.

and his children. See on *v.* 41 above.

55. *my servants.* Cf. *v.* 42.

be according unto the number of years ; according
to the time of an hired servant shall he be with
him. 51. If there be yet many years, according
unto them he shall give back the price of his
redemption out of the money that he was bought
for. 52. And if there remain but few years
unto the year of jubile, then he shall reckon
with him ; according unto his years shall he
give back the price of his redemption. 53. As
a servant hired year by year shall he be with
him : he shall not rule with rigour over him
in thy sight. 54. And if he be not redeemed by
these means, then he shall go out in the year
of jubile, he, and his children with him.*m 55.
For unto me the children of Israel are servants ;
they are my servants whom I brought forth
out of the land of Egypt : I am the LORD your
God.

Cap. XXVI. כו

כו א לֹא־תַעֲשׂוּ לָכֶם אֱלִילִם וּפֶסֶל וּמַצֵּבָה לֹא־תָקִימוּ לָכֶם
וְאֶבֶן מַשְׂכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֺת עָלֶיהָ כִּי
2 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ
אֲנִי יְהוָה׃

Chapter XXVI

The traditional Hebrew division of the Bible Text attaches the first two verses of this chapter to the preceding. The association of ideas is explained by the Sifra in this way: at the end of the last chapter, the Torah had treated of the case of an Israelite who had sold himself as a slave to a heathen master, and who might be tempted to follow the worship of his heathen master. Therefore, the warning of these verses is uttered. The words may, however, have a wider application. These two verses give "the quintessence of the foregoing legislation" (Baentsch).

1–2. Idolatry Forbidden, and the Sabbath to be Observed

1. *idols.* See on xix, 4.

pillar. Heb. *matzebah.* A memorial stone, as in Gen. xxviii, 18, Exod. xxiv, 4; and also a stone or carved obelisk used for idolatrous worship (Exod. xxiii, 24, Deut. vii, 5).

figured stone. With some idolatrous representation carved on it.

unto it. Better, *thereon.*

2. *sabbaths . . . sanctuary.* Cf. xix, 30. Not only have the Israelites to refrain from idol-worship, but God demands from them the due observance of "Sabbaths"—which here includes the festive occasions as well as the Sabbatical years—and also the fulfilment of all obligations connected with the Sanctuary.

Chapter XXVI

1. Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the Lord your God.
2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

For *the Lesson from the Prophets*, Jeremiah XXXII, 6-27, *see* The Haftorahs, p. 408.

When Behar and Bechukosai *are combined, read the Haftorah for* Bechukosai.

For the Blessings before and after the Haftorah, see p. 330.

פ פ פ לג 33

3 אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

4 וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה

X. BECHUKOSAI

(Chapters XXVI, 3—XXVII)

CONCLUDING ADMONITION

The Book of Leviticus has its sacerdotal chapters, its ceremonial parts, its ethical section; and, in its concluding portion, it strikes the note of Prophetic admonition and warning. This is not to be wondered at when we recall the fact that Moses is "the Father of the Prophets." The Jewish name for this chapter from *v.* 14–45 (as well as for the parallel section in Deut. XXVIII) is *Tochacha*, תוכחה; lit. "Warning," "Admonition."

After having declared the higher law and rooted all human duty, both to God and man, in the Holiness-ideal—"Ye shall be holy, for I the Lord your God am holy"—the Lawgiver endeavours to enlist man's natural fear and hope as allies of that sublime principle. In startling and indeed in terrifying form, he contrasts the blessings, in the event of faithfulness to God, with the dire calamities, if the people prove disloyal to Him. This fundamental thought, viz., that God rewards the righteous and punishes the wicked, is an essential doctrine of Judaism as of every higher religion. They may differ as to the nature and form of Divine retribution, but the belief that right is rewarded and wrong punished is part of an ethical faith, a belief vindicated and confirmed by the experience of humanity. "One lesson, and only one, history may be said to repeat with distinctness, that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked" (Froude). But, while there is general agreement with this truth underlying the Admonition, there has always been discontent with the manner in which it is presented in this chapter. "Why,"

X. BECHUKOSAI

26 3. If ye walk in my statutes, and keep my
commandments, and do them; 4. then I will
give your rains in their season, and the land
shall yield her increase, and the trees of the field

it is asked, "does Scripture enter into such dreadful details concerning the consequences of disobedience"? Two observations must be made in regard to this form of appeal. The first is, that it is a language which the people to whom this homiletic discourse on the Wages of Disobedience was originally addressed, could clearly understand. "A wealth of bliss may be depicted in two or three concise phrases, but to cause the primitive mind to realise the awful consequences of sin and transgression, the words of denunciation must come swift and powerful as hammer blows, and must picture to their last terrible results, the dreadful devastation wrought by human perversity" (Drachmann). The second is that the *Tochacha*, though it may sound harsh, is true; and truth in its nakedness is not always pleasant. The promises and, alas, also the warnings in this chapter have abundantly been borne out by Jewish history. "As a survey of the wordly blessings and tribulations employed by God in His education of Israel in Canaan, this chapter is fairly exhaustive, and is in line with what Prophecy proclaimed, and historical experience taught, in the course of the centuries" (Dillmann); see also on Deut. XXVIII.

3–13. Blessings in the wake of Obedience

3. *if ye walk in my statutes.* Heb. אם בחקתי תלכו; Sifra translates: "Would that you walked in my statutes"! *statutes.* See on XVIII, 4.

4. *rains.* The rainfall is of supreme importance in the Holy Land. If it fails, the result is famine. Consequently, it comes first among the blessings.

ה יִתֵּן פִּרְיוֹ׃ וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־
זָרַע וַאֲכַלְתֶּם לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם׃ שני
6 וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה
7 רָעָה מִן־הָאָרֶץ וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם׃ וּרְדַפְתֶּם
8 אֶת־אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לֶחָרֶב׃ וְרָדְפוּ מִכֶּם חֲמִשָּׁה
מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם
9 לֶחָרֶב׃ וּפָנִיתִי אֲלֵיכֶם וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם (שלישי
י וַהֲקִימֹתִי אֶת־בְּרִיתִי אִתְּכֶם׃ וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן וְיָשָׁן זי כשהן
11 מִפְּנֵי חָדָשׁ תּוֹצִיאוּ׃ וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל מחובי)
12 נַפְשִׁי אֶתְכֶם׃ וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים
13 וְאַתֶּם תִּהְיוּ־לִי לְעָם׃ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי

5. *threshing.* Cf. Amos, IX, 13. There will be so much corn to thresh, that the work will continue throughout the season until it is time to cut the vines.

safely. Without fear of famine; as in XXV, 19.

6. *I will give peace in the land.* Prosperity is valueless unless it can be enjoyed in tranquility, without the dread of assault, robbery or devastation of war.

evil beasts. In the time of warfare, when the land is desolated, wild beasts multiply; cf. Exod. XXIII, 29; Isa. XXXV, 9.

sword. The symbol of an invading army; cf. Ezek. XIV, 17.

7. *ye shall chase.* Should they attempt to attack you.

8. *five . . . hundred.* These are round numbers, not to be taken literally. They express the idea that the Israelites, with God as their helper, will be able to overcome vastly superior forces; e.g. the victories of the Maccabees over armies of great numerical superiority.

9. *respect unto you.* lit. "turn unto you"; *i.e.* be gracious, favourably inclined towards you.

establish. Carry out.

10. *the old. i.e.* of the previous years; cf. XXV, 22.

because of the new. Or, "from before the new";

shall yield their fruit. 5. And your threshing
shall reach unto the vintage, and the vintage
shall reach unto the sowing time: and ye shall
eat your bread to the full, and dwell in your
land safely.*ii 6. And I will give peace in the
land, and ye shall lie down, and none shall make
you afraid: and I will cause evil beasts to cease
out of the land, neither shall the sword go through
your land. 7. And ye shall chase your enemies,
and they shall fall before you by the sword.
8. And five of you shall chase an hundred, and
an hundred of you shall chase ten thousand:
and your enemies shall fall before you by the
sword. 9. And I will have respect unto you,
and make you fruitful, and multiply you; and
will establish my covenant with you.*iii (**v)
10. And ye shall eat old store long kept, and ye
shall bring forth the old because of the new.
11. And I will set my tabernacle among you:
and my soul shall not abhor you. 12. And I
will walk among you, and will be your God,
and ye shall be my people. 13. I am the LORD

to make room for the embarrassing abundance of the new harvest.

11. *my tabernacle.* Better, *my abiding presence* (cf. Exod. xxv, 8); God will be manifestly with His people, as evidenced by their extraordinary happiness.

abhor you. Withdraw My favour so as to expose you to misfortune; cf. Jer. xiv, 19.

12. *walk among you.* A forcible image to describe how intimately God will associate with Israel. God's presence among, and delight in, His people are the cause of all the material blessings spoken of.

אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים וָאֶשְׁבֹּר מֹטֹת
עֻלְּכֶם וָאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת׃ פ
14 וְאִם־לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת הָאֵלֶּה׃
טו וְאִם־בְּחֻקֹּתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם
16 לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי לְהַפְרְכֶם אֶת־בְּרִיתִי׃ אַף־
אֲנִי אֶעֱשֶׂה־זֹּאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בֶּהָלָה אֶת־
הַשַּׁחֶפֶת וְאֶת־הַקַּדַּחַת מְכַלּוֹת עֵינַיִם וּמְדִיבֹת נָפֶשׁ וּזְרַעְתֶּם
17 לָרִיק זַרְעֲכֶם וַאֲכָלֻהוּ אֹיְבֵיכֶם׃ וְנָתַתִּי פָנַי בָּכֶם וְנִגַּפְתֶּם
לִפְנֵי אֹיְבֵיכֶם וְרָדוּ בָכֶם שֹׂנְאֵיכֶם וְנַסְתֶּם וְאֵין־רֹדֵף
18 אֶתְכֶם׃ וְאִם־עַד־אֵלֶּה לֹא תִשְׁמְעוּ לִי וְיָסַפְתִּי לְיַסְּרָה

v. 15. קמץ בז״ק

13. *brought you forth.* That God is able to fulfil his promises is proved by His mighty acts in overthrowing the power of Egypt and setting Israel free.

bars. With which the yoke was fastened to the animal's neck.

14–39. The Wages of Disobedience

In dealing with the consequences of faithfulness, the Torah speaks in general terms; but in regard to the wages of disobedience, this Prophetical warning describes in much detail the penalties and horrors that would befall the sinful people. These are arranged in a series of five groups of increasing severity—sickness and defeat, famine, wild beasts, siege and exile.

16–18. Sickness and Defeat

16. *terror.* *i.e.* terrible things, defined by what follows. The diseases which are mentioned are such as would strike terror in the heart of a person afflicted with any of them; cf. Deut. xxviii, 22.

consumption. Any disease which causes a wasting of the body.

your God, which brought you forth out of the
land of Egypt, that ye should not be their
bondmen; and I have broken the bars of your
yoke, and made you go upright.
14. But if ye will not hearken unto me, and will
not do all these commandments; 15. and if ye
shall reject my statutes, and if your soul abhor
my judgements, so that ye will not do all my
commandments, but break my covenant; 16.
I also will do this unto you; I will appoint terror
over you, even consumption and fever, that
shall consume the eyes, and make the soul to
pine away: and ye shall sow your seed in vain,
for your enemies shall eat it. 17. And I will
set my face against you, and ye shall be smitten
before your enemies: they that hate you shall
rule over you; and ye shall flee when none
pursueth you. 18. And if ye will not yet for
these things hearken unto me, then I will chastise
you seven times more for your sins. 19. And I

fever. lit. "a burning," internally.

consume the eyes. Or, "make the eyes to fail" (AJ).

sow your seed in vain. Toiling without enjoying the fruits of their labour is frequently given as a punishment for faithlessness; cf. Deut. xxviii, 30.

17. *set my face.* See xvii, 10; xx, 3, 6.

ye shall flee. They will be so demoralised that panic will seize them without cause; cf. *v.* 36 below.

18. *not yet . . . hearken. i.e.* the milder manifestations of God's displeasure have proved insufficient to bring them back to His ways.

seven times. A round number, meaning, "very much more."

19 אֶתְכֶם שֶׁבַע עַל־חַטֹּאתֵיכֶם׃ וְשָׁבַרְתִּי אֶת־גְּאוֹן עֻזְּכֶם
כ וְנָתַתִּי אֶת־שְׁמֵיכֶם כַּבַּרְזֶל וְאֶת־אַרְצְכֶם כַּנְּחֻשָׁה׃ וְתַם
לָרִיק כֹּחֲכֶם וְלֹא־תִתֵּן אַרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא
21 יִתֵּן פִּרְיוֹ׃ וְאִם־תֵּלְכוּ עִמִּי קֶרִי וְלֹא תֹאבוּ לִשְׁמֹעַ לִי
22 וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם׃ וְהִשְׁלַחְתִּי בָכֶם
אֶת־חַיַּת הַשָּׂדֶה וְשִׁכְּלָה אֶתְכֶם וְהִכְרִיתָה אֶת־בְּהֶמְתְּכֶם
23 וְהִמְעִיטָה אֶתְכֶם וְנָשַׁמּוּ דַּרְכֵיכֶם׃ וְאִם־בְּאֵלֶּה לֹא תִוָּסְרוּ
24 לִי וַהֲלַכְתֶּם עִמִּי קֶרִי׃ וְהָלַכְתִּי אַף־אֲנִי עִמָּכֶם בְּקֶרִי
כה וְהִכֵּיתִי אֶתְכֶם גַּם־אָנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם׃ וְהֵבֵאתִי
עֲלֵיכֶם חֶרֶב נֹקֶמֶת נְקַם־בְּרִית וְנֶאֱסַפְתֶּם אֶל־עָרֵיכֶם
26 וְשִׁלַּחְתִּי דֶבֶר בְּתוֹכְכֶם וְנִתַּתֶּם בְּיַד־אוֹיֵב׃ בְּשִׁבְרִי לָכֶם

19–22. Famine and Wild Beasts

19. *pride of your power.* The power which is the cause of your pride. By " power " is to be understood the feeling of independence that results from prosperity; cf. Deut. VIII, 11-18.

heaven as iron. A cloudless heaven in the rainy season and an unproductive soil would quickly humble the pride of the people, and make them realise their helplessness.

21. *contrary unto me.* Heb. קרי acting perversely, and wilfully doing the opposite of what God wishes. The Heb. also means " accident." In defiant opposition to God, they would despise God's laws, and act as if *accident* ruled the moral and spiritual universe (S. R. Hirsch).

plagues. Strokes, smitings.

23–26. The Horrors of Siege

23. *reformed unto me.* The purpose of God's chastisements is the moral discipline of His people.

execute the vengeance of the covenant. i.e. exact retribution from you for disregarding My covenant with you.

25. *within your cities.* You will flee from the enemy and take refuge behind the fortifications of your cities (cf. Jer. IV, 5); but even there punishments, in the form of

will break the pride of your power; and I will
make your heaven as iron, and your earth as
brass: 20. and your strength shall be spent
in vain: for your land shall not yield her increase,
neither shall the trees of the land yield their fruit.
21. And if ye walk contrary unto me, and will
not hearken unto me; I will bring seven times
more plagues upon you according to your sins.
22. And I will send the beast of the field among
you, which shall rob you of your children, and
destroy your cattle, and make you few in number;
and your ways shall become desolate. 23. And
if by these things ye will not be reformed unto
me, but will walk contrary unto me; 24. then
will I also walk contrary unto you; and I will
smite you, even I, seven times for your sins.
25. And I will bring a sword upon you, that shall
execute the vengeance of the covenant; and ye
shall be gathered together within your cities:
and I will send the pestilence among you; and
ye shall be delivered into the hand of the enemy.

epidemics, will overtake you and weaken your powers of resistance.

26. *break your staff of bread.* An expression denoting the cutting off of the food-supply. Food being that upon which life is supported, it is symbolised as a staff; Isa. III, 1.

ten women. A round number. Although each household has its own oven, ten families will require the use of only one oven.

by weight. Food is so scarce that it is doled out by measure.

מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ
27 לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃ ס וְאִם־
28 בְּזֹאת לֹא תִשְׁמְעוּ לִי וַהֲלַכְתֶּם עִמִּי בְּקֶרִי׃ וְהָלַכְתִּי
עִמָּכֶם בַּחֲמַת־קֶרִי וְיִסַּרְתִּי אֶתְכֶם אַף־אָנִי שֶׁבַע עַל־
29 חַטֹּאתֵיכֶם׃ וַאֲכַלְתֶּם בְּשַׂר בְּנֵיכֶם וּבְשַׂר בְּנֹתֵיכֶם תֹּאכֵלוּ׃
ל וְהִשְׁמַדְתִּי אֶת־בָּמֹתֵיכֶם וְהִכְרַתִּי אֶת־חַמָּנֵיכֶם וְנָתַתִּי אֶת־
31 פִּגְרֵיכֶם עַל־פִּגְרֵי גִּלּוּלֵיכֶם וְגָעֲלָה נַפְשִׁי אֶתְכֶם׃ וְנָתַתִּי
אֶת־עָרֵיכֶם חָרְבָּה וַהֲשִׁמּוֹתִי אֶת־מִקְדְּשֵׁיכֶם וְלֹא אָרִיחַ
32 בְּרֵיחַ נִיחֹחֲכֶם׃ וַהֲשִׁמֹּתִי אֲנִי אֶת־הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ
33 אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ׃ וְאֶתְכֶם אֱזָרֶה בַגּוֹיִם וַהֲרִיקֹתִי

27–39. National Destruction and Exile

28. *in fury.* The continued stubbornness of the people will lead to direr and direr punishment. The warnings now reach the climax of horror.

30. *high places.* Heb. *bamoth*; the altars on the hill-tops, or mounds, built by the Canaanites and taken over by idolatrous Israelites.

sun-images. Or, "images of the sun-god."

cast your carcases. See II Kings XXIII, 14, 20, for a historical instance.

idols. lit. "things rolled about," of wood or stone; a term of contempt.

abhor you. In contrast to what was stated in *v.* 15.

31. *your sanctuaries.* God will not associate Himself with such a Temple; hence "your sanctuaries," not "my sanctuary" as in *v.* 2. The plural may refer to the different divisions of the Sanctuary—the Court with the brazen Altar, the Holies with the Altar of incense, and the Holy of Holies.

I will not smell. Cf. Amos V 21. Since the incense symbolised prayer (see on II, 1), the phrase means, "I will ignore your petitions." Sanctuary and sacrifice are valueless, if unaccompanied by moral obedience.

26. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

27. And if ye will not for all this hearken
unto me, but walk contrary unto me; 28. then
I will walk contrary unto you in fury; and I also will chastise you seven times for your sins.
29. And ye shall eat the flesh of your sons, and
the flesh of your daughters shall ye eat. 30.
And I will destroy your high places, and cut down your sun-images, and cast your carcases upon the carcases of your idols; and my soul
shall abhor you. 31. And I will make your
cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savour
of your sweet odours. 32. And I will bring the
land into desolation: and your enemies which dwell therein shall be astonished at it. 33.
And you will I scatter among the nations, and I

32. *astonished.* Amazement will seize them at the appalling desolation, and they will perceive that it is due to superhuman agency.

33. *you will I scatter among the nations.* "There is a marvellous and grand display of the greatness of God in the fact that He holds out before the people whom He has just delivered from the hands of the heathen the prospect of being scattered again among the heathen, and that even before the land is taken by the Israelites, He predicts its return to desolation. These could only be spoken of by One who has the future really before His mind, who can destroy His own work, yet attain His end, certain of victory notwithstanding all opposing difficulties" (quoted in Keil-Delitzsch).

אַחֲרֵיכֶם חָרֶב וְהָיְתָה אַרְצְכֶם שְׁמָמָה וְעָרֵיכֶם יִהְיוּ חָרְבָּה׃
34 אָז תִּרְצֶה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כֹּל יְמֵי הֳשַׁמָּה וְאַתֶּם
בְּאֶרֶץ אֹיְבֵיכֶם אָז תִּשְׁבַּת הָאָרֶץ וְהִרְצָת אֶת־שַׁבְּתֹתֶיהָ׃
לה כָּל־יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר לֹא־שָׁבְתָה בְּשַׁבְּתֹתֵיכֶם
36 בְּשִׁבְתְּכֶם עָלֶיהָ׃ וְהַנִּשְׁאָרִים בָּכֶם וְהֵבֵאתִי מֹרֶךְ בִּלְבָבָם
בְּאַרְצֹת אֹיְבֵיהֶם וְרָדַף אֹתָם קוֹל עָלֶה נִדָּף וְנָסוּ מְנֻסַת־
37 חֶרֶב וְנָפְלוּ וְאֵין רֹדֵף׃ וְכָשְׁלוּ אִישׁ־בְּאָחִיו כְּמִפְּנֵי־חֶרֶב
38 וְרֹדֵף אָיִן וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֹיְבֵיכֶם׃ וַאֲבַדְתֶּם
39 בַּגּוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם׃ וְהַנִּשְׁאָרִים בָּכֶם
יִמַּקּוּ בַּעֲוֺנָם בְּאַרְצֹת אֹיְבֵיכֶם וְאַף בַּעֲוֺנֹת אֲבֹתָם אִתָּם

the sword after you. An expression for the hot pursuit of fugitives; cf. Ezek. XXI, 8-11. Malbim explains these words as an essential qualification of the first part of the verse, *scatter among the nations.* "Israel's dispersion is not a curse in itself: it is a means of fulfilling God's purpose of spreading His word among the nations. The tragedy lies in being scattered because of the sword."

34. *enjoy her sabbaths.* Better, *satisfy its sabbaths; i.e.* make compensation for the years of release which the Israelites did not observe according to the dictates of the law (Leeser). Driver explains that the Heb. word rendered "enjoy" is the technical term in connection with the settlement of an account. When the people are exiled, the land, here personified, will receive payment of an overdue account on the long Sabbath-rest which it will then enjoy; see next *v.*

36. *left of you.* The two preceding verses are a parenthesis, describing the "rest" which the land would have, when its inhabitants had been carried into captivity. This verse resumes *v.* 33, and alludes to the fate, with its resulting cowardice and "spiritual slavery," that would be in store for those who escaped. "The author possessed the imagination of a poet as well as the eloquence of an orator" (Kennedy).

will draw out the sword after you: and your
land shall be a desolation, and your cities shall
be a waste. 34. Then shall the land enjoy her
sabbaths, as long as it lieth desolate, and ye be
in your enemies' land; even then shall the land
rest, and enjoy her sabbaths. 35. As long as
it lieth desolate it shall have rest; even the rest
which it had not in your sabbaths, when ye
dwelt upon it. 36. And as for them that are
left of you, I will send a faintness into their
heart in the lands of their enemies: and the
sound of a driven leaf shall chase them; and they
shall flee, as one fleeth from the sword; and they
shall fall when none pursueth. 37. And they
shall stumble one upon another, as it were before
the sword, when none pursueth: and ye shall
have no power to stand before your enemies.
38. And ye shall perish among the nations, and
the land of your enemies shall eat you up. 39.
And they that are left of you shall pine away
in their iniquity in your enemies' lands; and
also in the iniquities of their fathers shall they

37. *stumble.* In their panic, caused by demoralisation and not by a real enemy, they would forget the need for mutual help; and each would endeavour to escape, even at the cost of sacrificing his brother—true psychology of the Golus.

38. *eat you up.* For the image of a land consuming those who dwell upon its soil, see Num. XIII, 32.

39. *in their iniquity.* From the consequences of their guilt; *i.e.* their punishment. To this guilt (and punishment) their fathers have contributed.

מ יִמָּקּוּ׃ וְהִתְוַדּוּ אֶת־עֲוֺנָם וְאֶת־עֲוֺן אֲבֹתָם בְּמַעֲלָם אֲשֶׁר
41 מָֽעֲלוּ־בִי וְאַף אֲשֶׁר־הָלְכוּ עִמִּי בְּקֶרִי׃ אַף־אֲנִי אֵלֵךְ עִמָּם
בְּקֶרִי וְהֵבֵאתִי אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ־אָז יִכָּנַע לְבָבָם
42 הֶעָרֵל וְאָז יִרְצוּ אֶת־עֲוֺנָם׃ וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב
וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר
43 וְהָאָרֶץ אֶזְכֹּר׃ וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתִרֶץ אֶת־שַׁבְּתֹתֶיהָ
בָּהְשַׁמָּה מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֺנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי
44 מָאָסוּ וְאֶת־חֻקֹּתַי גָּעֲלָה נַפְשָׁם׃ וְאַף־גַּם־זֹאת בִּהְיוֹתָם
בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים וְלֹא־גְעַלְתִּים לְכַלֹּתָם לְהָפֵר

כו v. 42. מלא ו׳ v. 43. קמץ בז״ק

with them. Refers to the fathers. There will be an added agony to the wretched lot of the sinful parents, that they will behold their children, who had followed their evil example, experiencing the hard fate which was so bitter to themselves. This explanation is supported by the Traditional accentuation of the words.

40–45. Repentance Shall Bring Restoration

40. *confess.* God desireth not the death of the sinner; and, therefore, every threat of punishment for disobedience is followed by a promise of mercy, if there is repentance and amendment. Divine discipline is for moral ends; and in truth the Exile proved a purifying furnace unto Israel.

trespass. Or, "treachery," implying that faithlessness to the Covenant is a wrong committed directly against God; cf. *v.* 15.

41. *I also walked.* Better, *I also walk.* They will acknowledge that the calamities which had overtaken them were God's method of humbling their arrogance.

uncircumcised. Unconsecrated, unclean; closed to the Divine call or appeal; cf. on XIX, 23.

accept of. Acknowledge that the punishment was deserved; see, however, *v.* 35 and 43.

pine away with them. 40. And they shall confess
their iniquity, and the iniquity of their fathers,
in their trespass which they trespassed against
me, and also that because they have walked
contrary unto me, 41. I also walked contrary
unto them, and brought them into the land
of their enemies: if then their uncircumcised
heart be humbled, and they then accept of the
punishment of their iniquity; 42. then will I
remember my covenant with Jacob; and also
my covenant with Isaac, and also my covenant
with Abraham will I remember; and I will
remember the land. 43. The land also shall
be left of them, and shall enjoy her sabbaths,
while she lieth desolate without them; and they
shall accept of the punishment of their iniquity:
because, even because they rejected my judge-
ments, and their soul abhorred my statutes.
44. And yet for all that, when they be in the
land of their enemies, I will not reject them,

42. *Jacob . . . Isaac . . . Abraham.* God is stirred to mercy by recalling the noble ancestors of Israel and the Covenant He had entered with each. In retrospect, the last comes first to mind.

the land. Which was itself a symbol of the Covenant with the Patriarchs, and prominently figured in the promises which God had made to them.

43. *shall be left of them.* Better, *shall be forsaken without them* (AJ). Because the Israelites had failed to observe the Sabbatical year, they had wronged the soil of the Holy Land, and that wrong had to be expiated before they could return and resettle there; see XVIII, 25.

enjoy her sabbaths. See *v.* 35.

מה בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם׃ וְזָכַרְתִּי לָהֶם בְּרִית
רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם
46 לִהְיוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה׃ אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים
וְהַתּוֹרֹת אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי
בְּיַד־מֹשֶׁה׃ רביעי פ (ששי כשהן מחובי׳)

CAP. XXVII. כז

כז 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יַפְלִא נֶדֶר בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָה׃
3 וְהָיָה עֶרְכְּךָ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שִׁשִּׁים שָׁנָה
4 וְהָיָה עֶרְכְּךָ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ׃ וְאִם־
ה נְקֵבָה הִוא וְהָיָה עֶרְכְּךָ שְׁלֹשִׁים שָׁקֶל׃ וְאִם מִבֶּן־חָמֵשׁ

44. *yet for all that.* The chapter ends characteristically on a note of hope. God's anger may be severe, but it is not everlasting. He will grant His people every opportunity to renew the ancient Covenant. Israel—"a people who have been overthrown, crushed, scattered; who have been ground, as it were, to very dust, and flung to the four winds of heaven; yet who, though thrones have fallen, and empires have perished, and creeds have changed, and living tongues have become dead, still exist with a vitality seemingly unimpaired" (Henry George).

45. *their ancestors.* lit. "the first" generations. It alludes not only to the Patriarchs, but the founders of the Twelve Tribes and their descendants who left Egypt; cf. Deut. XIX, 14; Isa. LXI, 4.

46. *these are the statutes.* This verse is the subscription not only to chaps. XVII-XXVI, but to the whole of Leviticus, the following chapter being an appendix to the Book.

neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God: 45. but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

46. These are the statutes and judgements and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.*iv (**vi)

CHAPTER XXVII

27 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, When a man shall make a special vow according to thy estimation of persons unto the LORD, 3. then thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the

CHAPTER XXVII

REDEMPTION OF VOWS AND TITHES

The Book of Leviticus concludes, as it opened, with a chapter of Sanctuary-regulations—voluntary contributions to the upkeep of the Sanctuary, such offerings being a true expression of devotion to the House of God.

2–8. VOWING AND VALUATION OF A PERSON

2. *make a special vow.* By setting a valuation upon himself or any of his family, the money being paid into the treasury of the Sanctuary.

שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכְּךָ הַזָּכָר עֶשְׂרִים
6 שְׁקָלִים וְלַנְּקֵבָה עֲשֶׂרֶת שְׁקָלִים׃ וְאִם מִבֶּן־חֹדֶשׁ וְעַד
בֶּן־חָמֵשׁ שָׁנִים וְהָיָה עֶרְכְּךָ הַזָּכָר חֲמִשָּׁה שְׁקָלִים כֶּסֶף
7 וְלַנְּקֵבָה עֶרְכְּךָ שְׁלֹשֶׁת שְׁקָלִים כָּסֶף׃ וְאִם מִבֶּן־שִׁשִּׁים
שָׁנָה וָמַעְלָה אִם־זָכָר וְהָיָה עֶרְכְּךָ חֲמִשָּׁה עָשָׂר שָׁקֶל
8 וְלַנְּקֵבָה עֲשָׂרָה שְׁקָלִים׃ וְאִם־מָךְ הוּא מֵעֶרְכֶּךָ וְהֶעֱמִידוֹ
לִפְנֵי הַכֹּהֵן וְהֶעֱרִיךְ אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר
9 יַעֲרִיכֶנּוּ הַכֹּהֵן׃ ס וְאִם־בְּהֵמָה אֲשֶׁר יַקְרִיבוּ מִמֶּנָּה
י קָרְבָּן לַיהוָה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹּדֶשׁ׃ לֹא
יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ טוֹב בְּרָע אוֹ־רַע בְּטוֹב וְאִם־הָמֵר
יָמִיר בְּהֵמָה בִּבְהֵמָה וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹּדֶשׁ׃
11 וְאִם כָּל־בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא־יַקְרִיבוּ מִמֶּנָּה קָרְבָּן
12 לַיהוָה וְהֶעֱמִיד אֶת־הַבְּהֵמָה לִפְנֵי הַכֹּהֵן׃ וְהֶעֱרִיךְ הַכֹּהֵן

כז v. 9. סבירין ממנה. v. 10. קמץ בטרחא.

3. *fifty shekels.* The equivalent of £7 of our money, but the true value in purchasing power is many times that sum (Kennedy). The form, *thy* estimation, is archaic; see on Exod. xxx, 13.

4. *thirty shekels.* The valuation seems to have been made on the basis of what might be called the market value of the individual's labour. A woman, not possessing the physical strength of a man, had a lower valuation set upon her.

6. *from a month old.* No valuation is placed in regard to a child under a month old. In Jewish law there are no mourning rites to be observed for a child who dies within a month of birth.

8. *according to the ability.* *i.e.* according to the means. "If he (the person making the vow) be too poor to pay the valuation, then he shall set him (the person vowed) before the priest, and the priest shall value him." The priest, in forming his estimate of what he could pay, must leave him sufficient means for his necessities (Talmud).

sanctuary. 4. And if it be a female, then thy
estimation shall be thirty shekels. 5. And if it
be from five years old even unto twenty years
old, then thy estimation shall be of the male
twenty shekels, and for the female ten shekels.
6. And if it be from a month old even unto five
years old, then thy estimation shall be of the
male five shekels of silver, and for the female
thy estimation shall be three shekels of silver.
7. And if it be from sixty years old and upward;
if it be a male, then thy estimation shall be
fifteen shekels, and for the female ten shekels.
8. But if he be poorer than thy estimation, then
he shall be set before the priest, and the priest
shall value him; according to the ability of
him that vowed shall the priest value him.

9. And if it be a beast, whereof men offer an
oblation unto the LORD, all that any man giveth
of such unto the LORD shall be holy. 10. He
shall not alter it, nor change it, a good for a
bad, or a bad for a good: and if he shall at all
change beast for beast, then both it and that
for which it is changed shall be holy. 11. And if
it be any unclean beast, of which they do not

9–13. REDEMPTION OF AN ANIMAL

9. *if it be a beast.* If a "clean" animal, that and none other had to be presented.

shall be holy. It became the property of the Sanctuary, and all profane use of it was interdicted.

10. *not alter it.* Even for one of greater value. *Alter* is to replace one species by another, e.g. a bull for a sheep; *change* refers to different members of the same species.

13 אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכְּךָ הַכֹּהֵן כֵּן יִהְיֶה׃ וְאִם־
14 גָּאֹל יִגְאָלֶנָּה וְיָסַף חֲמִישִׁתוֹ עַל־עֶרְכֶּךָ׃ וְאִישׁ כִּי־יַקְדִּשׁ
אֶת־בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהֶעֱרִיכוֹ הַכֹּהֵן בֵּין טוֹב וּבֵין רָע
טו כַּאֲשֶׁר יַעֲרִיךְ אֹתוֹ הַכֹּהֵן כֵּן יָקוּם׃ וְאִם־הַמַּקְדִּישׁ יִגְאַל חמישי (כשהן מחובי׳)
16 אֶת־בֵּיתוֹ וְיָסַף חֲמִישִׁית כֶּסֶף־עֶרְכְּךָ עָלָיו וְהָיָה לוֹ׃ וְאִם
מִשְּׂדֵה אֲחֻזָּתוֹ יַקְדִּישׁ אִישׁ לַיהוָה וְהָיָה עֶרְכְּךָ לְפִי זַרְעוֹ
17 זֶרַע חֹמֶר שְׂעֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף׃ אִם־מִשְּׁנַת
18 הַיֹּבֵל יַקְדִּישׁ שָׂדֵהוּ כְּעֶרְכְּךָ יָקוּם׃ וְאִם־אַחַר הַיֹּבֵל
יַקְדִּישׁ שָׂדֵהוּ וְחִשַּׁב־לוֹ הַכֹּהֵן אֶת־הַכֶּסֶף עַל־פִּי הַשָּׁנִים
19 הַנּוֹתָרֹת עַד שְׁנַת הַיֹּבֵל וְנִגְרַע מֵעֶרְכֶּךָ׃ וְאִם־גָּאֹל יִגְאַל
אֶת־הַשָּׂדֶה הַמַּקְדִּישׁ אֹתוֹ וְיָסַף חֲמִשִׁית כֶּסֶף־עֶרְכְּךָ עָלָיו

11. *they do not offer an oblation.* Or, "they may not bring an offering" (AJ).

12. *good or bad.* *i.e.* whether it be of much value or little.

13. *redeem it.* If the owner himself wishes to redeem it, he must add a fifth to the amount of the valuation.

fifth part. See on *v.* 16.

14–15. Redemption of a House

14. *sanctify.* Dedicate.

15. *redeem.* As in *v.* 13. The law of xxv, 29f applied to this case where the redeemer was not the owner. If the house was in a walled city, it could be redeemed by the owner within a year; and if not redeemed, it remained for ever in the possession of the buyer. In the case of a house situated in a village, the Jubilee-year brought its restitution to the owner.

16–25. Redemption of Land

16. *part of the field.* It was unlikely that he would donate the whole of it, because he would then be left destitute.

offer an oblation unto the LORD, then he shall
set the beast before the priest: 12. and the priest
shall value it, whether it be good or bad: as
thou the priest valuest it, so shall it be. 13.
But if he will indeed redeem it, then he shall
add the fifth part thereof unto thy estimation.

14. And when a man shall sanctify his house
to be holy unto the LORD, then the priest shall
estimate it, whether it be good or bad: as the
priest shall estimate it, so shall it stand. 15.
And if he that sanctified it will redeem his house,
then he shall add the fifth part of the money
of thy estimation unto it, and it shall be his.
*v (**vii)

16. And if a man shall sanctify unto the LORD
part of the field of his possession, then thy esti-
mation shall be according to the sowing thereof:
the sowing of a homer of barley shall be valued
at fifty shekels of silver. 17. If he sanctify
his field from the year of jubile, according to
thy estimation it shall stand. 18. But if he
sanctify his field after the jubile, then the priest
shall reckon unto him the money according

possession. An inherited field, as contrasted with a piece of land which he had bought (*v.* 22).

the sowing thereof. The value of the land was estimated by the quantity of seed required to sow it. For each *homer* of seed used in sowing barley, the valuation was placed at fifty shekels for the whole period of forty-nine years. A *homer* was ten ephahs (see on XIX, 36), and nearly six bushels in capacity.

17. *from the year of jubile.* From the conclusion of the year.

כ וְקָם לוֹ׃ וְאִם־לֹא יִגְאַל אֶת־הַשָּׂדֶה וְאִם־מָכַר אֶת־הַשָּׂדֶה
21 לְאִישׁ אַחֵר לֹא־יִגָּאֵל עוֹד׃ וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַיֹּבֵל
22 קֹדֶשׁ לַיהוָה כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ׃ וְאִם ששי
אֶת־שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשְּׂדֵה אֲחֻזָּתוֹ יַקְדִּישׁ לַיהוָה׃
23 וְחִשַּׁב־לוֹ הַכֹּהֵן אֵת מִכְסַת הָעֶרְכְּךָ עַד שְׁנַת הַיֹּבֵל וְנָתַן
24 אֶת־הָעֶרְכְּךָ בַּיּוֹם הַהוּא קֹדֶשׁ לַיהוָה׃ בִּשְׁנַת הַיּוֹבֵל יָשׁוּב
כה הַשָּׂדֶה לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ לַאֲשֶׁר־לוֹ אֲחֻזַּת הָאָרֶץ׃ וְכָל־
עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשָּׁקֶל׃
26 אַךְ־בְּכוֹר אֲשֶׁר־יְבֻכַּר לַיהוָה בִּבְהֵמָה לֹא־יַקְדִּישׁ אִישׁ
27 אֹתוֹ אִם־שׁוֹר אִם־שֶׂה לַיהוָה הוּא׃ וְאִם בַּבְּהֵמָה הַטְּמֵאָה

it shall stand. At the valuation of fifty shekels for each *homer* of seed.

18. *an abatement.* A proportionate reduction in the price; cf. xxv, 50f.

19. *assured to him.* Passes into his possession for ever, after paying the valuation, plus one-fifth.

20. *if he will not redeem.* If the redeemer of the field is not the owner, the Sanctuary becomes the *de jure* owner of the field, which at the next Jubilee becomes the inalienable property of the Sanctuary.

21. *field devoted.* See on *v.* 28.

22. *bought.* Since he bought the field until the Jubilee only, it is clear that his gift to the Sanctuary is only temporary.

23. *in that day.* The price had to be paid in one sum

to the years that remain unto the year of jubile, and an abatement shall be made from thy estimation. 19. And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. 20. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more: 21. but the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.*vi 22. And if he sanctify unto the LORD a field which he hath bought, which is not of the field of his possession; 23. then the priest shall reckon unto him the worth of thy estimation unto the year of jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD. 24. In the year of jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth. 25. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26. Only the firstling among beasts, which is made a firstling to the LORD, no man shall sanctify it; whether it be ox or sheep, it is the

and in full-weight shekels (see on Exod. xxx, 13).

26–27. REDEMPTION OF A FIRSTLING

26 *to the* LORD. As a firstling, it *ipso facto* belonged to God; see Exod. XIII, 2. Therefore, the owner cannot vow it again as a gift to the Sanctuary; it was not his to give away.

shall sanctify. *i.e.* devote, as a voluntary offering.

וּפָדָה בְעֶרְכֶּךָ וְיָסַף חֲמִשִׁתוֹ עָלָיו וְאִם־לֹא יִגָּאֵל וְנִמְכַּר
28 בְּעֶרְכֶּךָ׃ אַךְ כָּל־חֵרֶם אֲשֶׁר יַחֲרִם אִישׁ לַיהוָה מִכָּל־
אֲשֶׁר־לוֹ מֵאָדָם וּבְהֵמָה וּמִשְּׂדֵה אֲחֻזָּתוֹ לֹא יִמָּכֵר וְלֹא
שביעי 29 יִגָּאֵל כָּל־חֵרֶם קֹדֶשׁ־קָדָשִׁים הוּא לַיהוָה׃ כָּל־חֵרֶם אֲשֶׁר
ל יָחֳרַם מִן־הָאָדָם לֹא יִפָּדֶה מוֹת יוּמָת׃ וְכָל־מַעְשַׂר הָאָרֶץ
31 מִזֶּרַע הָאָרֶץ מִפְּרִי הָעֵץ לַיהוָה הוּא קֹדֶשׁ לַיהוָה׃ וְאִם־
מפטיר 32 גָּאֹל יִגְאַל אִישׁ מִמַּעַשְׂרוֹ חֲמִשִׁיתוֹ יֹסֵף עָלָיו׃ וְכָל־מַעְשַׂר

27. *of an unclean beast. i.e.* a dedicated clean animal that became blemished; in which case the proceeds of the sale were to be used for Temple repair (Rashi).

28–29. Law of the Ban

28. *devoted thing.* Lit. "cut-off, excluded," irrevocably given up. There were three varieties of the ban of differing degrees of stringency: the war ban, the justice ban, and the private ban. This verse deals with the last-named. The "devoting" of anything to the Temple was a more solemn act than a mere presentation. The human being, animal or field became "most holy," *i.e.* remained the inalienable property of the Sanctuary, and passed into the possession of the priests.

field of his possession. Only an inheritance could be "devoted," not a purchased field, since the latter only belonged to the owner temporarily, and passed out of his possession in the Jubilee. In the same manner, a Hebrew slave could not be "devoted," because he regained his freedom in the seventh year.

sold. To another person.

LORD'S. 27. And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation.

28. Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

*vii 29. None doomed, which shall be doomed of men, shall be ransomed; he shall surely be put to death.

30. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. 31. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof.*m

redeemed. By the owner.

29. *doomed.* Instead of "devoted" (RV).

of men. "The reference here is to the justice-ban; in other words, to the judicial sentence by the proper authorities on such malefactors as the idolater (see Exod. XXII, 19), and the blasphemer" (Kennedy). The individual was not permitted to carry out such a ban. Deut. XII, 31, forbids human sacrifice, and the putting to death of a slave is forbidden in Exod. XXI, 20.

30–33. REDEMPTION OF THE TITHE

30. *tithe of the land.* This is the so-called "second tithe" described in Deut. XIV, 22f. This tithe, which had to be taken to Jerusalem and consumed there, was analogous to the firstling of sacrificial animals, and the same law of redemption applied.

seed . . . fruit. According to Rabbinic tradition, this tithe was only taken from corn, wine and oil.

בָּקָר וָצֹאן כֹּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשָּׁבֶט הָעֲשִׂירִי יִהְיֶה־
33 קֹדֶשׁ לַיהוָה׃ לֹא יְבַקֵּר בֵּין־טוֹב לָרַע וְלֹא יְמִירֶנּוּ וְאִם־
הָמֵר יְמִירֶנּוּ וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹּדֶשׁ לֹא יִגָּאֵל׃
34 אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל
בְּהַר סִינָי׃

חזק

סכום פסוקי דספר ויקרא שמונה מאות וחמשים ותשעה. נטף
סימן: וחציו והנגע בבשר הזב: ופרשיותיו עשרה. בא גד סימן:
וסדריו שלשה ועשרים. ובתורתו יהגה יומם ולילה סימן:
ופרקיו שבעה ועשרים. ואהיה עמך ואברכך סימן: מניין
הפתוחות שתים וחמשים. והסתומות ששה וארבעים. הכל
שמנה ותשעים פרשיות. דודי צח ואדום סימן:

is the Lord's. Tithes belong to God as the real owner of the land; see on xxv, 1-7. They are a kind of rent paid by the people as His tenants. Being already God's, they cannot be made the subject of vows (Dummelow).

31. *redeem.* If the owner wished to eat the tithe elsewhere and otherwise than commanded, he might commute it for its value, plus a fifth.

32. *tithe of the herd.* Every tenth animal born of the herd or flock had to be treated like the tenth of the produce of the field. The animals were sacrificed and the flesh consumed in Jerusalem; cf. II Chron. xxxi, 6. The tithe was only reckoned on the new-born animals.

passeth under the rod. Cf. Jer. xxxiii, 13, Ezek. xx, 37. "Rod" is the shepherd's staff. The Mishnah thus describes

32. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the LORD. 33. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.

34. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

the procedure: The new-born animals were herded in a pen with one narrow exit through which they could only pass in single file. As they came out, each tenth animal was touched on the back with a rod coated with red paint, and in this manner distinguished for the tithe.

33. *he shall not search.* The owner could not select which animals should form part of the tithe; hence the method described above. If he substituted one of the designated animals for another, whether of better or inferior quality, he forfeited both.

34. *these are the commandments.* Cf. XXVI, 46. If the "statutes, ordinances and laws" there mentioned allude, as they probably do, to the contents of the preceding twenty-five chapters, then this verse is the subscription of the concluding chapter only.

The Massoretic Note states the number of verses in Leviticus to be 859; its Sedrahs (parshiyoth) 10; its Sedarim, smaller divisions according to the Triennial Cycle, 23; and its Chapters, 27.

For the Lesson from the Prophets, Jeremiah XVI, 19, XVII, 14 *see* The Haftorahs, p. 416.

For the Blessings before and after the Haftorah, see p. 330.

Note D

THE BOOK OF LEVITICUS

Its Antiquity and Mosaic Authorship

Both the antiquity and the Mosaic authorship of the Book of Leviticus are denied by Bible Critics. They declare Leviticus to be part of that section of the Pentateuch which they call the "Priestly code" and usually designate by the letter P. This "Priestly code," or P, is supposed to include, besides Leviticus, some portions of Genesis and Exodus (especially the chapters on the Tabernacle) and twenty-eight chapters of Numbers. They maintain that while some portions of P may be earlier than others, they were all edited, or written, by Ezra and his School, and made an integral part of the Law of Moses in the year 444 before the Christian era, or very shortly thereafter.

It must be clearly understood that this idea of a "Priestly code" and of its late origin is nothing more than pure hypothesis, and there is not a shred of evidence to show that it ever constituted a separate work. In fact, the whole Documentary theory as propounded by Julius Wellhausen and his followers—*i.e.*, that the Pentateuch consists of separate "documents," of different date and authorship—rests on unproved assumptions. It is easy to make any theory look plausible, if the facts are selected or trimmed judiciously; and Bible Critics are most judicious both in selecting the facts and in trimming them to suit their purpose. When the facts are against their theory, the facts are altered or pronounced to be a later gloss in the passage in which they occur, or the Critics declare the whole passage to be sheer forgery. Irreconcilable differences between the "documents" are created, leading to a complete reversal of Israel's story. And the principal support for such a topsyturvy presentation of Bible history and religion is the alleged existence of these irreconcilable differences between the "documents." It is all reasoning in a vicious circle.

Outstanding scholars, like Prof. Sayce, have from the first pronounced the Documentary theory of the Pentateuch to be a "baseless fabric of subjective imagination." Others have come to share his view, realising more and more the insuperable objections to the theory of the late origin of the

Levitical legislation. The whole Critical theory is to-day being questioned on fundamental issues. Nevertheless, the popularisers of theological literature ignore altogether the existence of any other opinion than that of the Critics, and they continue to write as if the lateness of Leviticus were indeed one of the "finalities of scholarship." That nothing could be further from the truth will be plain to any student who will take the trouble to consult the following books:—

J. Robertson, *The Early Religion of Israel* (William Blackwood)—the first critical investigation of the Wellhausen hypothesis in English;

James Orr, *The Problem of the Old Testament* (James Nisbet)—gives a comprehensive survey of the weaknesses of the Critical position;

W. L. Baxter, *Sanctuary and Sacrifice* (Eyre and Spottiswoode)—demolishes the foundation pillars of Wellhausen's structure;

H. M. Wiener, *Essays in Pentateuchal Criticism* (Elliot Stock)—is a lawyer's examination of the Critical claims; and

D. Hoffmann, *Die Wichtigsten Instanzen gegen die Graf-Wellhausensche Hypothese* (Poppelauer, Berlin)—written over a generation ago, but still unanswered because unanswerable.

I

The Internal Evidence Against the Critical Theory

Leviticus merely continues the story of the departure from Egypt and of the Children of Israel in the Wilderness. The few incidents in Leviticus, as well as its legislation, point to a sojourn in the Desert of the Sinai Peninsula prior to the occupation of Canaan. A verse such as, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do" (xviii, 3), is in itself decisive in favour of the Mosaic date.

In many passages of the Book, the going forth from Egypt and the manifestation of God's protecting power in the release, are spoken of as events of recent occurrence, fresh in the memory of those who had *experienced* the Divine mercy.

Israel is contemplated as living in tents, and the conditions

of life which are presupposed are those of a *camp* (see on Lev. XVII, 3). The Sanctuary is depicted as a temporary structure of a portable nature, such as would be required while the people were wandering in the Wilderness. Leviticus assumes the people to be within reach of the religious centre, and in a position to attend the Sanctuary during the pilgrimage Festivals: in Ezra's time, this was impossible, as the bulk of the people was in Babylon, and another portion had drifted back to Egypt. The ritual of *Azazel* on the Day of Atonement is patently archaic, and had to be modified to meet the conditions of later times; see commentary on Lev. XVI, 22, p. 151.

The priests are always denoted as "Aaron and his sons." Their initial consecration to the priestly office is described (Lev. VIII), to which ceremony "all the congregation" was summoned (ibid. *v.* 3). This is meaningless on the supposition of the late origin of the Book. Furthermore, P exalts the High Priest. In Ezra's age, the High Priests were not worthy of honour, and seem to have been among those that attempted to thwart the work of religious reformation.

Similarly, the story of the blasphemer in Leviticus (XXIV, 10–12) is inexplicable on the Critical theory. A son of an Israelitish woman blasphemes, he is put in ward, but no one knows what punishment is to be meted out for that offence. Compare with this the story of Naboth and his judicial murder for alleged blasphemy in I Kings XXI, which chapter the Critics declare to be centuries older than Leviticus. When Jezebel, by means of perjured witnesses, convicts Naboth of that grave offence, there is not the slightest doubt in the mind of the judges and the people—as little as in Jezebel's own mind—what his punishment is to be. Now, if we were to admit that the narrative of the blasphemer was indeed written, or even "edited," for the benefit of the post-Exilic community, is it reasonable to assume that in those days there would be doubt as to the penalty for blasphemy?

The evidence of the *language* of Leviticus precludes a late date of composition. Riehm, Delitzsch, Dillmann and Hoffmann have demonstrated that it cannot truthfully be said to show traces of Exilic or post-Exilic times. The technical terms of the sacrificial regulations point to hoary antiquity, and are linguistically derived from ancient Arabic and Minaean (Hommel). There is in Leviticus an entire absence of neo-Babylonian or Persian loan-words that would

reflect the age of the Exile. Of course, the language, vocabulary, and style differ considerably from that of the historical parts of the Pentateuch. But this is due to the nature of the subjects treated in Leviticus; *e.g.* sacrifices, leprosy, land laws, as against stories of family life, national history, and moral admonition in the other books. One hundred years ago, Macaulay drafted the Penal Code for India. In that work, his whole manner of writing—vocabulary, sentence-formation and style—is different from that used by him in his History, Essays, Speeches or Ballads. Yet, would anyone question Macaulay's authorship of the Indian Code, or would anyone advance the hypothesis of the existence of five separate Macaulays—one each for the History, Essays, Speeches, Ballads and Code—and living centuries apart from one another?

Bible Critics point to the *Tochacha*, the Admonition in Lev. XXVI, as proof that at any rate that chapter must have been written at a late date, because the punishments foreshadowed in that chapter (*v.* 14–45) were clearly realised in the time of the Babylonian Exile. Those who do not eliminate the Divine from history or from human life, regard the *Tochacha* as belonging to that unique mass of Bible predictions that have been fulfilled to the letter, and that are wholly inexplicable except on the Providential view of human history. But even quite apart from the predictive element in prophecy, there is no reason to doubt the Mosaic authorship of this chapter. Hoffmann has drawn attention to a parallel of the *Tochacha* in the far older code of Hammurabi. One thousand years before Moses, that code concludes with the promise of blessings of the god Shamash for obedience to his law, and with a detailed account of the calamities that would overtake those who are faithless to them. Leviticus XXVI is thus merely another instance of the principle דברה תורה כלשון בני אדם, which the Jewish exegetes of the Middle Ages translated to mean—Scripture chooses those forms of literary expression that would be most effective with the hearers to whom they are addressed.

One more striking circumstance. The Ten Commandments are given on Mt. Sinai, and the promulgation of the other laws takes place in the Wilderness and the plains of Moab. How came they to be attributed to lands *outside* the Holy Land, territories that had no sacred associations for the men of Ezra's age, or for that matter even for the heroes of the Patriarchal age? Surely such a strange,

"inconvenient," unnatural tradition is not likely to have been *invented*, but is based on fact. And if so, the events associated with that tradition could only have taken place in Mosaic times.

II

Improbability of the Critical Theory

It is evident that if the Critical account of the origin and promulgation of the so-called Priestly code is accepted, it is necessary to attribute deliberate fraud to Ezra. The Critics do not feel this moral difficulty, because the avowed object of many of the Critics has for a long time been to "deprive Israel of its halo," and to degrade its saints and heroes. But even those who do not recoil from attributing fraud to the sacred writers, should weigh the sheer *improbability* of the introduction of a new code in the manner put forward by the Critical theory.

> "It is utterly out of the question, that a body of laws, never before heard of, could be imposed upon the people as though they had been given by Moses centuries before; and that they could have been accepted and obeyed by them, notwithstanding the fact that these laws imposed new and serious burdens, set aside established usages to which the people were devotedly attached, and conflicted with the interests of powerful classes of the people" (W. H. Green).

Thus, on the theory of the Critics, tithes of corn, oil, and cattle for the support of the Levitical order had never before been heard of; yet the people submit to the new burdens without dissent. The Book of Nehemiah shows that there was a strongly disaffected party and a religiously faithless party in Jerusalem; yet no one raises a doubt. The Book of Deuteronomy was in the hands of at least the priests; yet even the hostile members of that body do not attempt to ward off the alleged new legislation by appealing to Deuteronomy XIII, 1, "What thing soever I command you, that shall ye observe to do; *thou shalt not add thereto*, nor diminish from it." Even the Samaritans—then the bitterest enemies of Ezra and the Jews—are supposed to receive "Ezra's Torah" as the undoubted work of Moses, and seem to keep on changing and enlarging it,

as the followers of Ezra—on the assumption of the Critics—keep on making new additions to it for at least a century after his death!

The improbability of Ezra attempting to pass off his work as the work of Moses, or of his succeeding in such a hypothetical attempt, will be considerably increased, when we realise the lack of agreement between the "Priestly code" and the conditions that confronted Ezra and his generation. P brings many things that could have been only of archaeological interest. Its largest section deals with the portable Sanctuary in the Wilderness; but in Ezra's time, the Tabernacle, the Ark, the Urim and Thummim had long ceased to exist. The tithe-laws as given in P are intended for a large body of Levites and a small number of priests, in the proportion of ten Levites to one priest. But the Books of Ezra and Nehemiah tell us, that in the community under Ezra's spiritual guidance, there were, on the contrary, twelve *priests* to one Levite! And yet Ezra is alleged by the Critics to have spent fourteen years, from 458—444, in the adaptation of the older legal enactments to the conditions of the community in Palestine (Oxford Hexateuch, I, 137).

Even more strange, on the theory of the Critics, is the absence of *all* reference in the "Priestly code" to the burning religious problems of the returned exiles, such as intermarriage. Ezra is crushed by grief and despair when he realises the extent of the evil in the new community. "And when I heard this thing, I rent my garments and my mantle, and plucked off the hair of my head and of my beard, and sat down .... I fell upon my knees and spread out my hands unto the Lord my God." He then set about the work of reformation; he called upon the nobles and people to put away their strange wives. They answer with a loud voice, "As thou hast said, so must we do"; and they enter upon the covenant, so fateful for the future of Israel and of monotheism. But to all this matter of intermarriage, which was of vital concern to Ezra and his School, there is not the slightest reference in the very legislation, which, we are asked to believe, was produced for the salvaging of the community from the mortal danger of absorption among the heathens. No less than two chapters in the "Priestly code" (Lev. XVIII and XX) are devoted to the subject of prohibited marriages; but not a word to the question which shook the post-Exilic community to its foundations. Surely an unaccountable omission—if the Critics are right.

There is, furthermore, no provision in P for the singers, porters, Nethinim, and Levites of Ezra's day. "The musical services of the Temple are as much beyond its line of vision as the worship of the Synagogue." In view of the minute way in which Leviticus regulates worship for the Mosaic generation, is it conceivable that, if Leviticus were a product of Ezra's age, there would be in it nothing directly bearing on the manner of contemporary worship?

III

The Argument from Silence

A favourite argument against the early date of Leviticus is the so-called argument from silence. It is somewhat as follows:—Throughout the period of the Judges and Kings, we find that the precepts of the Book of Leviticus were violated; hence, they could not then have existed. Furthermore, it is alleged that there is no explicit reference to them in the historical books of Judges, Samuel and Kings—another supposed proof that they could not have been known.

As to the first consideration, even cases of flagrant violation do not disprove the existence of the law as laid down in Leviticus. Neither a Jewish law, nor any other law, necessarily presupposes universal compliance with its terms. All historical experience is against it. It is unnecessary to point to modern laws of incontestable and universally acknowledged existence that are accompanied by open and organised violation. And the same is true of ancient laws, even of those believed to have Divine sanction. Take the prohibition of image-worship in the Ten Commandments. Canon Charles has aptly pointed out that for fifteen centuries the whole of Christendom disregarded it, and half of the Christian Church is still disregarding it. If violation of a law were proof of its non-existence, then the Second Commandment has to this day not yet been given! In fact, the Critics themselves note that the existence and the disregard of a law-book may very well go together. Deuteronomy became known—they hold—in the year 620, during the reign of king Josiah. It was observed during his lifetime; but immediately after his death, it was totally disregarded. The attitude of the Critics is therefore as follows:—non-observance of the Law in the ages after

Moses is proof absolute that no such Law was ever promulgated in the days of Moses; but non-observance of the Law after the death of Josiah does not prove the non-existence of the Law in Josiah's time. In other words, "witnesses are reliable when they testify in favour of the Critics; but their veracity is promptly impeached, if their testimony is on the other side" (Baxter). For departures from statutory law in exceptional circumstances, see *Exodus*, p. 546.

And as for the second consideration, viz., the silence of the Historical books, that is an even feebler support for the Critical position. A few examples will illustrate its feebleness. Thus, none of the Prophets speaks of the Ten Commandments, and there are exceeding few references to Sabbath, New Moon, or circumcision outside the Pentateuch; and yet no responsible historian doubts the existence of these institutions in ancient Israel. As for the Day of Atonement, the first clear and unmistakable mention of it after the Pentateuch is in Roman times by Josephus! Furthermore, all Critics admit that the Passover and the Feast of Weeks existed in Israel since the earliest days. The Feast of Weeks, however, is nowhere named in the Historical books of the Bible; and Passover only twice, and then only in connection with exceptional conditions. An examination of the passages in which Passover is alluded to (Josh. v and II Kings xxiii) shows conclusively that, but for these exceptional conditions, viz., that the Festival had for a long time fallen into neglect, there would have been no record of its celebration. Would, in that case, the silence of the Bible have been valid evidence that Passover was unknown until after the Exile? Similarly, wherever the Sabbath is referred to outside the Pentateuch, it is nearly always in passages where the Israelites are rebuked for desecrating the holy day. Had the Sabbath been duly observed by the Israelites, none of the Prophets would have had occasion to mention it. The fact, then, that the Day of Atonement is never alluded to in the Historical books is really *evidence in favour of its regular observance.*

Critics dwell on the fact that the Day of Atonement is not mentioned in I Kings viii, 65, which describes the celebration of the dedication of Solomon's Temple. That celebration lasted a fortnight, during which period the tenth of the seventh month occurred, and there is no record that the festivities were suspended for that day. But neither is there in that chapter any indication that the popular rejoicings

were moderated on the Sabbath day. Are we to argue that the Sabbath was unknown? We have here but another instance that, in regard to the feasts and fasts, Scripture does not record what is usual and normal, but only what is unusual and abnormal. This also explains Nehemiah VIII. That chapter describes the unusual events in the seventh month of the year 444, among them the observance of the Feast of Tabernacles on the 15th, "for since the days of Joshua the son of Nun unto that day had not the children of Israel done so" (*v.* 17). It is silent in regard to the Day of Atonement, because evidently there had been no interruption in its observance, as it is quite unlikely that the priests ever allowed their supreme function in the Temple service on that day to fall into abeyance. The fast described in Nehem. IX was not a substitute for the Day of Atonement. It was a special fast for special evils. It was a day of prayer and contrition, on which the people confessed the "iniquities of their fathers" as well as their own. There is not the slightest analogy to the Day of Atonement. It was a fast supplementary to it, called forth by the uniqueness of the circumstances.

What we can deduce from the Biblical data is that past history is repeating itself at the present time. Just as many modern Jews who neglect the Sabbath and Festivals, adhere to Yom Kippur, so in the periods of religious decadence in the past, the Israelites seem to have hallowed the Day of Atonement while ignoring the other Festivals.

IV

"Evolution" in Sacrifice

"Those who advocate revolutionary ideas, either in government, in scholarship or in religion, must show good cause and their arguments must possess overwhelming force. The proof must be clear, strong and conclusive, without a shadow of suspicion in its reality or its sufficiency." None can gainsay the reasonableness of this demand put forward by an impartial judge of the Critical views, nor the lamentable failure of those views to meet this reasonable demand. "But," it is said, "these new views are in line with the principle of Evolution. In ritual, as in every-

thing else, the more developed must be later than the less developed, out of which, on the principle of Evolution, it has gradually grown. As the Priestly code (Leviticus and Numbers) shows the most ramified sacrificial enactments, it must be the latest of all the documents of the Pentateuch." We are even told that there is a clear evolution from the simple to the complex in sacrifice, a straight line of development from the Prophetic document (JE) to Deuteronomy (D), from Deuteronomy (D) to Ezekiel, and from Ezekiel to the Priestly code (P).

If there ever was an instance when the saying was true that "theories are vast soap-bubbles with which the grown-up children of Learning amuse themselves, while the ignorant public stand gazing on and dignify these vagaries by the name of Science," that instance is Evolution in sacrifice. In the first place, the straight line of evolution—JE, D, Ezekiel and P—turns out to be anything but straight. It is now generally admitted by the Critics that the "Priestly code"—or at any rate its most important constituent, the Holiness chapters—is far from being the latest of the series. Instead of being the culmination of the chain, it is the *source* of Ezekiel. Ezekiel is saturated with the phraseology of Leviticus XVII-XXVI, and he takes for granted an acquaintance therewith on the part of his Babylonian hearers. But Leviticus is not only older than Ezekiel's half-ideal and half-allegorical vision of the constitution of the New Jerusalem, it is older than Deuteronomy; for the law of leprosy in Lev. XIII is the basis of Deuteronomy XXIV, 8, and Deuteronomy XII presupposes Lev. XVII.

In the second place, the whole idea of evolution *does not apply to a field of human history like the institution of sacrifice.* In the realm of language, for example, it is not true to say that, on the one hand, the more simple the language, the more primitive it is; nor, on the other hand, the more complex it is, the later is its appearance in the life or any ethnic group. Thus, Anglo-Saxon, with its five cases and eight declensions of the noun, is immeasurably more complicated than its direct lineal descendant, modern English; even as Latin is far more complex than Italian. The same holds true in the development of ritual laws. Besides, the statement that Leviticus must be the latest sacrificial legislation, because its ritual laws are the most elaborate, is quite against the evidence of primitive cultures. "It does not appear that very simple systems of law and

observance do belong to very primitive societies, but rather the contrary" (Rawlinson).

The case for "evolution" in Biblical sacrifice is furthermore based by its advocates on a series of dogmatic assumptions which are not only not borne out by the facts but are in direct contradiction of the facts. Among those unwarranted assumptions are the following: that in ancient Israel *every* slaughter for food was an act of sacrificial worship; that originally there was unlimited freedom of altar-building; that early sacrifices were all joyful feasts, with a total absence of any underlying reference to sin; and that sin and guilt offerings are late inventions, the fruit of the "monotonous seriousness" of the so-called Priestly code.

Hoffmann, Wiener and especially Baxter in his masterly *Sanctuary and Sacrifice*, have subjected these assumptions to an annihilating examination and shown their utter falsity.

As to sacrifice and slaughter being absolutely synonymous terms, Wiener refers to Exod. xxi, 37 ("If a man steal an ox, or a sheep, and kill it"), and he asks, Does the Legislator contemplate the *sacrifice* of stolen animals and of places made holy as the result? To ask the question is to reveal the utter absurdity of the Critical contention on this point.

To proceed to the next assumption of the Critics. The statement that there was unrestricted altar-building, and consequent multiplicity of sanctuaries in ancient Israel, rests upon a mistranslation of Exodus xx, 24. בכל המקום does not mean, "in every place," but "in whatever place" (Graetz). That is, in whatever place God would designate for worship—Shiloh, Gibeon, Jerusalem—an altar might be erected, and sacrificial worship would there be considered legitimate. Such permission of *successive* places of worship, till the building of the Central Sanctuary in Jerusalem, is something quite different from a recognition of *simultaneous* sanctuaries in different places.

The charge that the strict regulations concerning the sacrificial cult killed all the spontaneous joy which characterised ancient Israelite worship, implies a partiality on the part of the Critics for the lawless licence, foul sensuality and unrestrained jollity of the heathen merry-makings—half-sacrifices, half-picnics—that were not infrequent in times of national apostasy. For nothing is further from the truth than to say that the Torah did, or does, kill joy. One commandment alone—that concerning Tabernacles, and found in the so-called Priestly

code—would be sufficient to refute this. "And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook: *and ye shall rejoice before the Lord your God seven days.*" (Lev. xxiii, 40). The very men whom the Critics would turn into the makers of the "Priestly code" soothe the people when weeping over their sins on that historic New Year's Day (Nehemiah viii) with the words: "This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat and drink the sweet, and send portions to the poor: *for the joy of the Lord is your strength.*"

Even more astounding is the statement, in effect, that the sense of sin was unknown in Israel before the days of Ezra! It is sufficient to point to the agonised cry in Micah vi, 6 and 7:—

> "Wherewith shall I come before the LORD . . . .
> Shall I give my firstborn for my transgression,
> The fruit of my body for the sin of my soul?"

Surely, if the semi-heathen worshipper of whom Micah speaks felt such a sense of guilt, the loyal Israelite did not have to wait for Ezra to invent sin and guilt offerings to ease his soul. And were not penitential psalms written in Babylon some two thousand years before Ezra's date? So far from sin and guilt offerings being of quite late date, they are distinctly mentioned in pre-Exilic times (*e.g.*, II Kings xii, 17); and, for that matter, are never mentioned in any post-Exilic Prophet. There is no truth whatsoever in the statements that P assigns "an enormous importance" to the sin offering, or that peace offerings were in post-Exilic times practically banished. In the most exhaustive sacrificial catalogue in the "Priestly Code" (Numbers vii), the other sacrifices outnumber sin offerings in the proportion of seventeen to one!

Probably the strangest argument of all for the lateness of P is, that Ezekiel and his circle wrote down from memory the pre-existent Temple usage; for "so long as the cult lasted, no sacrificial code was needed." This is contrary both to reason and historical analogy. It is contrary to reason to maintain "that the laws of sacrificial worship should have first been written down, or even invented, during the Exile in Babylon, when there was no longer any sacrificial worship" (Dillmann). It is also contrary to historical analogy. Written regulations for the existing sacrificial cult existed in Egypt, Babylonia and Phoenicia.

One concluding consideration. Sacrificial usages and

traditions such as we find in Leviticus are not confined to Israel, but are admittedly very ancient, going back to pre-Mosaic times. The Critics themselves tell us that sacrifice was of old the natural and universal expression of religious homage; that religion without sacrificial cult was unthinkable throughout antiquity; and they admit that "heathen sacrificial worship was a constant menace to morals and monotheism" (Wellhausen). If, therefore, there was any Divine choice of Israel at all, and if Moses can be spoken of as Israel's God-sent Leader out of physical and spiritual bondage, is it not of all things the most natural that Israel's manner of Divine Service should through him be freed from everything foul, cruel, immoral and idolatrous? (Baxter). But for such regulation at the hand of Moses, of what is admitted by all to have been the universal expression of religious homage, his mission would assuredly have failed. Without the Legislation which was eventually to banish everything debasing either to morals or monotheism from sacrificial worship, his work would have disappeared in the sands of the desert; with that Legislation, it issues in eternity.

John Bartholomew & Son, Ltd. Edinburgh

סדר

ההפטרות

לספר ויקרא

THE HAFTORAHS

FOR

THE BOOK OF LEVITICUS.

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[*Sephardim conclude each Haftorah with the words :—*

גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:]

After the Lesson from the Prophets, the Maftir says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ· כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת· עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

סדר הפטרות

הפטרת ויקרא

ישעיה מג

מג 21 עַם־זוּ יָצַרְתִּי
22 לִי תְּהִלָּתִי יְסַפֵּרוּ׃ וְלֹא־אֹתִי קָרָאתָ יַעֲקֹב כִּי־יָגַעְתָּ בִּי

VAYYIKRA

Isaiah XLIII, 21–XLIV, 23

The Sedrah presents detailed instructions of service in the Tabernacle leading to obedience to God. The Haftorah deplores Israel's neglect of all worship. It is addressed to the Jews deported to Babylon after the first destruction of Jerusalem. Israel has been utterly careless of God : but He, for his own sake, forgives Israel's iniquities, redeems Jacob, and will glorify Himself in Israel.

These chapters form part of the second half of the Book of Isaiah (see *Genesis*, p. 435). The question of their authorship will be discussed in the volume on *Deuteronomy*, as nearly all of its Haftorahs are taken from that portion of Isaiah.

21–25. The Mission of Israel

21. *the people which I formed for myself.* Or, " this people have I formed for myself " (Ibn Ezra ; AV). Israel is an essential part of creation. By its life and history, Israel is to set forth the existence of spiritual values and a Divine purpose in the Universe : without which spiritual values, life would be meaningless ; and without which Divine purpose, the material Universe would, morally speaking, be no better than primeval chaos, *tohu va-bohu*.

THE HAFTORAHS

Or the Lessons from the Prophets

I. VAYYIKRA

Isaiah xliii, 21–xliv, 23

43 21. The people which I formed for myself, that
they shall set forth my praise. 22. Yet thou
hast not called upon me, O Jacob; but thou

that they shall set forth my praise. Through their righteousness to which worship of God should lead them, and through the Divine purpose revealed in their history. The proclamation and advancement of God's honour is the sole reason of Israel's existence.

22–25. But Israel failed to serve God, and showed ingratitude instead of thankful praise. Not as a reward for the offerings it has brought, but in spite of sins punished and now freely forgiven, is God's mercy to be shown to Israel.

22. *not called upon me.* They did not seek God in prayer. As in many modern circles to-day, there was then an alarming subsidence of the sense of worship. "The statement is of course general, and is doubtless true of the majority of exiles; it does not exclude the existence of a believing minority which poured out its heart in prayer to God" (Cheyne).

thou hast been weary of me. As in the days of Micah (vi, 3) and Malachi (i, 13), Israel became weary of its Faith and Law. There are epochs in Jewish history when men's souls are parched and dry, when Israel forgets God, and a weariness of everything appertaining to Jewish Duty and Destiny takes possession of Israel's spirit.

23 יִשְׂרָאֵל׃ לֹא־הֵבֵיאתָ לִּי שֵׂה עֹלֹתֶיךָ וּזְבָחֶיךָ לֹא כִבַּדְתָּנִי
24 לֹא הֶעֱבַדְתִּיךָ בְּמִנְחָה וְלֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה׃ לֹא־קָנִיתָ
לִּי בַכֶּסֶף קָנֶה וְחֵלֶב זְבָחֶיךָ לֹא הִרְוִיתָנִי אַךְ הֶעֱבַדְתַּנִי
כה בְּחַטֹּאותֶיךָ הוֹגַעְתַּנִי בַּעֲוֺנֹתֶיךָ׃ אָנֹכִי אָנֹכִי הוּא מֹחֶה
26 פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר׃ הַזְכִּירֵנִי נִשָּׁפְטָה

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v. 24. מלא ר

23. *the small cattle.* lit. "the sheep"; the daily morning and evening sacrifice.

I have not made thee to serve with offerings. Though on Babylonian soil no sacrifice could be offered, yet the attitude of mind and heart of which the sacrifices were to be but the outward symbol, is absent from the life of the people. This verse is often misunderstood. There is here no repudiation of sacrifice (Duhm); otherwise, it would destroy the whole sense of the Prophet's reproach (Marti). The Prophet addresses the people in Babylonian Exile, when the whole sacrificial system is suspended (Ibn Ezra). Though God does not there impose burdensome sacrifices upon Israel, *nevertheless* they do not call upon His Name. See Additional Note A, "Do the Prophets Oppose Sacrifice?" p. 44.

frankincense. Generally accompanied meal-offerings; see Lev. II.

24. *sweet cane.* A scented reed, probably a constituent of the anointing oil (Exod. XXX, 23).

satiated me with the fat. See Lev. III, 3. A bold anthropomorphism.

thou hast made me to serve with thy sins. An even bolder anthropomorphism. Instead of loyal obedience, Israel not only took its whole duty to God lightly, but laid on Him the load of its aggravated guilt. He was compelled to mete out punishment when He yearned to scatter salvation.

25. *I, even I, am he that blotteth out thy transgressions.* I, against whom ye have sinned, will forgive you spontaneously, and *unsought for.* "A verse of perfect tenderness, which reveals the tragedy of all sin. The pathos of the situation is that Israel has despised love, a love which forgave and will still forgive" (Skinner).

hast been weary of me, O Israel. 23. Thou hast
not brought me the small cattle of thy burnt
offerings; neither hast thou honoured me with
thy sacrifices. I have not made thee to serve
with offerings, nor wearied thee with frankin-
cense. 24. Thou hast bought me no sweet cane
with money, neither hast thou satiated me with
the fat of thy sacrifices: but thou hast made
me to serve with thy sins, thou hast wearied me
with thine iniquities. 25. I, even I, am he that
blotteth out thy transgressions for mine own
sake; and I will not remember thy sins. 26. Put
me in remembrance; let us plead together:
set thou forth thy cause, that thou mayest be

for mine own sake. Because God is merciful and gracious, forgiving iniquity, transgression and sin (Exod. xxxiv, 6f), God Himself takes the initiative in blotting out Israel's transgressions. This is an advance on the teaching even of Hosea and Jeremiah. To Isaiah, God is tender as a mother, (chap. lxvi, 13) with spontaneous and unconditional and unquenchable love. "For Mine own sake" may have the additional meaning, "that My Name be not profaned." God will restore Israel, not because Israel deserved restoration, but because God's Glory demanded it. This restoration will, however, be accompanied by spiritual renewal; see the Haftorah of Sabbath Parah, p. 456.

v. 25 embodies the fundamental proclamation of Judaism that there is no other Saviour beyond God. R. Akiba deepened and enlarged this teaching in the words: "Happy are ye, O Israel! Before Whom do you purify yourselves and Who is it that purifieth you? Your Father Who is in Heaven."

26–28. God Offers Israel a Free Pardon: Israel Hesitates to Admit the Need of It

26. *put me in remembrance.* A touch of irony. "Remind me of aught in your favour I have overlooked. Set forth any argument to justify your conduct."

27 יַחַד סַפֵּר אַתָּה לְמַעַן תִּצְדָּק׃ אָבִיךָ הָרִאשׁוֹן חָטָא
28 וּמְלִיצֶיךָ פָּשְׁעוּ בִי׃ וַאֲחַלֵּל שָׂרֵי קֹדֶשׁ וְאֶתְּנָה לַחֵרֶם
יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים׃

CAP. XLIV. מד

מד 2 א וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ׃ כֹּה־אָמַר
יְהוָה עֹשֶׂךָ וְיֹצֶרְךָ מִבֶּטֶן יַעְזְרֶךָּ אַל־תִּירָא עַבְדִּי יַעֲקֹב
3 וִישֻׁרוּן בָּחַרְתִּי בוֹ׃ כִּי אֶצָּק־מַיִם עַל־צָמֵא וְנֹזְלִים עַל־
4 יַבָּשָׁה אֶצֹּק רוּחִי עַל־זַרְעֶךָ וּבִרְכָתִי עַל־צֶאֱצָאֶיךָ׃ וְצָמְחוּ

27. *thy first father.* Most Jewish commentators explain the reference to be to Adam; more probably Jacob is meant (Hosea XII, 3f).

thy interpreters. Or, "intercessors" (AJ). The Prophets and Teachers, the expounders of God's Word and Will; Jer. XXIII, 11f; I Kings XXII, 10f. If even patriarch and prophet have sinned, how much more the mass of the people! From first to last, Israel had fully deserved the punishment that finally overwhelmed it.

transgressed. lit. "played the rebels." This is still Israel's spiritual tragedy to-day. The very men who should show forth to the world its truth and beauty are often in rebellion against Jewish Teaching and the whole Jewish Life.

28. *I have profaned.* Or, "I will profane" (Targum, RV Text); cause them to lose their sacred dignity with the destruction of the Temple.

the holy princes. Consecrated leaders, both princes and priests, who suffered such humiliation at the capture of Jerusalem.

a devoted thing. *i.e.* an object of utter destruction.

and Israel a reviling. Among the nations (Kimchi).

CHAPTER XLIV

1–5. PROMISE OF REVIVAL

Israel's weariness of God is only a passing phase in its history. Even as trees and plants, withered by drought,

justified. 27. Thy first father sinned, and thine
interpreters have transgressed against me. 28.
Therefore I have profaned the holy princes, and
I have made Jacob a devoted thing, and Israel
a reviling.

44 1. Yet now hear, O Jacob my servant; and
Israel, whom I have chosen: 2. thus saith the
LORD that made thee, and formed thee from the
womb, who will help thee: Fear not, O Jacob
my servant; and thou, Jeshurun, whom I have
chosen. 3. For I will pour water upon the
thirsty land, and streams upon the dry ground:
I will pour my spirit upon thy seed, and my
blessing upon thine offspring: 4. and they shall

are restored and refreshed by rain, so will the Divine Spirit revive the parched soul of Israel, and awaken its children to the glory of belonging to Israel.

1. *now hear.* The good tidings of the Prophet.

2. *from the womb.* From the time when the nation was born, at the Red Sea, the fire of true Religion had never been altogether extinct in Israel.

fear not. On account of past failure, or present inability to visualise the blessed future predicted.

Jeshurun. lit. "The Upright One." A poetic title of affection and honour for Israel (Deut. XXXII, 15).

3. *upon the thirsty land.* As the thirsty land is thus made fertile, so will I pour My spirit upon you and make you fruitful in righteousness and service.

my spirit. *i.e.* knowledge and fear of God; Isa. XI, 2, 3; Joel, II, 28. "Exile to the ancients meant national death. The life-giving spirit must first of all reawaken an Israelitish feeling, so that the thought of belonging to Jacob or Israel, and to Israel's God, is a source of pride and happiness" (Cheyne).

ה בְּבֵין חָצִיר כַּעֲרָבִים עַל־יִבְלֵי־מָיִם׃ זֶה יֹאמַר לַיהוָה
אָנִי וְזֶה יִקְרָא בְשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה וּבְשֵׁם
6 יִשְׂרָאֵל יְכַנֶּה׃ כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ
יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים׃
7 וּמִי־כָמוֹנִי יִקְרָא וְיַגִּידֶהָ וְיַעְרְכֶהָ לִי מִשּׂוּמִי עַם־עוֹלָם
8 וְאֹתִיּוֹת וַאֲשֶׁר תָּבֹאנָה יַגִּידוּ לָמוֹ׃ אַל־תִּפְחֲדוּ וְאַל־
תִּרְהוּ הֲלֹא מֵאָז הִשְׁמַעְתִּיךָ וְהִגַּדְתִּי וְאַתֶּם עֵדָי הֲיֵשׁ
9 אֱלוֹהַּ מִבַּלְעָדַי וְאֵין צוּר בַּל־יָדָעְתִּי׃ יֹצְרֵי־פֶסֶל כֻּלָּם

4. *they . . . as willows.* Israel's offspring shall be regenerated, even as the withered plants are restored by rain. There is here no reference to proselytes who shall join Israel's Faith, as some commentators believe.

5. *I am the* LORD's. Showing sacred pride in Israel and the God of Israel.

shall call himself by the name of Jacob. Priding himself on belonging to the Holy People (Ibn Ezra).

another shall subscribe with his hand. A sign of public self-dedication to the service of the true God.

surname himself. Or, "use for a title" (Cheyne). The name *Israelite* will be deemed the highest and most flattering of human titles.

6–23. GOD'S GREATNESS AND SUPREMACY ARE BEYOND CHALLENGE

6. *first, and . . last.* There is no God before Him and none after Him. "Grander than even His pre-eminence in space is His pre-eminence in time" (Duhm).

7. *who, as I, can proclaim.* He is the First and the Last, the God presiding over all history; He who from the first knew all future times and events, and summons each to appear at its right moment. He can therefore proclaim, *i.e.* foretell, them, which none of the lifeless idols can do.

ancient people. Heb. עם עולם; either to be translated, "the everlasting People"—a fine and poetical description of Israel (Ewald), here used in reference to the impending

spring up among the grass, as willows by the
watercourses. 5. One shall say, I am the LORD'S;
and another shall call himself by the name of
Jacob; and another shall subscribe with his
hand unto the LORD, and surname himself by
the name of Israel.

6. Thus saith the LORD, the King of Israel,
and his redeemer the LORD of hosts: I am the
first, and I am the last; and beside me there is
no God. 7. And who, as I, can proclaim? let
him declare it, and set it in order for me, since
I appointed the ancient people; and the things
that are coming, and that shall come to pass, let
them declare unto them. 8. Fear ye not, neither
be afraid: have I not declared unto thee of old,
and shewed it? and ye are my witnesses. Is
there a God beside me? yea, there is no Rock;
I know not any. 9. They that fashion a graven

fall of the idolatrous nations; or, "the people of antiquity," the first inhabitants of the world (Ibn Ezra). According to the first translation, prophecy is stated to have been continuous since Israel was formed into a nation; according to the latter, the succession of prophets goes back to the creation of man.

8. *Rock.* Striking figure for God as Refuge and Shelter; cf. Isa. XXVI, 4.

9–20. THE ABSURDITY OF IDOL-MAKING

The prophet repeatedly returns to this theme because, it seems, idolatry had not yet altogether ceased among the exiles; or, readiness "to come to terms" with idolatry "began to make itself felt among the younger generation born in Babylon."

תֹּהוּ וַחֲמוּדֵיהֶם בַּל־יוֹעִילוּ וְעֵדֵיהֶם הֵמָּה בַּל־יִרְאוּ וּבַל־
י יֵדְעוּ לְמַעַן יֵבֹשׁוּ׃ מִי־יָצַר אֵל וּפֶסֶל נָסָךְ לְבִלְתִּי הוֹעִיל׃
11 הֵן כָּל־חֲבֵרָיו יֵבֹשׁוּ וְחָרָשִׁים הֵמָּה מֵאָדָם יִתְקַבְּצוּ כֻלָּם
12 יַעֲמֹדוּ יִפְחֲדוּ יֵבֹשׁוּ יָחַד׃ חָרַשׁ בַּרְזֶל מַעֲצָד וּפָעַל
בַּפֶּחָם וּבַמַּקָּבוֹת יִצְּרֵהוּ וַיִּפְעָלֵהוּ בִּזְרוֹעַ כֹּחוֹ גַּם־רָעֵב
13 וְאֵין כֹּחַ לֹא־שָׁתָה מַיִם וַיִּיעָף׃ חָרַשׁ עֵצִים נָטָה קָו
יְתָאֲרֵהוּ בַשֶּׂרֶד יַעֲשֵׂהוּ בַּמַּקְצֻעוֹת וּבַמְּחוּגָה יְתָאֳרֵהוּ
וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃
14 לִכְרָת־לוֹ אֲרָזִים וַיִּקַּח תִּרְזָה וְאַלּוֹן וַיְאַמֶּץ־לוֹ בַּעֲצֵי־יָעַר
טו נָטַע אֹרֶן וְגֶשֶׁם יְגַדֵּל׃ וְהָיָה לְאָדָם לְבָעֵר וַיִּקַּח מֵהֶם
וַיָּחָם אַף־יַשִּׂיק וְאָפָה לָחֶם אַף־יִפְעַל־אֵל וַיִּשְׁתָּחוּ עָשָׂהוּ

v. 9. נקוד על. v. 14. נן זעירא. v. 15. קמץ בז״ק

9. *vanity.* Or, "confusion." They that fashion idols are faltering, confused men.

delectable things. *i.e.* the idols in which they delight.

shall not profit. Are of no avail.

their own witnesses. Their devotees.

that they may be ashamed. *i.e.* the idol-worshippers. The consequence of their folly is sarcastically stated as if it was the aim and object of their blind unintelligence (Skinner).

11. *all that join themselves.* The worshippers of the idol.

they are of men. They are *but* men.

let them all be gathered together. An ironical exhortation to unite for a combined effort.

12–17. The details of idol-manufacture. It is the description of an eye-witness of the activity in an idol-worship.

12. *he is hungry.* The idol is produced by one who himself grows faint of hunger and thirst in making it!

13. *stretcheth out a line.* To mark off its dimensions on the block of wood.

marketh it out. Draws the outlines of the idol.

to dwell in the house. In a temple or in a private shrine.

image are all of them vanity; and their de-
lectable things shall not profit: and their own
witnesses see not, nor know; that they may
be ashamed. 10. Who hath fashioned a god, or
molten a graven image that is profitable for
nothing? 11. Behold, all that join themselves
thereto shall be ashamed; and the workmen,
they are of men: let them all be gathered together,
let them stand up; they shall fear, they shall be
ashamed together. 12. The smith sharpeneth a
tool, and worketh in the coals, and fashioneth it
with hammers, and worketh it with his strong
arm: yea, he is hungry, and his strength faileth;
he drinketh no water, and is faint. 13. The
carpenter stretcheth out a line; he marketh it
out with a pencil; he shapeth it with planes, and
he marketh it out with the compasses, and shapeth
it after the figure of a man, according to the beauty
of a man, to dwell in the house. 14. He heweth
him down cedars, and taketh the holm tree and
the oak, and strengtheneth for himself one among
the trees of the forest: he planteth a fir tree,
and the rain doth nourish it. 15. Then shall it be
for a man to burn; and he taketh thereof, and
warmeth himself; yea, he kindleth it, and baketh
bread: yea, he maketh a god, and worshippeth
it; he maketh it a graven image, and falleth down

14–17. The Prophet now traces the history of the idol back to the choosing of the wood. The workman uses part of the tree to make a fire, to warm himself and cook his meals, and with the remainder he makes a god!

14. *strengtheneth.* Reareth.

16 פֶּסֶל וַיִּסְגָּד־לָֽמוֹ׃ חֶצְיוֹ שָׂרַף בְּמוֹ־אֵשׁ עַל־חֶצְיוֹ בָּשָׂר
יֹאכֵל יִצְלֶה צָלִי וְיִשְׂבָּע אַף־יָחֹם וְיֹאמַר הֶאָח חַמּוֹתִי
17 רָאִיתִי אוּר׃ וּשְׁאֵרִיתוֹ לְאֵל עָשָׂה לְפִסְלוֹ יִסְגּוֹד־לוֹ
18 וְיִשְׁתַּחוּ וְיִתְפַּלֵּל אֵלָיו וְיֹאמַר הַצִּילֵנִי כִּי אֵלִי אָתָּה׃ לֹא
יָדְעוּ וְלֹא יָבִינוּ כִּי טַח מֵרְאוֹת עֵינֵיהֶם מֵהַשְׂכִּיל לִבֹּתָם׃
19 וְלֹא־יָשִׁיב אֶל־לִבּוֹ וְלֹא דַעַת וְלֹא־תְבוּנָה לֵאמֹר חֶצְיוֹ
שָׂרַפְתִּי בְמוֹ־אֵשׁ וְאַף אָפִיתִי עַל־גֶּחָלָיו לֶחֶם אֶצְלֶה
בָשָׂר וְאֹכֵל וְיִתְרוֹ לְתוֹעֵבָה אֶעֱשֶׂה לְבוּל עֵץ אֶסְגּוֹד׃
כ רֹעֶה אֵפֶר לֵב הוּתַל הִטָּהוּ וְלֹא־יַצִּיל אֶת־נַפְשׁוֹ וְלֹא
21 יֹאמַר הֲלוֹא שֶׁקֶר בִּימִינִי׃ זְכָר־אֵלֶּה יַעֲקֹב וְיִשְׂרָאֵל
כִּי עַבְדִּי־אָתָּה יְצַרְתִּיךָ עֶבֶד־לִי אַתָּה יִשְׂרָאֵל לֹא תִנָּשֵׁנִי׃
22 מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

v. 17. יתיר ו

17. *the residue thereof he maketh a god.* The application is not limited to idolaters. We have here a satire on "residual religion." Religion with its obligations as the last consideration, receiving fragments only of time and thought and substance after all other desires are satisfied.

18. *he hath shut their eyes.* Only total intellectual blindness can account for such folly.

19. *abomination.* The contemptuous word for "idol."

20. *he feedeth on ashes.* Or, "feeding on ashes, a deceived heart, etc." (Driver). Feeding on ashes is a proverbial phrase for resting content with what is essentially unreal, disappointing.

hath turned him aside. *i.e.* hath led him astray.

deliver his soul. Free himself from his error.

21–23. Conclusion

21. *these things.* The facts just enunciated, and the sublime words of *v.* 6–8, that God is Israel's Redeemer, and that there is none besides Him.

thereto. 16. He burneth part thereof in the
fire; with part thereof he eateth flesh; he
roasteth roast, and is satisfied: yea, he warmeth
himself, and saith, Aha, I am warm, I have
seen the fire: 17. and the residue thereof he maketh
a god, even his graven image: he falleth down
unto it and worshippeth, and prayeth unto it, and
saith, Deliver me; for thou art my god. 18.
They know not, neither do they consider: for
he hath shut their eyes, that they cannot see;
and their hearts, that they cannot understand.
19. And none calleth to mind, neither is there
knowledge nor understanding to say, I have
burned part of it in the fire; yea, also I have baked
bread upon the coals thereof; I have roasted
flesh and eaten it: and shall I make the residue
thereof an abomination? shall I fall down to
the stock of a tree? 20. He feedeth on ashes: a
deceived heart hath turned him aside, that he
cannot deliver his soul, nor say, Is there not a
lie in my right hand?

21. Remember these things, O Jacob; and Israel,
for thou art my servant: I have formed thee;
thou art my servant: O Israel, thou shalt not
be forgotten of me. 22. I have blotted out,
as a thick cloud, thy transgressions, and, as
a cloud, thy sins: return unto me; for I have

22. *as a cloud.* Which soon passes away because of winds and sun. God's mercy is extended to Israel, in spite of what its deeds deserve. Israel need only turn to God and become conscious of His unconditional, redeeming Love.

23 רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְהוָה הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ פִּצְחוּ
הָרִים רִנָּה יַעַר וְכָל־עֵץ בּוֹ כִּי־גָאַל יְהוָה יַעֲקֹב וּבְיִשְׂרָאֵל
24 יִתְפָּאָר׃

הפטרת צו

ירמיה ז ח

ז 21 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
22 עֹלוֹתֵיכֶם סְפוּ עַל־זִבְחֵיכֶם וְאִכְלוּ בָשָׂר׃ כִּי לֹא־דִבַּרְתִּי

v. 23. קמץ בז״ק v. 24. מאתי ק.

I have redeemed thee. The perfect tense is used because the redemption is already accomplished in the decree of God.

23. *sing.* The redemption of Israel is of such profound meaning in the religious history of mankind that all creation utters a jubilant cry over it.

lower parts. The abysses of earth.

will glorify himself. Israel shall become a crown of glory in His hands.

TSAV

Jeremiah VII, 21–VIII, 3 ; IX, 22, 23

(On the Sabbath preceding Passover, Sabbath Hagadol, the Haftorah on p. 472 is read).

For the life and teachings of Jeremiah, see *Exodus*, p. 468.

The Sedrah continues the laws regulating sacrifice : the Haftorah reveals the object of sacrifice and of all outward worship ; *i.e.* to deepen the inward sense of religion and to stimulate to a holy life. It proclaims the uselessness of worship when combined with unholiness and unrighteousness.

redeemed thee. 23. Sing, O ye heavens, for the
LORD hath done it; shout, ye lower parts of the
earth; break forth into singing, ye mountains,
O forest, and every tree therein: for the LORD
hath redeemed Jacob, and will glorify himself
in Israel.

II. TZAV

JEREMIAH VII, 21–VIII, 3; IX, 22, 23

7 21. Thus saith the LORD of hosts, the God of
Israel: Add your burnt offerings unto your
sacrifices, and eat ye flesh. 22. For I spake not

It was spoken by Jeremiah in the year 608 B.C.E. to some solemn gathering of the people in the Temple-area. His denunciation of mere mechanical performance of acts of worship; of the superstition that the Temple ritual could be a guarantee of security, while the people were divorced from obedience to the Moral Law; and his prediction of national disaster, which only whole-hearted repentance could avert, infuriated both priests and people, and placed him in imminent risk of death (see Jer. XXVI).

21–28. God ever demanded obedience rather than sacrifice, but Israel has not taken to heart this teaching.

21. *add your burnt-offerings . . . and eat ye flesh.* Burnt-offerings were wholly consumed in the flames of the Altar and were not to be eaten by the worshipper (Lev. I, 9). The Prophet bids the people treat them as if, like peace-offerings, they could be eaten by the worshipper. "For all God cares"—he in effect says to them—"you may eat the one along with the other, because both burnt-offerings and peace-offerings, when offered by guilty hands, have no value in His eyes"! They are then merely so much "flesh," having no sacred significance whatsoever.

אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם הוֹצִיאָ אוֹתָם מֵאֶרֶץ
23 מִצְרָיִם עַל־דִּבְרֵי עוֹלָה וָזָבַח׃ כִּי אִם־אֶת־הַדָּבָר הַזֶּה
צִוִּיתִי אוֹתָם לֵאמֹר שִׁמְעוּ בְקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים
וְאַתֶּם תִּהְיוּ־לִי לְעָם וַהֲלַכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֲצַוֶּה
24 אֶתְכֶם לְמַעַן יִיטַב לָכֶם׃ וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם
וַיֵּלְכוּ בְּמֹעֵצוֹת בִּשְׁרִרוּת לִבָּם הָרָע וַיִּהְיוּ לְאָחוֹר וְלֹא
כה לְפָנִים׃ לְמִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם
עַד הַיּוֹם הַזֶּה וָאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִיאִים
26 יוֹם הַשְׁכֵּם וְשָׁלֹחַ׃ וְלוֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם
27 וַיַּקְשׁוּ אֶת־עָרְפָּם הֵרֵעוּ מֵאֲבוֹתָם׃ וְדִבַּרְתָּ אֲלֵיהֶם אֶת־

הוציאי קרי v. 22.

22. *I spake not . . . . . concerning burnt offerings.* The commandments that God gave to Israel at the Going out of Egypt were the laws at Sinai; and the laws of sacrifice are not among the laws of primary importance that constitute the Decalogue. עיקר המצוה לא היתה על דברי עולה וזבח אלא שמעו בקולי והייתם לי לעם (Kimchi) Others regard this verse as merely an extreme antithetical expression of the truth that "to obey is better than sacrifice" (I Sam. xv, 22). The Prophet proclaims that sacrifice can be no substitute for justice and mercy, and that, compared with the latter, it is altogether of minor importance. But Jeremiah by no means opposed sacrifice brought in the right spirit. In his picture of the Restoration (Jer. xxxiii, 18), due place is given to Temple worship and priestly sacrifices. See Additional Note A, Do the Prophets oppose Sacrifice? p. 44.

Jeremiah's passionate conviction that the moral laws should have precedence over ceremonial law was at no time altogether lost sight of in Israel. This is recognised even by some Christian commentators. "In general it may be said the obedience to the Moral Law always ranked first, and sacrifices were, as is here taught, wholly worthless when offered by the immoral. The Jews read in their Services

unto your fathers, nor commanded them in the
day that I brought them out of the land of Egypt,
concerning burnt offerings or sacrifices: 23. but
this thing I commanded them, saying, Hearken
unto my voice, and I will be your God, and ye shall
be my people: and walk ye in all the way that
I command you, that it may be well with you.
24. But they hearkened not, nor inclined their ear,
but walked in their own counsels and in the
stubbornness of their evil heart, and went back-
ward and not forward. 25. Since the day that
your fathers came forth out of the land of Egypt
unto this day, I have sent unto you all my servants
the prophets, daily rising up early and sending
them: 26. yet they hearkened not unto me, nor
inclined their ear, but made their neck stiff:
they did worse than their fathers.

this portion of Jeremiah as the Lesson from the Prophets in connection with Lev. VI–VIII, thus supporting the view that sacrifices are but secondary" (Streane).

23. *hearken . . . well with you.* A free paraphrase of Exod. XIX. 3–6; Deut. V, 16.

24. *but they hearkened not.* Does not necessarily refer to the generation that went out of Egypt, whose lovingkindness the Prophet praises in Jer. II, 2.

backward and not forward. To desert the path of faithfulness and righteousness, no matter under what new or attractive name, is always *to go backward.*

25. *daily rising up early and sending them.* Better, "*sending them early every day*" (Friedlander); "daily in good time and often" (Rashi, Kimchi).

כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלֶיךָ וְקָרָאתָ אֲלֵיהֶם
28 וְלֹא יַעֲנֽוּכָה׃ וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לוֹא־שָׁמְעוּ
בְּקוֹל יְהוָה אֱלֹהָיו וְלֹא לָקְחוּ מוּסָר אָבְדָה הָאֱמוּנָה
29 וְנִכְרְתָה מִפִּיהֶם׃ גָּזִּי נִזְרֵךְ וְהַשְׁלִיכִי וּשְׂאִי עַל־
ל שְׁפָיִם קִינָה כִּי מָאַס יְהוָה וַיִּטֹּשׁ אֶת־דּוֹר עֶבְרָתוֹ׃ כִּי־
עָשׂוּ בְנֵי־יְהוּדָה הָרַע בְּעֵינַי נְאֻם־יְהוָה שָׂמוּ שִׁקּוּצֵיהֶם
31 בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי־עָלָיו לְטַמְּאוֹ׃ וּבָנוּ בָּמוֹת הַתֹּפֶת
אֲשֶׁר בְּגֵיא בֶן־הִנֹּם לִשְׂרֹף אֶת־בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם בָּאֵשׁ
32 אֲשֶׁר לֹא צִוִּיתִי וְלֹא עָלְתָה עַל־לִבִּי׃ לָכֵן הִנֵּה יָמִים

28. *truth.* Or, "faithfulness" to God (Altschul).

from their mouth. So hardened have they become that faithfulness not only is dead in their hearts, but they do not even make pretence to it in their speech (Kimchi). Hypocrisy is the tribute of vice to virtue; they do not recognise the necessity of even lip-homage to truth.

29–viii, 3. The nation's hideous sin and its impending doom—destruction of the living and desecration of the dead.

29. *cut off thine hair.* As a sign of mourning.

generation of his wrath. Upon which His wrath is destined to be poured out.

30. *their abominations.* The idols; lit. "detestable things," set up in the Temple by Manasseh (II Kings XXI, 3-7, XXIII, 4–12). During the long reign of that king, heathendom became the established religion in Jerusalem. All the foul impurities, gruesome rites, and unspeakable practices of ancient idolatry were fostered; the laws and precepts of Israel alone were proscribed. Shameful images were erected in the Temple itself.

31. *the high places of Topheth.* Where hideous cults with human sacrifices, especially of children, were carried on.

valley of the son of Hinnom. Heb. *Ge-Hinnom.* So called after a former owner. By reason of its evil repute as the place of human sacrifice, and later as the receptacle and burning-place of the refuse of the city, the name Ge-

27. And thou shalt speak all these words unto
them; but they will not hearken to thee: thou
shalt also call unto them; but they will not answer
thee. 28. And thou shalt say unto them, This is
the nation that hath not hearkened to the voice of
the LORD their God, nor received instruction:
truth is perished, and is cut off from their mouth.
29. Cut off thine hair, O Jerusalem, and cast
it away, and take up a lamentation on the bare
heights; for the LORD hath rejected and for-
saken the generation of his wrath. 30. For the
children of Judah have done that which is evil
in my sight, saith the LORD: they have set their
abominations in the house which is called by
my name, to defile it. 31. And they have built
the high places of Topheth, which is in the valley
of the son of Hinnom, to burn their sons and
their daughters in the fire; which I commanded
not, neither came it into my mind. 32. Therefore,
behold, the days come, saith the LORD, that

Hinnom (afterwards Gehenna) became the term for the later conception of "hell."

to burn their sons. Moloch-worship was introduced. The fact that the neighbouring nations—Phoenicians and Moabites—sacrificed their first-born to their gods, was sufficient reason for Manasseh and the worldly-minded among the Israelites to imitate the horrors of religious savagery.

neither came it into my mind. It seems that the "Progressives" of that day even quoted Scripture for their purpose, and distorted the ancient command concerning the first-born in order to support their hideous innovations.

בָּאִים נְאֻם־יְהוָה וְלֹא־יֵאָמֵר עוֹד הַתֹּפֶת וְגֵיא בֶן־הִנֹּם
33 כִּי אִם־גֵּיא הַהֲרֵגָה וְקָבְרוּ בְתֹפֶת מֵאֵין מָקוֹם׃ וְהָיְתָה
נִבְלַת הָעָם הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ
34 וְאֵין מַחֲרִיד׃ וְהִשְׁבַּתִּי ׀ מֵעָרֵי יְהוּדָה וּמֵחֻצוֹת יְרוּשָׁלִַם
קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה כִּי לְחָרְבָּה
תִּהְיֶה הָאָרֶץ׃
ח א בָּעֵת הַהִיא נְאֻם־יְהוָה וּוֹצִיאוּ אֶת־עַצְמוֹת מַלְכֵי־יְהוּדָה
וְאֶת־עַצְמוֹת שָׂרָיו וְאֶת־עַצְמוֹת הַכֹּהֲנִים וְאֵת ׀ עַצְמוֹת
2 הַנְּבִיאִים וְאֵת עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלִָם מִקִּבְרֵיהֶם׃ וּשְׁטָחוּם
לַשֶּׁמֶשׁ וְלַיָּרֵחַ וּלְכֹל ׀ צְבָא הַשָּׁמַיִם אֲשֶׁר אֲהֵבוּם וַאֲשֶׁר
עֲבָדוּם וַאֲשֶׁר הָלְכוּ אַחֲרֵיהֶם וַאֲשֶׁר דְּרָשׁוּם וַאֲשֶׁר
הִשְׁתַּחֲווּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקָּבֵרוּ לְדֹמֶן עַל־פְּנֵי הָאֲדָמָה

ח׳ v. 1. יוציאו קרי

32. *the valley of Slaughter.* The place where they slaughtered their innocent children shall be the scene of their own slaughter.

no place to bury. The bodies will lie unburied.

33. *fray.* Frighten. The corpses will lie untended on the ground with none to scare away the birds.

Chapter VIII

1. *they shall bring out.* The enemies of Israel who are the instruments of the coming Divine punishment. The enemy will even open the tombs of the kings, not for the treasure buried with them, but to desecrate the bones of the dead rulers.

the bones of the priests. Of Baal.

2. *host of heaven.* The worship of sun, moon and stars was another Babylonian cult introduced by Manasseh.

whom they have loved. To regard as gods (Altschul). The heavenly hosts look down in cold indifference and powerlessness on the insults heaped upon their former worshippers!

it shall no more be called Topheth, nor The valley
of the son of Hinnom, but The valley of Slaughter:
for they shall bury in Topheth, till there be no
place to bury. 33. And the carcases of this people
shall be meat for the fowls of the heaven, and
for the beasts of the earth; and none shall fray
them away. 34. Then will I cause to cease
from the cities of Judah, and from the streets of
Jerusalem, the voice of mirth and the voice of
gladness, the voice of the bridegroom and the
voice of the bride: for the land shall become a
waste.

8 1. At that time, saith the LORD, they shall bring
out the bones of the kings of Judah, and the
bones of his princes, and the bones of the priests,
and the bones of the prophets, and the bones
of the inhabitants of Jerusalem, out of their
graves: 2. and they shall spread them before
the sun, and the moon, and all the host of heaven,
whom they have loved, and whom they have
served, and after whom they have walked, and
whom they have sought, and whom they have
worshipped: they shall not be gathered, nor
be buried; they shall be for dung upon the face

3 יִהְיוּ׃ וְנִבְחַר מָוֶת מֵחַיִּים לְכֹל הַשְּׁאֵרִית הַנִּשְׁאָרִים מִן־
הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת בְּכָל־הַמְּקֹמוֹת הַנִּשְׁאָרִים אֲשֶׁר
ט 4 22 הִדַּחְתִּים שָׁם נְאֻם יְהוָה צְבָאוֹת׃ כֹּה ׀ אָמַר
יְהוָה אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל־יִתְהַלֵּל הַגִּבּוֹר
23 בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ׃ כִּי אִם־בְּזֹאת יִתְהַלֵּל
הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט
וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־יְהוָה׃

ט׳. v. 23. למדנחאי ומשפט

3. *and death shall be chosen.* So great will be the misery of the generation that is exiled. Fortunately, the Prophet's worst apprehensions were not realised. Time softened the utter despair of the first exiles. Jeremiah himself was yet to advise them to build houses and rear families; Jer. XXIX, 5f.

family. Poetically used for "people."

CHAPTER IX, 22, 23

In order that the Haftorah close on a note of encouragement, these verses are added, which give the practical conclusion drawn from God's righteous dealings with His people. The people have been trusting in false values. It is not the wiles of statecraft, strong battalions, or vast wealth that are the real and permanent foundations of a national life; as little as worldly wisdom, power, and riches, are in themselves the guarantors of happiness or peace in the life of the individual.

23. *let him that glorieth glory in this.* If one must glory one should at least glory not in ephemeral things but in

of the earth. 3. And death shall be chosen
rather than life by all the residue that remain of
this evil family, which remain in all the places
whither I have driven them, saith the LORD of
hosts.
9 °22. Thus saith the LORD, Let not the wise man
glory in his wisdom, neither let the mighty man
glory in his might, let not the rich man glory in
his riches: 23. but let him that glorieth glory
in this, that he understandeth, and knoweth me,
that I am the LORD which exercise lovingkindness,
judgement, and righteousness, in the earth: for
in these things I delight, saith the LORD.

°*In English Bibles, this is v. 23.*

things that are of eternal worth. Higher than all worldly wisdom and power is true knowledge of God, as the Fountain of Lovingkindness and Justice.

lovingkindness. Precedes "judgement and righteousness." Elsewhere in Scriptures it even precedes "truth" (חסד ואמת). Truth, justice and righteousness must all be spoken and acted in *lovingkindness;* otherwise, they cease to be truth, justice and righteousness; cf. *Exodus* p. 393.

for in these things I delight. God's delight is in those who train their hearts to imitate the Divine Attributes of Lovingkindness, Justice and Righteousness.

הפטרת שמיני

שמואל ב ו

ו א וַיֹּסֶף עוֹד דָּוִד אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל שְׁלֹשִׁים אָלֶף׃
2 וַיָּקָם ׀ וַיֵּלֶךְ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבַּעֲלֵי יְהוּדָה
לְהַעֲלוֹת מִשָּׁם אֵת אֲרוֹן הָאֱלֹהִים אֲשֶׁר־נִקְרָא שֵׁם שֵׁם
3 יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים עָלָיו׃ וַיַּרְכִּבוּ אֶת־אֲרוֹן
הָאֱלֹהִים אֶל־עֲגָלָה חֲדָשָׁה וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר

SHEMINI

II Samuel VI, 1–VII, 17

After restoring the unity of the nation, David consolidated it by establishing a capital, Jerusalem. But that impregnable natural fastness was destined to be far more than the royal residence of Judah and the political centre of the tribes of Israel. "She was to be the City of God; and this sacred character, which has been hers ever since, was stamped upon her by David himself. His vision went beyond the immediate foundation to the issues that lay in time to come" (Marx-Margolis). It was his first care to bring back the sacred Ark from the out-of-the-way country town to which, a generation earlier, the Philistine conquerors had taken it, and to install it in his newly acquired capital.

The Sedrah describes the consecration of the Tabernacle in the Wilderness; the Haftorah tells of the transportation of the Ark of the Covenant. An untoward and tragic incident marks both Sedrah and Haftorah. The death of Nadab and Abihu in the Sedrah is a warning that no kind of caprice can be tolerated in the service of God. The same lesson is enforced in the Haftorah by the death of Uzzah, who was guilty of irreverence towards God's Majesty.

III. SHEMINI

II Samuel VI, 1–VII, 17

6 1. And David again gathered together all the
chosen men of Israel, thirty thousand. 2. And
David arose, and went with all the people that
were with him, from Baale Judah, to bring up
from thence the ark of God, whereupon is called
the Name, even the name of the Lord of hosts
that dwelleth between the cherubim. 3. And
they set the ark of God upon a new cart, and
brought it out of the house of Abinadab that
was in the hill: and Uzzah and Ahio, the sons

1. *again.* Refers to the assembly at Hebron that was convened for David's coronation, described in II Sam. v, 1.

all the chosen men. David wished to interest the leading men of Israel in his sacred enterprise; cf. I Chron. xiii.

2. *from Baale Judah.* The phrase is an abbreviated one, meaning, "They went from Baale Judah whither they had come to bring thence the Ark" (Kimchi). Baale Judah is another name for Kirjath-jearim (*i.e.* the City of Forests), about half-way between Jerusalem and Ashdod near the Mediterranean coast.

to bring up. Jerusalem is on higher ground than Kirjath-jearim.

dwelleth between the cherubim. See Exod. xxv, 22.

3. *a new cart.* The first attempt to bring the Ark to Mount Zion failed through want of reverence on the part of those transporting it. It should not have been carried in a common way on a waggon. It should have been borne on the shoulders of Levites (Num. iii, 29f).

in the hill. Better, *on the hill;* in or near the town of Kirjath-jearim.

בְּגִבְעָ֑ה וְעֻזָּא֙ וְאַחְי֔וֹ בְּנֵי֙ אֲבִ֣ינָדָ֔ב נֹהֲגִ֖ים אֶת־הָעֲגָלָ֥ה
4 חֲדָשָֽׁה׃ וַיִּשָּׂאֻ֗הוּ מִבֵּ֤ית אֲבִֽינָדָב֙ אֲשֶׁ֣ר בַּגִּבְעָ֔ה עִ֖ם אֲר֣וֹן
ה הָאֱלֹהִ֑ים וְאַחְי֕וֹ הֹלֵ֖ךְ לִפְנֵ֥י הָאָרֽוֹן׃ וְדָוִ֣ד ׀ וְכָל־בֵּ֣ית
יִשְׂרָאֵ֗ל מְשַׂחֲקִים֙ לִפְנֵ֣י יְהוָ֔ה בְּכֹ֖ל עֲצֵ֣י בְרוֹשִׁ֑ים וּבְכִנֹּר֤וֹת
6 וּבִנְבָלִים֙ וּבְתֻפִּ֔ים וּבִמְנַֽעַנְעִ֖ים וּבְצֶלְצֶלִֽים׃ וַיָּבֹ֖אוּ עַד־
גֹּ֣רֶן נָכ֑וֹן וַיִּשְׁלַ֨ח עֻזָּ֜ה אֶל־אֲר֤וֹן הָֽאֱלֹהִים֙ וַיֹּ֣אחֶז בּ֔וֹ כִּ֥י
7 שָׁמְט֖וּ הַבָּקָֽר׃ וַיִּֽחַר־אַ֤ף יְהוָה֙ בְּעֻזָּ֔ה וַיַּכֵּ֥הוּ שָׁ֛ם הָאֱלֹהִ֖ים
8 עַל־הַשַּׁ֑ל וַיָּ֣מָת שָׁ֔ם עִ֖ם אֲר֥וֹן הָאֱלֹהִֽים׃ וַיִּ֣חַר לְדָוִ֔ד עַל֩
אֲשֶׁ֨ר פָּרַ֧ץ יְהוָ֛ה פֶּ֖רֶץ בְּעֻזָּ֑ה וַיִּקְרָ֞א לַמָּק֣וֹם הַה֗וּא פֶּ֣רֶץ
9 עֻזָּ֔ה עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ וַיִּרָ֥א דָוִ֛ד אֶת־יְהוָ֖ה בַּיּ֣וֹם הַה֑וּא
י וַיֹּ֕אמֶר אֵ֛יךְ יָב֥וֹא אֵלַ֖י אֲר֥וֹן יְהוָֽה׃ וְלֹֽא־אָבָ֣ה דָוִ֔ד לְהָסִ֥יר
אֵלָ֛יו אֶת־אֲר֥וֹן יְהוָ֖ה עַל־עִ֣יר דָּוִ֑ד וַיַּטֵּ֣הוּ דָוִ֔ד בֵּ֥ית עֹבֵֽד־
11 אֱדֹ֖ם הַגִּתִּֽי׃ וַיֵּשֶׁב֩ אֲר֨וֹן יְהוָ֜ה בֵּ֣ית עֹבֵ֥ד אֱדֹ֛ם הַגִּתִּ֖י
שְׁלֹשָׁ֣ה חֳדָשִׁ֑ים וַיְבָ֧רֶךְ יְהוָ֛ה אֶת־עֹבֵ֥ד אֱדֹ֖ם וְאֶת־כָּל־
12 בֵּיתֽוֹ׃ וַיֻּגַּ֗ד לַמֶּ֣לֶךְ דָּוִד֮ לֵאמֹר֒ בֵּרַ֣ךְ יְהוָ֗ה אֶת־בֵּ֨ית עֹבֵ֤ד
אֱדֹם֙ וְאֶת־כָּל־אֲשֶׁר־ל֔וֹ בַּעֲב֖וּר אֲר֣וֹן הָאֱלֹהִ֑ים וַיֵּ֣לֶךְ דָּוִ֗ד

פתח באתנח v. 7.

7. *and God smote him there.* For this act of undue familiarity. The regulations surrounding Tabernacle and Temple were to deepen the sense of God's Holiness and of reverence for Him. The Ark was in especial degree the sign of His Presence. "It has been surmised that Uzzah was crushed by a sudden and violent movement of the waggon bearing the Ark" (Ottley).

8. *and David was displeased.* Unlike Aaron who submitted to God's will in silence, David resented the judgment which God had inflicted, and in a petulant spirit abandoned the enterprise.

Perez-uzzah. That is, the breach of Uzzah.

10. *the Gittite.* So called, because he probably came from Gath-Rimmon, a Levitical city (Josh. xxi, 25).

of Abinadab, drave the new cart. 4. And they
brought it out of the house of Abinadab, which
was in the hill, with the ark of God: and Ahio
went before the ark. 5. And David and all
the house of Israel played before the LORD with
all manner of instruments made of cyprus wood,
and with harps and with psalteries, and with
timbrels, and with castanets, and with cymbals.
6. And when they came to the threshing-floor of
Nacon, Uzzah put forth his hand to the ark of
God, and took hold of it; for the oxen were
restive. 7. And the anger of the LORD was
kindled against Uzzah; and God smote him there
for his rashness; and there he died by the ark
of God. 8. And David was displeased, because
the LORD had broken forth upon Uzzah: and he
called that place Perez-uzzah, unto this day. 9.
And David was afraid of the LORD that day;
and he said, How shall the ark of the LORD come
unto me? 10. So David would not remove the
ark of the LORD unto him into the city of David;
but David carried it aside into the house of
Obed-edom the Gittite. 11. And the ark of the
LORD remained in the house of Obed-edom the
Gittite three months; and the LORD blessed
Obed-edom, and all his house. 12. And it was
told king David, saying, The LORD hath blessed
the house of Obed-edom, and all that pertaineth
unto him, because of the ark of God. And David
went and brought up the ark of God from the
house of Obed-edom into the city of David with
joy. 13. And it was so, that when they that

וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֹבֵד אֱדֹם עִיר דָּוִד
13 בְּשִׂמְחָה׃ וַיְהִי כִּי צָעֲדוּ נֹשְׂאֵי אֲרוֹן־יְהוָה שִׁשָּׁה צְעָדִים
14 וַיִּזְבַּח שׁוֹר וּמְרִיא׃ וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה
טו וְדָוִד חָגוּר אֵפוֹד בָּד׃ וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים
16 אֶת־אֲרוֹן יְהוָה בִּתְרוּעָה וּבְקוֹל שׁוֹפָר׃ וְהָיָה אֲרוֹן יְהוָה
בָּא עִיר דָּוִד וּמִיכַל בַּת־שָׁאוּל נִשְׁקְפָה ׀ בְּעַד הַחַלּוֹן
וַתֵּרֶא אֶת־הַמֶּלֶךְ דָּוִד מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי יְהוָה וַתִּבֶז
17 לוֹ בְּלִבָּהּ׃ וַיָּבִאוּ אֶת־אֲרוֹן יְהוָה וַיַּצִּגוּ אֹתוֹ בִּמְקוֹמוֹ
בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיַּעַל דָּוִד עֹלוֹת לִפְנֵי
18 יְהוָה וּשְׁלָמִים׃ וַיְכַל דָּוִד מֵהַעֲלוֹת הָעוֹלָה וְהַשְּׁלָמִים
19 וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת׃ וַיְחַלֵּק לְכָל־הָעָם

13. *when they that bare the ark.* With staves on the shoulders of the Levites; see I Chron. xv. The requirements of the Law were now observed.

he sacrificed an ox. Because he saw his action now did not incur Divine displeasure. All were again swayed by religious joy. David himself flung aside all the ordinary restraints of royalty.

14-19. In a great popular celebration in which the king himself took a leading part, the Ark is brought to Jerusalem. Many are of opinion that the words of Psalm XXIV,

> Lift up your heads, O ye gates;
> And be ye lift up, ye everlasting doors:
> That the King of Glory shall come in,

were composed and sung on the occasion of that great celebration.

14. *with a linen ephod.* Not in his royal robes, but in the dress of a priest ministering before the Ark.

16. *Michal.* The only discordant note was the contemptuous greeting of his wife, the haughty daughter of Saul, who condemns his enthusiastic demeanour.

bare the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. 14. And David danced before the LORD with all his might; and David was girded with a linen ephod. 15. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. 16. And it was so, as the ark of the LORD came into the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. 17. And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. 18. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD of hosts. 19. And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to every one a cake of bread, and a portion of wine, and a cake of raisins. So all the people departed every one to his house. (*Sephardim conclude here*).

she despised him in her heart. Her pride revolted against the unseemliness, as she thought it, of a king breaking through conventional decorum to dance in front of a religious procession.

19. *dealt among all the people.* Divided among those who accompanied the Ark to its destination.

לְכָל־הֲמוֹן יִשְׂרָאֵל לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חַלַּת לֶחֶם
אַחַת וְאֶשְׁפָּר אֶחָד וַאֲשִׁישָׁה אֶחָת וַיֵּלֶךְ כָּל־הָעָם אִישׁ
כ לְבֵיתוֹ׃ * וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ * וַתֵּצֵא — מסיימין הספרדים
מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם
מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו
21 כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃ וַיֹּאמֶר דָּוִד אֶל־מִיכַל לִפְנֵי
יְהוָה אֲשֶׁר בָּחַר־בִּי מֵאָבִיךְ וּמִכָּל־בֵּיתוֹ לְצַוֺּת אֹתִי נָגִיד
22 עַל־עַם יְהוָה עַל־יִשְׂרָאֵל וְשִׂחַקְתִּי לִפְנֵי יְהוָה׃ וּנְקַלֹּתִי
עוֹד מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ
23 עִמָּם אִכָּבֵדָה׃ וּלְמִיכַל בַּת־שָׁאוּל לֹא־הָיָה לָהּ יָלֶד עַד
יוֹם מוֹתָהּ׃

ז א וַיְהִי כִּי־יָשַׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיהוָה הֵנִיחַ־לוֹ מִסָּבִיב מִכָּל־
2 אֹיְבָיו׃ וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא רְאֵה נָא אָנֹכִי
יוֹשֵׁב בְּבֵית אֲרָזִים וַאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה׃

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v. 19 עי״ב. ibid. פסקא באמצע פסוק. v. 23. כצ״ל

20. *to bless his household.* Or, "to greet his family" (Moffatt).

vain fellows. Worthless fellows. She had the folly to despise, and the cruelty to ridicule, him.

21–22. David retorts that, for the sake of the Lord who had elevated him above her father's house, he would find honour in still humbler abasement.

23. *had no child.* The greatest cause of sorrow to an Eastern woman. Perhaps an explanation of her coldness and heartlessness.

Chapter VII

David's desire to build a Temple. The Prophet's message is that not David shall build a house unto God, but God shall build a "house" (*i.e.* a dynasty) for David.

20. Then David returned to bless his household.
And Michal the daughter of Saul came out to
meet David, and said, How glorious was the
king of Israel to-day, who uncovered himself
to-day in the eyes of the handmaids of his servants,
as one of the vain fellows shamelessly uncovereth
himself! 21. And David said unto Michal, It
was before the LORD, which chose me above thy
father, and above all his house, to appoint me
prince over the people of the LORD, over Israel:
therefore will I play before the LORD. 22. And
I will be yet more vile than thus, and will be
base in mine own sight; but of the handmaids
which thou hast spoken of, of them shall I be
had in honour. 23. And Michal the daughter
of Saul had no child unto the day of her death.
7 1. And it came to pass, when the king dwelt
in his house, and the LORD had given him rest
from all his enemies round about, 2. That the king
said unto Nathan the prophet, See now, I dwell
in an house of cedar, but the ark of God dwelleth
within curtains. 3. And Nathan said to the

1. *had given him rest.* Recalling words in Deut. XII, 10–11. David felt that the duty now fell on him, to build a permanent Central Sanctuary.

2. *Nathan the prophet.* The fearless prophet who played such an important part in the lives of both David and Solomon.

within curtains. i.e. in a tent. He is struck by the contrast of his own palace of cedar with the simple tent which contained the Ark.

3 וַיֹּאמֶר נָתָן אֶל־הַמֶּלֶךְ כֹּל אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה כִּי
4 יְהוָה עִמָּךְ׃ ׆ וַיְהִי בַּלַּיְלָה הַהוּא וַיְהִי דְּבַר־
ה יְהוָה אֶל־נָתָן לֵאמֹר׃ לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד
6 כֹּה אָמַר יְהוָה הַאַתָּה תִּבְנֶה־לִּי בַיִת לְשִׁבְתִּי׃ כִּי לֹא
יָשַׁבְתִּי בְּבַיִת לְמִיּוֹם הַעֲלֹתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם
7 וְעַד הַיּוֹם הַזֶּה וָאֶהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן׃ בְּכֹל
אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הֲדָבָר דִּבַּרְתִּי אֶת־אַחַד
שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל
8 לֵאמֹר לָמָּה לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים׃ וְעַתָּה כֹּה־תֹאמַר
לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ מִן־
הַנָּוֶה מֵאַחַר הַצֹּאן לִהְיוֹת נָגִיד עַל־עַמִּי עַל־יִשְׂרָאֵל׃
9 וָאֶהְיֶה עִמְּךָ בְּכֹל אֲשֶׁר הָלַכְתָּ וָאַכְרִתָה אֶת־כָּל־אֹיְבֶיךָ
מִפָּנֶיךָ וְעָשִׂתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ׃
וְשַׂמְתִּי מָקוֹם לְעַמִּי לְיִשְׂרָאֵל וּנְטַעְתִּיו וְשָׁכַן תַּחְתָּיו וְלֹא
יִרְגַּז עוֹד וְלֹא־יֹסִיפוּ בְנֵי־עַוְלָה לְעַנּוֹתוֹ כַּאֲשֶׁר בָּרִאשׁוֹנָה׃

v. 4. פסקא באמצע פסוק

3. *go, do all that is in thine heart.* Nathan speaks here as a courtier, as one who saw that David was filled with a worthy desire to honour God. That same night he receives the Divine message to David.

5. *shalt thou build?* *i.e.* thou shalt not build. He was not the man to build; he had been, perforce, too much engaged in warfare, had shed too much human blood; I Chron. XXII, 8. Moreover, in spite of appearances, the kingdom was not yet sufficiently safe from hostile efforts to overthrow it, to justify the great undertaking of building a worthy national Temple.

8. *the pasture.* lit. "the habitation," *i.e.* of the sheep and, therefore, the sheep-pen. But more likely the habitation of the shepherd, the shepherd's hut, is intended.

king, Go, do all that is in thine heart; for the
LORD is with thee. 4. And it came to pass the
same night, that the word of the LORD came
unto Nathan, saying, 5. Go and tell my servant
David, Thus saith the LORD, Shalt thou build
me an house for me to dwell in? 6. For I have
not dwelt in an house since the day that I brought
up the children of Israel out of Egypt, even to
this day, but have walked in a tent and in a tab-
ernacle. 7. In all places wherein I have walked
with all the children of Israel, spake I a word
with any of the tribes of Israel, whom I commanded
to feed my people Israel, saying, Why have ye
not built me an house of cedar? 8. Now there-
fore thus shalt thou say unto my servant David,
Thus saith the LORD of hosts, I took thee from
the pasture, from following the sheep, that thou
shouldest be leader over my people, over Israel:
9. And I have been with thee whithersoever
thou wentest, and have cut off all thine enemies
from before thee; and I will make thee a great
name, like unto the name of the great ones that
are in the earth. 10. And I will appoint a place
for my people Israel, and will plant them, that
they may dwell in their own place, and be moved
no more; neither shall the children of wickedness
afflict them any more, as at the first. 11. And as

10. *I will appoint a place.* Better, *I have appointed . . . have planted . . . and they dwell in their own place.*
be moved no more. Better, *shall not be moved any more.*

11 וּלְמִן־הַיּוֹם אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל וַהֲנִיחֹתִי
לְךָ מִכָּל־אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה׃
12 כִּי ׀ יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וַהֲקִימֹתִי אֶת־זַרְעֲךָ
13 אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֵּעֶיךָ וַהֲכִינֹתִי אֶת־מַמְלַכְתּוֹ׃ הוּא
יִבְנֶה־בַּיִת לִשְׁמִי וְכֹנַנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם׃
14 אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֺתוֹ
טו וְהֹכַחְתִּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנִגְעֵי בְּנֵי אָדָם׃ וְחַסְדִּי לֹא־
יָסוּר מִמֶּנּוּ כַּאֲשֶׁר הֲסִרֹתִי מֵעִם שָׁאוּל אֲשֶׁר הֲסִרֹתִי
16 מִלְּפָנֶיךָ׃ וְנֶאְמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנֶיךָ כִּסְאֲךָ
17 יִהְיֶה נָכוֹן עַד־עוֹלָם׃ כְּכֹל הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחִזָּיוֹן
הַזֶּה כֵּן דִּבֶּר נָתָן אֶל־דָּוִד׃

11. *make thee an house.* Establish your family as a dynasty.

12. *thy seed.* This Divine promise was especially welcome in view of the insecurity of dynasties in Eastern counties, and the fearful tragedies that were often perpetrated to get rid of the old king's family (Blaikie).

13. *he shall build an house.* The word *he* is emphatic, and of course refers to Solomon.

14. *with the rod of men.* *i.e.* such chastisement as men inflict upon their children to correct and reclaim them, not to destroy them (Speaker's Bible).

16. *shall be made sure.* *i.e.* permanently established. The Davidic family reigned without interruption for 347 years. It was restored to rulership after the Exile, and continued to the end of the Maccabean dynasty. In the days of the Roman Empire and well into the Middle Ages, the "Patriarchs" of Palestine and Exilarchs of Babylonia prided themselves on their Davidic descent.

"David is the most luminous figure and the most gifted personage in Israelitish history, surpassed in ethical greatness and general historical importance only by Moses, the man of God. He is one of those phenomenal men such as Providence gives but once to a people, in whom

from the day that I commanded judges to be over my people Israel; and I have caused thee to rest from all thine enemies. Moreover the LORD telleth thee that the LORD will make thee an house. 12. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
13. He shall build an house for my name, and I will establish the throne of his kingdom for ever.
14. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; 15. but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. 16. And thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever. 17. According to all these words, and according to all this vision, so did Nathan speak unto David.

a whole nation and its history reaches once for all its climax. True, the picture of David does not lack the traits of human frailty, which Israelitish tradition, with a truly admirable sincerity, has neither suppressed nor palliated; but the charm which this personality exercised over all contemporaries without exception has not yet faded for us of later day. The king, who did more for the worldly greatness and earthly power of Israel than any one else, was a genuine Israelite in that he appreciated also Israel's religious destiny: he was no soldier-king, no conqueror of common stamp, no ruler like any one of a hundred others, but he is the truest incorporation of the distinctive character of Israel—a unique personality in the history of the world" (Cornill).

הפטרת תזריע

מלכים ב ד ה

ד 42 וְאִישׁ בָּא מִבַּעַל שָׁלִשָׁה
וַיָּבֵא לְאִישׁ הָאֱלֹהִים לֶחֶם בִּכּוּרִים עֶשְׂרִים־לֶחֶם שְׂעֹרִים
43 וְכַרְמֶל בְּצִקְלֹנוֹ וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ׃ וַיֹּאמֶר מְשָׁרְתוֹ
מָה אֶתֵּן זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ כִּי
44 כֹה אָמַר יְהוָה אָכֹל וְהוֹתֵר׃ וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיּוֹתִרוּ
כִּדְבַר יְהוָה׃
ה א וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו
וּנְשֻׂא פָנִים כִּי־בוֹ נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם וְהָאִישׁ הָיָה
2 גִּבּוֹר חַיִל מְצֹרָע׃ וַאֲרָם יָצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאֶרֶץ

THAZRIA

II Kings IV, 42–V, 19

The Haftorah of this and of the succeeding Sedrah bring incidents from the cycle of tales describing the activities of the Prophet Elisha. There is little resemblance between him and the sublime, storm-compelling personality of his great Master. Unlike Elijah, "he was the friend and counsellor of kings. His deeds were not of wild terror, but of gracious, soothing, homely beneficence, bound up with the ordinary tenor of human life" (Stanley). Many of these tales give us interesting glimpses into the social life of Israel in his day; *e.g.* the stories that form the Haftorah of Vayyera, *Genesis*, 456. Our Haftorah brings two stories—one in which, during the great famine, the scanty bread of a poor man's offering is multiplied, so that Elisha is enabled to feed a hundred of the "sons of the prophets"; and the other, the story of the captain of Syria's host, who is cured of his leprosy by Elisha. This incident connects with the Sedrah which deals with the diagnosis and treatment of that disease.

IV. THAZRIA

II Kings iv, 42–v, 19

4 42. And there came a man from Baal-shalishah,
and brought the man of God bread of the first-
fruits, twenty loaves of barley, and fresh ears of
corn in his sack. And he said, Give unto the
people, that they may eat. 43. And his servant
said, What, should I set this before an hundred
men? But he said, Give the people, that they
may eat; for thus saith the Lord, They shall
eat, and shall leave thereof. 44. So he set it
before them, and they did eat, and left thereof,
according to the word of the Lord.
5 1. Now Naaman, captain of the host of the king
of Syria, was a great man with his master, and
honourable, because by him the Lord had given
victory unto Syria: he was also a mighty man
of valour, but he was a leper. 2. And the Syrians

42. *Baal-shalishah.* In the country of Ephraim, to the north of Bethel. Fruits ripened there earlier than elsewhere in Palestine.

give unto the people. *i.e.* to the disciples, the "sons of the prophets," who were with him (*v.* 38).

43. *should I set this.* *i.e.* is it not too little for them?

CHAPTER V. THE HEALING OF NAAMAN

1. *but he was a leper.* A famous general, great and honoured in the land, but a leper; the *but's* of life can be even more grim and heart-breaking than its *if's*. There was fame and power—and leprosy. It is unlikely that Naaman was a much-envied man. As Naaman retained his command, the malady could not have reached an advanced stage.

3 יִשְׂרָאֵל נַעֲרָה קְטַנָּה וַתְּהִי לִפְנֵי אֵשֶׁת נַעֲמָן׃ וַתֹּאמֶר
אֶל־גְּבִרְתָּהּ אַחֲלֵי אֲדֹנִי לִפְנֵי הַנָּבִיא אֲשֶׁר בְּשֹׁמְרוֹן אָז
4 יֶאֱסֹף אֹתוֹ מִצָּרַעְתּוֹ׃ וַיָּבֹא וַיַּגֵּד לַאדֹנָיו לֵאמֹר כָּזֹאת
ה וְכָזֹאת דִּבְּרָה הַנַּעֲרָה אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל׃ וַיֹּאמֶר מֶלֶךְ־
אֲרָם לֶךְ־בֹּא וְאֶשְׁלְחָה סֵפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֵּלֶךְ וַיִּקַּח
בְּיָדוֹ עֶשֶׂר כִּכְּרֵי־כֶסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת
6 בְּגָדִים׃ וַיָּבֵא הַסֵּפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא
הַסֵּפֶר הַזֶּה אֵלֶיךָ הִנֵּה שָׁלַחְתִּי אֵלֶיךָ אֶת־נַעֲמָן עַבְדִּי
7 וַאֲסַפְתּוֹ מִצָּרַעְתּוֹ׃ וַיְהִי כִּקְרֹא מֶלֶךְ־יִשְׂרָאֵל אֶת־הַסֵּפֶר
וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הַאֱלֹהִים אָנִי לְהָמִית וּלְהַחֲיוֹת
כִּי־זֶה שֹׁלֵחַ אֵלַי לֶאֱסֹף אִישׁ מִצָּרַעְתּוֹ כִּי אַךְ־דְּעוּ־נָא
8 וּרְאוּ כִּי־מִתְאַנֶּה הוּא לִי׃ וַיְהִי כִּשְׁמֹעַ ׀ אֱלִישָׁע אִישׁ־
הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־
הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יָבֹא־נָא אֵלַי וְיֵדַע כִּי

2. *in bands.* In marauding bands, raiding the territory of Israel even when no formal war existed between the two peoples. Since the death of Solomon, Syria had become a persistent and implacable foe to Israel.

3. *recover.* Cure; lit. "receive him back"—as the cured leper was received back into the camp and city life from which he had been excluded (Kimchi).

5. *took with him.* As a gift to the Prophet who, as we learn later, would receive nothing at his hands.

ten talents of silver. A very large sum.

6. *recover him of his leprosy.* By using his influence with the Prophet. Only the main point of the letter is quoted. The king of Israel is addressed as a vassal.

7. *rent his clothes.* As at the receipt of bad news. The king trembles at the Syrian's demand, and thinks he is seeking a pretext for war.

had gone out in bands, and had brought away
captive out of the land of Israel a little maid;
and she waited on Naaman's wife. 3. And she
said unto her mistress, Would God my lord
were with the prophet that is in Samaria! then
would he recover him of his leprosy. 4. And he
went in, and told his lord, saying, Thus and thus
said the maid that is of the land of Israel. 5.
And the king of Syria said, Go to, go, and I will
send a letter unto the king of Israel. And he
departed, and took with him ten talents of silver,
and six thousand pieces of gold, and ten changes
of raiment. 6. And he brought the letter to the
king of Israel saying, And now when this letter
is come unto thee, behold, I have sent Naaman
my servant to thee, that thou mayest recover
him of his leprosy. 7. And it came to pass when
the king of Israel had read the letter, that he
rent his clothes, and said, Am I God, to kill and
to make alive, that this man doth send unto me
to recover a man of his leprosy? but consider, I
pray you, and see how he seeketh a quarrel
against me.

8. And it was so, when Elisha the man of God
heard that the king of Israel had rent his clothes,
that he sent to the king, saying, Wherefore hast
thou rent thy clothes? let him come now to me,
and he shall know that there is a prophet in Israel.
9. So Naaman came with his horses and with
his chariots, and stood at the door of the house
of Elisha. 10. And Elisha sent a messenger unto
him, saying, Go and wash in Jordan seven times,

9 יֵשׁ נָבִיא בְּיִשְׂרָאֵל׃ וַיָּבֹא נַעֲמָן בְּסוּסָו וּבְרִכְבּוֹ וַיַּעֲמֹד
י פֶּתַח־הַבַּיִת לֶאֱלִישָׁע׃ וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מַלְאָךְ לֵאמֹר
הָלוֹךְ וְרָחַצְתָּ שֶׁבַע־פְּעָמִים בַּיַּרְדֵּן וְיָשֹׁב בְּשָׂרְךָ לְךָ וּטְהָר׃
11 וַיִּקְצֹף נַעֲמָן וַיֵּלַךְ וַיֹּאמֶר הִנֵּה אָמַרְתִּי אֵלַי ׀ יֵצֵא יָצוֹא
וְעָמַד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהֵנִיף יָדוֹ אֶל־הַמָּקוֹם
12 וְאָסַף הַמְּצֹרָע׃ הֲלֹא טוֹב אֲבָנָה וּפַרְפַּר נַהֲרוֹת דַּמֶּשֶׂק
מִכֹּל מֵימֵי יִשְׂרָאֵל הֲלֹא־אֶרְחַץ בָּהֶם וְטָהָרְתִּי וַיִּפֶן
13 וַיֵּלֶךְ בְּחֵמָה׃ וַיִּגְּשׁוּ עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי
דָּבָר גָּדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר
14 אֵלֶיךָ רְחַץ וּטְהָר׃ וַיֵּרֶד וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים
כִּדְבַר אִישׁ הָאֱלֹהִים וַיָּשָׁב בְּשָׂרוֹ כִּבְשַׂר נַעַר קָטֹן וַיִּטְהָר׃
טו וַיָּשָׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מַחֲנֵהוּ וַיָּבֹא וַיַּעֲמֹד
לְפָנָיו וַיֹּאמֶר הִנֵּה־נָא יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל־הָאָרֶץ

v. 9. בסוסיו ק v. 12. אמנה ק

11. *Naaman was wroth.* Elisha did not come out to him, and Naaman was enraged that the Prophet was no respecter of persons—in his case. He was especially annoyed at the *simplicity* of the remedy : he expected the Prophet to come out and play the wonder-worker.

12. *Amanah and Pharpar.* His patriotic pride is wounded: why was he bidden to wash in that wretched, turbid, tortuous stream—the Jordan—rather than in the pure and flowing waters of his own native Amanah and Pharpar ?.

The Prophet's bidding has a wider meaning than the ephemeral counsel to the ancient Syrian general. Whenever mankind seeks to be cured of moral leprosy, it can gain that cure only in Jordan, only in the rivers of Jewish inspiration

and thy flesh shall come again to thee, and thou
shalt be clean. 11. But Naaman was wroth,
and he went away, and said, Behold, I thought,
He will surely come out to me, and stand, and
call on the name of the LORD his God, and wave
his hand over the place, and recover the leper.
12. Are not Amanah and Pharpar, the rivers of
Damascus, better than all the waters of Israel?
may I not wash in them, and be clean? So he
turned and went away in a rage. 13. And his
servants came near, and spake unto him, and said,
My father, if the prophet had bid thee do some
great thing, wouldest thou not have done it?
how much rather then, when he saith to thee,
Wash, and be clean? 14. Then went he down,
and dipped himself seven times in Jordan, according to the saying of the man of God: and
his flesh came again like unto the flesh of a little
child, and he was clean.

15. And he returned to the man of God, he
and all his company, and came, and stood before
him: and he said, Behold now, I know that there
is no God in all the earth, but in Israel: now

and teaching. The waters of India and Greece, of Italy and Germany, may be far greater, stronger, clearer; but they cannot restore moral health to the ailing soul of man. In the crises of life, whether of the individual or of humanity, we turn not to the Vedas or Homer, nor to Dante or Goethe, but to the Book of the Psalms.

15. *he returned.* Naaman was grateful. "It is difficult to conceive the transport of a man cured of this most loathsome and humiliating of all earthly afflictions" (Farrar).

16 כִּי אִם־בְּיִשְׂרָאֵל וְעַתָּה קַח־נָא בְרָכָה מֵאֵת עַבְדֶּךָ׃ וַיֹּאמֶר
חַי־יְהוָה אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח וַיִּפְצַר־בּוֹ לָקַחַת
17 וַיְמָאֵן׃ וַיֹּאמֶר נַעֲמָן וָלֹא יֻתַּן־נָא לְעַבְדְּךָ מַשָּׂא צֶמֶד־
פְּרָדִים אֲדָמָה כִּי לוֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֹלָה וָזֶבַח
18 לֵאלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה׃ לַדָּבָר הַזֶּה יִסְלַח
יְהוָה לְעַבְדֶּךָ בְּבוֹא אֲדֹנִי בֵית־רִמּוֹן לְהִשְׁתַּחֲוֺת שָׁמָּה
וְהוּא ׀ נִשְׁעָן עַל־יָדִי וְהִשְׁתַּחֲוֵיתִי בֵּית רִמֹּן בְּהִשְׁתַּחֲוָיָתִי
19 בֵּית רִמֹּן יִסְלַח־נָא יְהוָה לְעַבְדְּךָ בַּדָּבָר הַזֶּה׃ וַיֹּאמֶר
לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאִתּוֹ כִּבְרַת אָרֶץ׃

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v. 18. כתיב ולא ק

take a present. Accustomed to the ways of heathen priests, he could not imagine that so great a service would be rendered to a wealthy applicant without monetary reward.

16. *I will receive none.* Like Abraham, who would not take even a "shoe-latchet" from the people he befriended (Gen. XIV, 23).

17. *two mules' burden of earth.* *i.e.* of the Holy Land, for constructing an altar to the God of Israel in Syria. Naaman held the heathen view that a deity was only powerful in the country which recognised him; and, therefore, that, outside of Palestine, God could only be worshipped o. *soil* from Israel's land!

18. *bow myself in the house of Rimmon.* Though he knows that the Lord God of Israel is the only living God, he must accompany his master on state occasions to the temple of *his* god Rimmon. The phrase, *to bow in the house of Rimmon*, has thus become proverbial to indicate unwilling and perfunctory homage, or dangerous and dishonest compromise.

therefore, I pray thee, take a present of thy servant. 16. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. 17. And Naaman said, If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. 18. In this thing the LORD pardon thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon thy servant in this thing. 19. And he said unto him, Go in peace. So he departed from him a little way.

19. *go in peace.* Elisha neither approves nor disapproves. Probably he did not wish to place too great a strain upon the devotion of the new convert. The phrase, "go in peace" means lit. "go *towards* peace." In the ideology of our Sages, the whole of life is a journey towards Peace; only when life is completed has man reached life's goal and entered into real peace. Hence the formula when the mortal remains are committed to the grave: "May he come to his place *in* peace."

הפטרת מצרע

מלכים ב ז

ז 3 וְאַרְבָּעָה אֲנָשִׁים הָיוּ מְצֹרָעִים פֶּתַח
הַשָּׁעַר וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה
4 עַד־מָתְנוּ׃ אִם־אָמַרְנוּ נָבוֹא הָעִיר וְהָרָעָב בָּעִיר וָמַתְנוּ
שָׁם וְאִם־יָשַׁבְנוּ פֹה וָמָתְנוּ וְעַתָּה לְכוּ וְנִפְּלָה אֶל־מַחֲנֵה
ה אֲרָם אִם־יְחַיֻּנוּ נִחְיֶה וְאִם־יְמִיתֻנוּ וָמָתְנוּ׃ וַיָּקֻמוּ בַנֶּשֶׁף
לָבוֹא אֶל־מַחֲנֵה אֲרָם וַיָּבֹאוּ עַד־קְצֵה מַחֲנֵה אֲרָם וְהִנֵּה
6 אֵין־שָׁם אִישׁ׃ וַאדֹנָי הִשְׁמִיעַ ׀ אֶת־מַחֲנֵה אֲרָם קוֹל
רֶכֶב וְקוֹל סוּס קוֹל חַיִל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו

METZORA

II Kings VII, 3–20

The theme of this Haftorah is again an incident in the life of Elisha during the siege of Samaria by the Syrians. It tells of four lepers who were facing death in that time of horror. All available food had been consumed, and even the refuse of the streets was sold at famine prices. The inhabitants were in the last stages of despair, and the king learns of women who had arranged to use their children for food! He blames the Prophet Elisha for all these calamities, as the Prophet no doubt encouraged the people to continue the resistance, and the king is determined to put him to death. However, when faced by the Prophet, he is overawed. Elisha then makes the astonishing announcement that the very next day God would send relief, and the famine would be at an end. A courtier standing by breaks out in mockery at the prediction. Signal punishment is announced to overtake him for this act of unbelief.

3. *at the entering in of the gate.* Lepers were not permitted to live in the city. In the circumstances, they would naturally keep as near the entrance as possible.

V. METZORA

II Kings vii, 3–20

7 3. Now there were four leprous men at the
entering in of the gate: and they said one to
another, Why sit we here until we die? 4. If we
say, We will enter into the city, then the famine
is in the city, and we shall die there: and if we
sit still here, we die also. Now therefore come,
and let us fall unto the host of the Syrians: if
they save us alive, we shall live; and if they kill
us, we shall but die. 5. And they rose up in the
twilight, to go unto the camp of the Syrians:
and when they were come to the outermost part
of the camp of the Syrians, behold, there was no
man there. 6. For the Lord had made the host
of the Syrians to hear a noise of chariots, and a
noise of horses, even the noise of a great host:
and they said one to another, Lo, the king of

4. *fall unto.* Desert to.

if they save us alive. If the Syrians killed them they would be no worse off; but the Syrians might spare their lives.

6. *the noise of a great host.* Thinking that mighty hosts were advancing against them. "It was the result of one of those sudden unaccountable panics to which huge, unwieldy, heterogeneous Eastern armies, which have no organised system of sentries and no trained discipline, are constantly liable" (Farrar). The cradle of the Hittite

הִנֵּה שָׂכַר־עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל אֶת־מַלְכֵי הַחִתִּים וְאֶת־
7 מַלְכֵי מִצְרַיִם לָבוֹא עָלֵינוּ׃ וַיָּקוּמוּ וַיָּנוּסוּ בַנֶּשֶׁף וַיַּעַזְבוּ
אֶת־אָהֳלֵיהֶם וְאֶת־סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחֲנֶה כַּאֲשֶׁר
8 הִיא וַיָּנֻסוּ אֶל־נַפְשָׁם׃ וַיָּבֹאוּ הַמְצֹרָעִים הָאֵלֶּה עַד־
קְצֵה הַמַּחֲנֶה וַיָּבֹאוּ אֶל־אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׂאוּ
מִשָּׁם כֶּסֶף וְזָהָב וּבְגָדִים וַיֵּלְכוּ וַיַּטְמִנוּ וַיָּשֻׁבוּ וַיָּבֹאוּ
9 אֶל־אֹהֶל אַחֵר וַיִּשְׂאוּ מִשָּׁם וַיֵּלְכוּ וַיַּטְמִנוּ׃ וַיֹּאמְרוּ אִישׁ
אֶל־רֵעֵהוּ לֹא־כֵן ׀ אֲנַחְנוּ עֹשִׂים הַיּוֹם הַזֶּה יוֹם־בְּשֹׂרָה
הוּא וַאֲנַחְנוּ מַחְשִׁים וְחִכִּינוּ עַד־אוֹר הַבֹּקֶר וּמְצָאָנוּ
י עָווֹן וְעַתָּה לְכוּ וְנָבֹאָה וְנַגִּידָה בֵּית הַמֶּלֶךְ׃ וַיָּבֹאוּ
וַיִּקְרְאוּ אֶל־שֹׁעֵר הָעִיר וַיַּגִּידוּ לָהֶם לֵאמֹר בָּאנוּ אֶל־
מַחֲנֵה אֲרָם וְהִנֵּה אֵין־שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם־
הַסּוּס אָסוּר וְהַחֲמוֹר אָסוּר וְאֹהָלִים כַּאֲשֶׁר הֵמָּה׃
11 12 וַיִּקְרָא הַשֹּׁעֲרִים וַיַּגִּידוּ בֵּית הַמֶּלֶךְ פְּנִימָה׃ וַיָּקָם הַמֶּלֶךְ
לַיְלָה וַיֹּאמֶר אֶל־עֲבָדָיו אַגִּידָה־נָּא לָכֶם אֵת אֲשֶׁר־עָשׂוּ
לָנוּ אֲרָם יָדְעוּ כִּי־רְעֵבִים אֲנַחְנוּ וַיֵּצְאוּ מִן־הַמַּחֲנֶה

v. 11. כא ויקרא

power was in N. Syria, and Egypt was in the South. Accordingly the Syrians thought they were entrapped, and fled in confusion.

9. *punishment will overtake us.* lit. "guilt will find us," for having delayed to bring the good news to their starving brethren in the city. The Heb. word *iniquity* (עוון) connotes also *punishment* for iniquity.

10. *the porters.* The keepers of the city gate.

Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. 8 And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

9. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household. 10. So they came and called unto the porters of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were. 11. And he called the porters; and they told it to the king's household within. 12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry;

11. *he called the porters.* The guardians of the city gate called the guardians of the king's gate who told the news within the royal household (Ralbag).

לְהֵחָבֵה בַהשָּׂדֶה לֵאמֹר כִּי־יֵצְאוּ מִן־הָעִיר וְנִתְפְּשֵׂם
13 חַיִּים וְאֶל־הָעִיר נָבֹא׃ וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וְיִקְחוּ־
נָא חֲמִשָּׁה מִן־הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאֲרוּ־בָהּ
הִנָּם כְּכָל־הֶהָמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאֲרוּ־בָהּ הִנָּם כְּכָל־
14 הֲמוֹן יִשְׂרָאֵל אֲשֶׁר־תָּמּוּ וְנִשְׁלְחָה וְנִרְאֶה׃ וַיִּקְחוּ שְׁנֵי
רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרֵי מַחֲנֵה־אֲרָם לֵאמֹר
טו לְכוּ וּרְאוּ׃ וַיֵּלְכוּ אַחֲרֵיהֶם עַד־הַיַּרְדֵּן וְהִנֵּה כָל־הַדֶּרֶךְ
מְלֵאָה בְגָדִים וְכֵלִים אֲשֶׁר־הִשְׁלִיכוּ אֲרָם בְּהֵחָפְזָם וַיָּשֻׁבוּ
16 הַמַּלְאָכִים וַיַּגִּדוּ לַמֶּלֶךְ׃ וַיֵּצֵא הָעָם וַיָּבֹזּוּ אֵת מַחֲנֵה
אֲרָם וַיְהִי סְאָה־סֹלֶת בְּשֶׁקֶל וְסָאתַיִם שְׂעֹרִים בְּשֶׁקֶל
17 כִּדְבַר יְהוָה׃ וְהַמֶּלֶךְ הִפְקִיד אֶת־הַשָּׁלִישׁ אֲשֶׁר נִשְׁעָן
עַל־יָדוֹ עַל־הַשַּׁעַר וַיִּרְמְסֻהוּ הָעָם בַּשַּׁעַר וַיָּמֹת כַּאֲשֶׁר
18 דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר דִּבֶּר בְּרֶדֶת הַמֶּלֶךְ אֵלָיו׃ וַיְהִי

v. 12. בשדה ק v. 13. המון ק v. 15. בחפזם ק

12. *we shall take them alive.* The king suspects a stratagem on the part of the Syrians to lure him and his army out of the city and capture them.

13. *behold . . . left in it ; behold . . . consumed.* Whether they share the fate of those who are still alive in the city or those who have already perished, they are all destined to the same end—death by starvation. The few horses may, therefore, well be risked in the enterprise.

16. *according to the word of the* LORD. See *v.* 1 and 2 of this chapter.

17–20. The fulfilment of Elisha's prophecy against the king's officer and his punishment for the scoffing spirit in which he received the Prophet's hopeful words. Scoffing at matters sacred was always regarded by the Jewish Teachers as a heinous offence. "Four classes shall not see God—the scoffer, the liar, the slanderer and the hypocrite" (Talmud).

therefore are they gone out of the camp to hide
themselves in the field, saying, When they come
out of the city, we shall take them alive, and
get into the city. 13. And one of his servants
answered and said, Let some take, I pray thee,
five of the horses that remain, which are left in
the city, (behold, they are as all the multitude
of Israel that are left in it; behold, they are as
all the multitude of Israel that are consumed:)
and let us send and see. 14. They took therefore
two chariots with horses; and the king sent
after the host of the Syrians, saying, Go and see.
15. And they went after them unto Jordan:
and, lo, all the way was full of garments and
vessels, which the Syrians had cast away in their
haste. And the messengers returned, and told
the king.

16. And the people went out, and spoiled the
camp of the Syrians. So a measure of fine flour
was sold for a shekel, and two measures of barley
for a shekel, according to the word of the LORD.
17. And the king appointed the captain on
whose hand he leaned to have the charge of the
gate: and the people trode upon him in the gate,
and he died as the man of God had said, who
spake when the king came down to him. 18.
And it came to pass, as the man of God had spoken

17. *on whose hand he leaned.* The king's confidential counsellor.

כְּדַבֵּר אִישׁ הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר סָאתַיִם שְׂעֹרִים
בְּשֶׁקֶל וּסְאָה־סֹלֶת בְּשֶׁקֶל יִהְיֶה כָּעֵת מָחָר בְּשַׁעַר
19 שֹׁמְרוֹן׃ וַיַּעַן הַשָּׁלִישׁ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמַר וְהִנֵּה
יְהוָה עֹשֶׂה אֲרֻבּוֹת בַּשָּׁמַיִם הֲיִהְיֶה כַּדָּבָר הַזֶּה וַיֹּאמֶר
כ הִנְּכָה רֹאֶה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכֵל׃ וַיְהִי־לוֹ כֵּן וַיִּרְמְסוּ
אֹתוֹ הָעָם בַּשַּׁעַר וַיָּמֹת׃

19. *behold, if the* LORD . . . *thing be?* Better, *Behold, the* LORD *is about to make windows in heaven! Can this thing be?* The first utterance is a mocking assertion; the second, an unbelieving question.

20. *for the people trode upon him.* He was knocked down and trampled to death in the rush of the people who were maddened by famine, and hastening to the Syrian camp for food.

to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria; 19. and that captain answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? and he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof: 20. it came to pass even so unto him; for the people trode upon him in the gate, and he died.

הפטרת אחרי מות

יחזקאל כב

כב א 2 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ וְאַתָּה בֶן־אָדָם הֲתִשְׁפֹּט
הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֵת כָּל־תּוֹעֲבוֹתֶיהָ׃
3 וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יֱהוִה עִיר שֹׁפֶכֶת דָּם בְּתוֹכָהּ
4 לָבוֹא עִתָּהּ וְעָשְׂתָה גִלּוּלִים עָלֶיהָ לְטָמְאָה׃ בְּדָמֵךְ אֲשֶׁר־

ACHAREY MOS

Ezekiel XXII, 1–19

For Ezekiel's life and message, see *Genesis*, p. 508; *Exodus*, pp. 476 and 532; and the introductions to Haftorahs Parah and Hachodesh in this volume, pp. 450 and 456.

The Sedrah ordains strict regulations for assuring the religious and moral purity of Israel; while the Haftorah is a terrible indictment of Jerusalem for callous violation of these regulations and prohibitions. "The sins mentioned in Lev. xviii were those which disgraced the heathen inhabitants of Canaan whom the Israelites were to cast out. The commission of like sins would ensure like judgment" (Speaker's Bible). This Haftorah forms part of a prophecy delivered in 590 B.C.E. Four years later, the Jewish State fell, Jerusalem was captured, the Temple burnt, and the larger portion of the People carried into Babylonian exile.

Ezekiel's role in those times that tried men's souls was a manifold one. He began as the denouncer of Israel, and ended as Israel's comforter. It was his task to utter a cry of doom, unrelenting and fierce, against Jerusalem and its inhabitants. With the destruction of the Temple, however, he opens wide the gates of hope, and prophesies an outpouring of the Divine Spirit that would lead to contrition and penitence, and the consequent resurrection of Israel in the Holy Land.

The Fall of Jerusalem and the Destruction of the Temple

VI. ACHAREY MOS

EZEKIEL XXII, 1—19

22 1. Moreover the word of the LORD came unto
me, saying, 2. And thou, son of man, wilt thou
judge, wilt thou judge the bloody city? then
cause her to know all her abominations. 3. And
thou shalt say, Thus saith the Lord GOD: A
city that sheddeth blood in the midst of her,
that her time may come, and that maketh idols
against herself to defile her! 4. Thou art become
guilty in thy blood that thou hast shed, and
art defiled in thine idols which thou hast made;
and thou hast caused thy days to draw near,
and art come even unto thy years: therefore

had left Israel spiritually stunned. Were the Israelites of that generation so morally degenerate—they asked—so especially godless as to have deserved nothing less than national annihilation and all the horrors of siege and exile? "The way of the LORD is not just," many were saying to themselves (Ezek. XVIII, 25). Israel was overwhelmed by doubt as to the existence of a Righteous Ruler of the Universe.

First of all, therefore, Ezekiel deemed it necessary to vindicate the ways of God with Israel. He passes in review the entire past of Israel; and, unlike the other Prophets, he declares it to have been one long chain of ingratitude and sin. The reason for the Prophet's pitiless vehemence is plain: it is only when Israel is *sincerely repentant* of its apostasies and abominations, it is only when Israel sees that its sufferings are the just chastisement of a holy God, that its redemption and resurrection can begin.

שָׁפַכְתְּ אָשַׁמְתְּ וּבְגִלּוּלַיִךְ אֲשֶׁר־עָשִׂית טָמֵאת וַתַּקְרִיבִי
יָמַיִךְ וַתָּבוֹא עַד־שְׁנוֹתָיִךְ עַל־כֵּן נְתַתִּיךְ חֶרְפָּה לַגּוֹיִם
ה וְקַלָּסָה לְכָל־הָאֲרָצוֹת׃ הַקְּרֹבוֹת וְהָרְחֹקוֹת מִמֵּךְ יִתְקַלְּסוּ־
6 בָךְ טְמֵאַת הַשֵּׁם רַבַּת הַמְּהוּמָה׃ הִנֵּה נְשִׂיאֵי יִשְׂרָאֵל
7 אִישׁ לִזְרֹעוֹ הָיוּ בָךְ לְמַעַן שְׁפָךְ־דָּם׃ אָב וָאֵם הֵקַלּוּ בָךְ
8 לַגֵּר עָשׂוּ בַעֹשֶׁק בְּתוֹכֵךְ יָתוֹם וְאַלְמָנָה הוֹנוּ בָךְ׃ קָדָשַׁי
9 בָּזִית וְאֶת־שַׁבְּתֹתַי חִלָּלְתְּ׃ אַנְשֵׁי רָכִיל הָיוּ בָךְ לְמַעַן
י שְׁפָךְ־דָּם וְאֶל־הֶהָרִים אָכְלוּ בָךְ זִמָּה עָשׂוּ בְתוֹכֵךְ׃ עֶרְוַת־

v. 4. למדנחאי עת כתיב עד ק ibid. כיא בגוים

A great danger faces the Prophet: he may succeed too well in his denunciation of his people and condemnation of its entire past (Cornill). He may end in planting despair in the hearts of the exiles, and make them exclaim, "If such has been Israel's past, Israel never deserved to live; and now that it is a valley of dry bones, Israel's story is at an end (Ezek. XXXVII, 11). 'Our hope is lost, we are clean cut off'." He meets that danger by striking two notes; one is that God desires not the destruction, but the repentance, of Israel. "Say unto them, As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" And the other note is, that God's glory is bound up with the resurrection of Israel. God will restore them, not because Israel deserved restoration, but because God's glory demanded it; see p. 450.

The terrible earnestness of this great Preacher of Repentance wrought a wondrous change in Israel. The result of his ministry is, as C. G. Montefiore rightly says, unique in the history of humanity. A fragment of a small people, forcibly transplanted to an enemy's land, remains there for half-a-century without disintegrating or coalescing with its environment, and returns unimpaired to its own soil and resumes its own life, with national and religious identity heightened and strengthened by half a century of trial and suspense!

have I made thee a reproach unto the nations
and a mocking to all the countries. 5. Those that
be near, and those that be far from thee, shall
mock thee, thou infamous one and full of tumult.
6. Behold, the princes of Israel, every one accord-
ing to his power, have been in thee to shed blood.
7. In thee have they set light by father and
mother; in the midst of thee have they dealt
by oppression with the stranger: in thee have
they wronged the fatherless and the widow.
8. Thou hast despised mine holy things, and hast
profaned my sabbaths. 9. Slanderous men have
been in thee to shed blood: and in thee they have
eaten upon the mountains: in the midst of thee
they have committed lewdness. 10. In thee have
they discovered their fathers' nakedness: in
thee have they humbled her that was unclean

1–12. The Sins of Jerusalem

2. *wilt thou judge.* In order to judge their fathers, the Prophet must recall their sins. To rehearse the history of the fathers is to hold up the mirror to themselves (Davidson).

bloody city. Because of perversion of justice, murderous partisan conflicts, and chiefly the child-sacrifices during the reign of Manasseh.

3. *sheddeth blood . . . maketh idols.* Bloodshed and idolatry are the outstanding sins of the city.

that her time may come. Her sins hasten the time of her destruction (Kimchi). She seems to be courting retribution.

against herself. Her idols are her real foes; crying out, as it were, for her punishment.

4. *thy days.* Of judgment.

thy years. Of punishment and destruction.

therefore have I made. The judgment is as certain as though it had already taken place (Streane)—the Prophetic perfect tense.

11 אָב גִּלָּה־בָךְ טְמֵאַת הַנִּדָּה עִנּוּ־בָךְ׃ וְאִישׁ ׀ אֶת־אֵשֶׁת
רֵעֵהוּ עָשָׂה תּוֹעֵבָה וְאִישׁ אֶת־כַּלָּתוֹ טִמֵּא בְזִמָּה וְאִישׁ
12 אֶת־אֲחֹתוֹ בַת־אָבִיו עִנָּה־בָךְ׃ שֹׁחַד לָקְחוּ־בָךְ לְמַעַן
שְׁפָךְ־דָּם נֶשֶׁךְ וְתַרְבִּית לָקַחַתְּ וַתְּבַצְּעִי רֵעַיִךְ בַּעֹשֶׁק וְאֹתִי

5. *infamous one.* lit. "defiled in name."

tumult. Turbulence and disorder.

6. *princes of Israel.* Those to whom the people would look for an example of right living abandon themselves to evil. Everything most sacred in the Jewish life, and all that is the basis of human society, have been outraged—filial duty, justice, love of the stranger, compassion towards orphan and widow, observance of the Sabbath; and sins most sternly prohibited and regarded with utmost horror—usury and impure relationships—have been committed.

according to his power. They recognise no law but might.

to shed blood. By form of law; see I Kings XXI. These crimes were the order of the day among other ancient peoples, and were looked upon as part of the normal course of human events. In Israel alone did there arise teachers of religion who were dumbfounded at human ferocity, as at something against nature and reason; and whose cry of indignation at these inhumanities re-echoed the wrath of the Deity. "Greece and Rome had their rich and poor, just as Israel had, and the various classes continued to slaughter one another for centuries; but no voice of justice and pity arose from the fierce tumult. Therefore, the words of the Prophets have more vitality at the present time, and answer better to the needs of modern souls, than all the classic masterpieces of antiquity" (Darmesteter).

in her separation. 11. And one hath committed
abomination with his neighbour's wife; and
another hath lewdly defiled his daughter in law;
and another in thee hath humbled his sister,
his father's daughter. 12. In thee have they
taken bribes to shed blood; thou hast taken
usury and increase, and thou hast greedily gained
of thy neighbours by oppression, and hast for-
gotten me, saith the Lord God.

7. *in thee.* In the Holy City.

8. *thou.* Jerusalem.

9. *slanderous men.* Informers and false witnesses, the instruments of judicial murder.

in thee they have eaten upon the mountains. "High places" were the seat of the heathen and impure rites. Participation in such Bacchanalian orgies is open idolatry.

10. *discovered.* Uncovered. Marriage with the father's wife, though common among the surrounding heathens, was a heinous crime; Lev. xviii, 7.

unclean. See Lev. xviii, 19; xx, 18.

11. *defiled.* Idolatry, then as now, means sexual licence and the casting overboard of all laws of holiness such as are given in Lev. xviii.

12. *taken bribes . . . oppression.* These crimes have darkened Eastern societies since times immemorial; but Israel "should have known better."

12. *hast forgotten me.* All their degeneracy is summed up in this crowning sin, "They have forgotten Me, saith the Lord." This was the root of their evil doing. Forgetting Him, they returned to the lower moral standards of heathenism—something that is seen over and over again in Jewish history.

13 שָׁכַ֔חַתְּ נְאֻ֖ם אֲדֹנָ֥י יֱהֹוִֽה׃ וְהִנֵּה֙ הִכֵּ֣יתִי כַפִּ֔י אֶל־בִּצְעֵ֖ךְ
14 אֲשֶׁ֣ר עָשִׂ֑ית וְעַל־דָּמֵ֕ךְ אֲשֶׁ֥ר הָי֖וּ בְּתוֹכֵֽךְ׃ הֲיַעֲמֹ֤ד לִבֵּךְ֙
אִם־תֶּחֱזַ֣קְנָה יָדַ֔יִךְ לַיָּמִ֕ים אֲשֶׁ֥ר אֲנִ֖י עֹשֶׂ֣ה אוֹתָ֑ךְ אֲנִ֥י
טו יְהֹוָ֖ה דִּבַּ֥רְתִּי וְעָשִֽׂיתִי׃ וַהֲפִיצוֹתִ֤י אוֹתָךְ֙ בַּגּוֹיִ֔ם וְזֵרִיתִ֖יךְ
16 בָּאֲרָצ֑וֹת וַהֲתִמֹּתִ֥י טֻמְאָתֵ֖ךְ מִמֵּֽךְ׃ וְנִחַ֥לְתְּ בָּ֖ךְ לְעֵינֵ֣י גוֹיִ֑ם
17 וְיָדַ֖עַתְּ כִּֽי־אֲנִ֥י יְהֹוָֽה׃ * וַיְהִ֥י דְבַר־יְהֹוָ֖ה אֵלַ֥י לֵאמֹֽר׃ כאן מסיימין הספרדים
18 בֶּן־אָדָ֕ם הָיוּ־לִ֥י בֵית־יִשְׂרָאֵ֖ל לְסִ֑וג כֻּלָּ֡ם נְ֠חֹשֶׁת וּבְדִ֨יל
19 וּבַרְזֶ֤ל וְעוֹפֶ֙רֶת֙ בְּת֣וֹךְ כּ֔וּר סִגִ֥ים כֶּ֖סֶף הָיֽוּ׃ לָכֵ֗ן כֹּ֤ה
אָמַר֙ אֲדֹנָ֣י יֱהֹוִ֔ה יַ֛עַן הֱי֥וֹת כֻּלְּכֶ֖ם לְסִגִ֑ים לָכֵן֙ הִנְנִ֣י קֹבֵ֣ץ
אֶתְכֶ֔ם אֶל־תּ֖וֹךְ יְרוּשָׁלִָֽם׃

v. 18. לסג ק׳

13–19. The Punishment

13. *I have smitten mine hand.* In grief.

14. *can thine heart endure.* The suffering that will result from thy transgressions.

15. *consume thy filthiness out of thee.* The chastisements of God are not vindictive, but intended to purge the nation of its sin.

16. *thou shalt be profaned in thyself.* Or, "thou shalt take thine inheritance" (AV; Kimchi), *i.e.* of punishment and shame.

and thou shalt know that I am the Lord. Punishment will purify you, and lead you to acknowledge Him as the God of Justice and Holiness.

18. *dross.* The people are to be tried in the furnace of affliction. Jerusalem, and all that it contains, will be subject to the fire of God's wrath. Only the dross will be burnt away. The purified remnant shall suvive the fire.

19. *I will gather you.* The certainty of the siege approaches, and the people from the surrounding country take refuge within the walls of Jerusalem (Lofthouse). In brief, the end is at hand.

13. Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. 14. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. 15. And I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee. 16. And thou shalt be profaned in thyself, in the sight of the nations; and thou shalt know that I am the LORD. (*Sephardim conclude here*).

17. And the word of the LORD came unto me, saying, 18. Son of man, the house of Israel is become dross unto me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver. 19. Therefore thus saith the Lord GOD: Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem.

הפטרת קדשים לאשכנזים

עמוס ט.

ט 7 הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה
הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים
8 מִכַּפְתּוֹר וַאֲרָם מִקִּיר׃ הִנֵּה עֵינֵי ׀ אֲדֹנָי יֱהֹוִה בַּמַּמְלָכָה
הַחַטָּאָה וְהִשְׁמַדְתִּי אֹתָהּ מֵעַל פְּנֵי הָאֲדָמָה אֶפֶס כִּי לֹא
9 הַשְׁמֵיד אַשְׁמִיד אֶת־בֵּית יַעֲקֹב נְאֻם־יְהוָה׃ כִּי־הִנֵּה אָנֹכִי
מְצַוֶּה וַהֲנִעוֹתִי בְכָל־הַגּוֹיִם אֶת־בֵּית יִשְׂרָאֵל כַּאֲשֶׁר יִנּוֹעַ
י בַּכְּבָרָה וְלֹא־יִפּוֹל צְרוֹר אָרֶץ׃ בַּחֶרֶב יָמוּתוּ כֹּל חַטָּאֵי
11 עַמִּי הָאֹמְרִים לֹא־תַגִּישׁ וְתַקְדִּים בַּעֲדֵינוּ הָרָעָה׃ בַּיּוֹם

KEDOSHIM (FOR ASHKENAZIM)

Amos IX, 7–15

Amos lived in the days of King Jeroboam II, about 750 B.C.E. The master-word of existence to Amos is Righteousness, which to him, as to his successors, means holiness of life in the individual and the triumph of right in the world. In His dealings with men and nations, he proclaims; God has but one test—their loyalty to the laws of righteousness; and He judges them accordingly. See *Genesis* p. 498.

The opening of the Sedrah strikes the note of consecration in the individual life; and the Haftorah in its earlier verses is an oracle against those who have rejected that high Jewish ideal, and thereby bring about the downfall of the Kingdom. But Israel will yet be true to its high and holy ideal, and worthy of the blessings that follow in the wake of such loyalty.

7. *as the children of the Ethiopians.* Two great teachings are here enunciated. The first is: God has guided other nations as well as the Israelites. All races are equally dear to Him; and the hand of Providence is seen not only in the migration of Israel, but in every historical movement. The second teaching is, God's special relationship

VII A. KEDOSHIM—For Ashkenazim

AMOS IX, 7—15.

9 7. Are ye not as the children of the Ethiopians
unto me, O children of Israel? saith the Lord.
Have not I brought up Israel out of the land of
Egypt, and the Philistines from Caphtor, and the
Syrians from Kir? 8. Behold, the eyes of the
Lord God are upon the sinful kingdom, and I
will destroy it from off the face of the earth;
saving that I will not utterly destroy the house
of Jacob, saith the Lord. 9. For, lo, I will
command, and I will sift the house of Israel
among all the nations, like as corn is sifted in a
sieve, yet shall not the least grain fall upon the
earth. 10. All the sinners of my people shall
die by the sword, which say, The evil shall not

to Israel rests on moral foundations. Degenerate Israel is no more to God than the despised inhabitants of distant Ethiopia, the descendants of Ham.

Caphtor. Probably the island of Crete.

Kir. A place in the remote North; II Kings XVI, 9.

8. *the sinful kingdom.* The Kingdom of Israel (*i.e.* that of the Ten Tribes), sinful in its royal house from beginning to end, will be destroyed.

the house of Jacob. A faithful and worthy 'Remnant' will survive the catastrophe, and form the nucleus of a purer community in the future. This thought, implicit in this verse, was adopted afterwards by Isaiah (I, 26–28) and became one of the most characteristic elements of his teaching (Driver).

9. *I will sift.* The whole nation will be subjected to a winnowing process, yet no good grain will be lost. Only the sinners will disappear (*v.* 10).

הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן
12 וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם׃ לְמַעַן יִירְשׁוּ אֶת־
שְׁאֵרִית אֱדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־
13 יְהוָה עֹשֶׂה זֹּאת׃ הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ
חוֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע וְהִטִּיפוּ הֶהָרִים
14 עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה׃ וְשַׁבְתִּי אֶת־שְׁבוּת עַמִּי
יִשְׂרָאֵל וּבָנוּ עָרִים נְשַׁמּוֹת וְיָשָׁבוּ וְנָטְעוּ כְרָמִים וְשָׁתוּ אֶת־

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v. 14. קמץ בז״ק

10. *prevent.* Old English for "meet" or "come up to," "catch."

11. *in that day.* The day of Redemption which shall follow those other happenings of disaster.

will I raise up the tabernacle of David. The House of David, and revive the glories of the golden age of the Monarchy.

12. *possess the remnant of Edom.* That the empire of David may be restored to its former limits.

which are called by my name . Better, *over whom my name has been called.* In token of ownership. Through their subjugation by David, they were deemed a part of Israel.

13–15. God's mercy will prevail, and will find a way of bringing back His banished ones to a state of prosperity as well as of purity. In these verses, "the rigour relaxes, the voice softens, and the promise of restoration and blessing struggles up like a late winter dawn" (Horton).

13. *the plowman shall overtake the reaper . . . seed.* So fruitful will be the soil that the seasons will run into one another. Before they have ceased ploughing, the harvest will be ready for gathering in; cf. Lev. XXVI, 5, 10.

sweet wine. The newly pressed juice of the grape.

hills shall melt. As though the hills dissolved themselves in the rich streams which they poured down.

14. *bring again the captivity.* Foretells the home-coming of the exiled Israelites. They shall rebuild the waste places for the fulfilment of their destined vocation in the uplifting of humanity. This promise is again being literally

overtake nor prevent us.
11. In that day will I raise up the tabernacle of
David that is fallen, and close up the breaches
thereof; and I will raise up his ruins, and I will
build it as in the days of old; 12. that they may
possess the remnant of Edom, and all the nations,
which are called by my name, saith the LORD
that doeth this. 13. Behold, the days come
saith the LORD, that the plowman shall overtake
the reaper, and the treader of grapes him that
soweth seed; and the mountains shall drop
sweet wine, and all the hills shall melt. 14. And
I will bring again the captivity of my people
Israel, and they shall build the waste cities,
and inhabit them; and they shall plant vineyards,
and drink the wine thereof; they shall also make

fulfilled in the New Judea that has come to life during the last fifty years.

Many Bible Critics maintain that the words of Amos end with the words, "I will destroy it from off the face of the earth" (*v.* 8), and deem the remainder of the book to be from a later hand. This view fails to do justice to the idea of prophecy or of the prophet's office. "For a prophet to close the entire volume of his prophecies without a single gleam of hope for a happier future, is very much opposed to the analogy of prophecy. Jeremiah and Ezekiel, for instance, blame Judah not less unsparingly than Amos blames Israel; but both nevertheless draw ideal pictures of the restored nation's future felicity" (Driver). "If Amos had altogether despaired of Israel's future, he would not have had what to prophesy, nor to whom to prophesy. One does not moralise to the dead. Every preacher believes in the possibility of betterment, if the sinner repent; and he hopes that his words will lead to such repentance and consequent betterment. Thus also Amos" (Klausner).

טו יֵינָם וְעָשׂוּ גַנּוֹת וְאָכְלוּ אֶת־פְּרִיהֶם׃ וּנְטַעְתִּים עַל־אַדְמָתָם
וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם אֲשֶׁר־נָתַתִּי לָהֶם אָמַר
יְהוָה אֱלֹהֶיךָ׃

הפטרת קדשים לספרדים

יחזקאל כ

כ 2 3 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ בֶּן־אָדָם דַּבֵּר אֶת־זִקְנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הֲלִדְרֹשׁ
אֹתִי אַתֶּם בָּאִים חַי־אָנִי אִם־אִדָּרֵשׁ לָכֶם נְאֻם אֲדֹנָי
4 יְהוִה׃ הֲתִשְׁפֹּט אֹתָם הֲתִשְׁפּוֹט בֶּן־אָדָם אֶת־תּוֹעֲבֹת
ה אֲבוֹתָם הוֹדִיעֵם׃ וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה

KEDOSHIM (FOR SEPHARDIM)

Ezekiel XX, 2–20

This retrospect of the early history of Israel in the Wilderness is the opening portion of the same prophecy from which the Haftorah of the preceding Sedrah is taken. It was spoken to the exiles who had ten years earlier been deported to Babylon, after the first capture of Jerusalem in 597 B.C.E. The impending destruction of the City is declared by the Prophet to be the wages for disloyalty to the "statutes and judgments" of which the 19th chapter of Leviticus in the Sedrah is so outstanding a summary; see the introductory note, pp. 382–384.

3. *son of man.* In the presence of the awful majesty of God, Ezekiel is ever conscious of his mortality. This phrase occurs nearly 100 times in Ezekiel.

to inquire of me. To consult Him through His prophet; probably in 589 B.C.E., about three years before the fall of

gardens, and eat the fruit of them. 15. And
I will plant them upon their land, and they shall
no more be plucked up out of their land which
I have given them, saith the LORD thy God.

VII B. KEDOSHIM—FOR SEPHARDIM

EZEKIEL XX, 2—20.

20 2. And the word of the LORD came unto me,
saying, 3. Son of man, speak unto the elders of
Israel, and say unto them, Thus saith the Lord
GOD: Are ye come to inquire of me? As I live,
saith the Lord GOD, I will not be inquired of
by you. 4. Wilt thou judge them, son of man,
wilt thou judge them? cause them to know the
abominations of their fathers; 5. and say unto

the Jewish State. The anxiety of the exiles was deepening over the ultimate fate of Judea and their own chance of returning to the Holy Land.

will not be inquired of by you. Because their act of inquiry was insincere, as the elders were themselves in secret sympathy with those of the exiles who were willing to become "good Babylonians" and give up the Jewish Life and Faith. In *v.* 32f of this same chapter, the Prophet exclaims: "And that which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the Lord GOD, surely with a mighty hand . . . will I be king over you."

4. *judge them.* Rehearsing the sins of the past with their consequences, as the people are still one in spirit and conduct with Israel in the past.

בְּיוֹם בָּחֳרִי בְיִשְׂרָאֵל וָאֶשָּׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב וָאִוָּדַע
לָהֶם בְּאֶרֶץ מִצְרָיִם וָאֶשָּׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה
6 אֱלֹהֵיכֶם׃ בַּיּוֹם הַהוּא נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם מֵאֶרֶץ
מִצְרָיִם אֶל־אֶרֶץ אֲשֶׁר־תַּרְתִּי לָהֶם זָבַת חָלָב וּדְבַשׁ צְבִי
7 הִיא לְכָל־הָאֲרָצוֹת׃ וָאֹמַר אֲלֵהֶם אִישׁ שִׁקּוּצֵי עֵינָיו
הַשְׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם אַל־תִּטַּמָּאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם׃
8 וַיַּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמֹעַ אֵלַי אִישׁ אֶת־שִׁקּוּצֵי עֵינֵיהֶם
לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי מִצְרַיִם לֹא עָזָבוּ וָאֹמַר לִשְׁפֹּךְ
חֲמָתִי עֲלֵיהֶם לְכַלּוֹת אַפִּי בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרָיִם׃
9 וָאַעַשׂ לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הֵמָּה
בְתוֹכָם אֲשֶׁר נוֹדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאָם מֵאֶרֶץ
י מִצְרָיִם׃ וָאוֹצִיאֵם מֵאֶרֶץ מִצְרָיִם וָאֲבִאֵם אֶל־הַמִּדְבָּר׃

5–9. The iniquities in Egypt.

5. *lifted up mine hand.* The accompanying action to an oath or covenant; hence, " sware."

made myself known. Through Moses.

6. *in that day.* At that period.

the glory of all lands. See Jer. III, 19.

7. *and I said to them.* By Aaron, even prior to the revelation to Moses in the burning bush (Rashi).

abominations. Idols; it may be assumed as certain that the majority of the Hebrew tribes in Egypt joined in time Egyptian religious practices to their own.

8. *in the midst . . . Egypt.* The history of the Exodus narrates only the conflict of Israel with the Egyptians, being silent on internal struggles in Israel itself. The work of Moses in delivering his people must have extended over a period of time. His efforts in educating the people are entirely passed over in the history (Davidson); see *Exodus*, p. 6.

them, Thus saith the Lord GOD: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; 6. in that day I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: 7. and I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the LORD your God. 8. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said I would pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. 9. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. 10. So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. 11. And

9. *but I wrought for my name's sake.* That the Divine nature —His justice, mercy and faithfulness—should be fully understood by Israel as well as the world.

10–20. The Generation in the Wilderness.

11 וָאֶתֵּ֤ן לָהֶם֙ אֶת־חֻקּוֹתַ֔י וְאֶת־מִשְׁפָּטַ֖י הוֹדַ֣עְתִּי אוֹתָ֑ם אֲשֶׁ֨ר
12 יַעֲשֶׂ֥ה אוֹתָ֛ם הָאָדָ֖ם וָחַ֥י בָּהֶֽם׃ וְגַ֤ם אֶת־שַׁבְּתוֹתַי֙ נָתַ֣תִּי
לָהֶ֔ם לִהְי֣וֹת לְא֔וֹת בֵּינִ֖י וּבֵֽינֵיהֶ֑ם לָדַ֕עַת כִּ֛י אֲנִ֥י יְהוָ֖ה
13 מְקַדְּשָֽׁם׃ וַיַּמְרוּ־בִ֨י בֵֽית־יִשְׂרָאֵ֜ל בַּמִּדְבָּ֗ר בְּחֻקּוֹתַ֣י לֹֽא־
הָלָ֡כוּ וְאֶת־מִשְׁפָּטַ֣י מָאָ֡סוּ אֲשֶׁר֩ יַעֲשֶׂ֨ה אֹתָ֤ם הָאָדָם֙ וָחַ֣י
בָּהֶ֔ם וְאֶת־שַׁבְּתֹתַ֖י חִלְּל֣וּ מְאֹ֑ד וָאֹמַ֞ר לִשְׁפֹּ֨ךְ חֲמָתִ֧י עֲלֵיהֶ֛ם
14 בַּמִּדְבָּ֖ר לְכַלּוֹתָֽם׃ וָאֶעֱשֶׂ֖ה לְמַ֣עַן שְׁמִ֑י לְבִלְתִּ֤י הֵחֵל֙ לְעֵינֵ֣י
טו הַגּוֹיִ֔ם אֲשֶׁ֥ר הוֹצֵאתִ֖ים לְעֵינֵיהֶֽם׃ וְגַם־אֲנִ֗י נָשָׂ֧אתִי יָדִ֛י
לָהֶ֖ם בַּמִּדְבָּ֑ר לְבִלְתִּ֨י הָבִ֜יא אוֹתָ֗ם אֶל־הָאָ֙רֶץ֙ אֲשֶׁר־נָתַ֔תִּי
16 זָבַ֤ת חָלָב֙ וּדְבַ֔שׁ צְבִ֥י הִ֖יא לְכָל־הָאֲרָצֽוֹת׃ יַ֚עַן בְּמִשְׁפָּטַ֣י
מָאָ֗סוּ וְאֶת־חֻקּוֹתַי֙ לֹא־הָלְכ֣וּ בָהֶ֔ם וְאֶת־שַׁבְּתוֹתַ֖י חִלֵּ֑לוּ כִּ֛י
17 אַחֲרֵ֥י גִלּוּלֵיהֶ֖ם לִבָּ֥ם הֹלֵֽךְ׃ וַתָּ֧חָס עֵינִ֛י עֲלֵיהֶ֖ם מִשַּׁחֲתָ֑ם
18 וְלֹא־עָשִׂ֧יתִי אוֹתָ֛ם כָּלָ֖ה בַּמִּדְבָּֽר׃ וָאֹמַ֤ר אֶל־בְּנֵיהֶם֙

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v. 13. הל׳ בקמץ   v. 13,16. קמץ ברביע

11. *statutes . . . judgements.* The laws of Sinai.

he shall live by them. As those laws are the foundations of all social life. Obedience to them ensures prosperity and stability in life; Lev. XVIII, 5; Deut. IV, 40.

12. *to be a sign.* The special sign of God's covenant with Israel (Exod. XXXI, 17). Since the observance of the Sabbath was not confined to Judea, its importance would be deepened in the eyes of the exiles, deprived of Temple and sacrifice.

that they might know that I am the LORD. That Israel and all mankind shall know that Israel must stand in God's service and that God has specially consecrated Israel to His service.

14. *but I wrought for my name's sake.* See on *v.* 9. A sudden judgment upon Israel would have been misunderstood by the heathen.

15. *that I would not bring them into the land.* For the rebellion after the incident of the spies, see Num. XIV.

I gave them my statutes, and made them to
know my judgements, which if a man do, he
shall live by them. 12. Moreover also I gave
them my sabbaths, to be a sign between me and
them, that they might know that I am the LORD
that sanctify them. 13. But the house of Israel
rebelled against me in the wilderness: they walked
not in my statutes, and they rejected my judge-
ments, which if a man do, he shall live by them;
and my sabbaths they greatly profaned: then
I said I would pour out my fury upon them in
the wilderness, to consume them. 14. But I
wrought for my name's sake, that it should not
be profaned in the sight of the nations, in whose
sight I brought them out. 15. Moreover also
I lifted up my hand unto them in the wilderness,
that I would not bring them into the land which
I had given them, flowing with milk and honey,
which is the glory of all lands; 16. because
they rejected my judgements, and walked not
in my statutes, and profaned my sabbaths: for
their heart went after their idols. 17. Neverthe-
less mine eye spared them from destroying them,
neither did I make a full end of them in the
wilderness. 18. And I said unto their children

17. *mine eye spared them.* Another motive of God's long-suffering towards Israel—pity for the sinners; Ps. LXXVIII, 38 ("But he, being full of compassion, forgave their iniquity and destroyed them not; yea, many a time he turned his anger away.")

בַּמִּדְבָּר בְּחוּקֵּי אֲבוֹתֵיכֶם אַל־תֵּלֵכוּ וְאֶת־מִשְׁפְּטֵיהֶם
19 אַל־תִּשְׁמֹרוּ וּבְגִלּוּלֵיהֶם אַל־תִּטַּמָּאוּ׃ אֲנִי יְהוָה אֱלֹהֵיכֶם
כ בְּחֻקּוֹתַי לֵכוּ וְאֶת־מִשְׁפָּטַי שִׁמְרוּ וַעֲשׂוּ אוֹתָם׃ וְאֶת־
שַׁבְּתוֹתַי קַדֵּשׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לָדַעַת כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם׃

הפטרת אמר

יחזקאל מד

מד טו וְהַכֹּהֲנִים
הַלְוִיִּם בְּנֵי צָדוֹק אֲשֶׁר שָׁמְרוּ אֶת־מִשְׁמֶרֶת מִקְדָּשִׁי בִּתְעוֹת

18. *their children in the wilderness.* The children of those who came out of Egypt.

20. *a sign.* Ezekiel again and again emphasises the Sabbath as a constantly recurring reminder to Israel of their special relationship to God.

EMOR

Ezekiel XLIV, 15-31

The Haftorah is taken from the last portion of the Book of Ezekiel (xl-xlviii), which is a Vision of the New

in the wilderness, Walk ye not in the statutes
of your fathers, neither observe their judgements,
nor defile yourselves with their idols: 19. I am
the LORD your God; walk in my statutes, and
keep my judgements, and do them: 20. and hallow
my sabbaths; and they shall be a sign between
me and you, that ye may know that I am the
LORD your God.

VIII. EMOR

EZEKIEL XLIV, 15–31

44 15. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from

Jerusalem and the New Temple that are to arise when the Captivity is over; see p. 457. If, however, the new Temple is to be the embodiment in concrete form of Israel's ideals of Holiness and Purity, those that shall minister in the House of God must not, as in the past, permit any violations of those ideals. Therefore, only descendants of the loyal family of Zadok shall be the priests of the future.
this Haftorah, Ezekiel undertakes to define their duties and ministrations; and thus connects with the Sedrah which regulates the life and work of the priests.

15. *sons of Zadok.* The high priest appointed to that office by King Solomon (I Kings II, 35). Ezekiel was him-

בְּנֵי־יִשְׂרָאֵל מֵעָלַי הֵמָּה יִקְרְבוּ אֵלַי לְשָׁרְתֵנִי וְעָמְדוּ לְפָנַי
16 לְהַקְרִיב לִי חֵלֶב וָדָם נְאֻם אֲדֹנָי יֱהֹוִה׃ הֵמָּה יָבֹאוּ אֶל־
מִקְדָּשִׁי וְהֵמָּה יִקְרְבוּ אֶל־שֻׁלְחָנִי לְשָׁרְתֵנִי וְשָׁמְרוּ אֶת־
17 מִשְׁמַרְתִּי׃ וְהָיָה בְּבוֹאָם אֶל־שַׁעֲרֵי הֶחָצֵר הַפְּנִימִית בִּגְדֵי
פִשְׁתִּים יִלְבָּשׁוּ וְלֹא־יַעֲלֶה עֲלֵיהֶם צֶמֶר בְּשָׁרְתָם בְּשַׁעֲרֵי
18 הֶחָצֵר הַפְּנִימִית וָבָיְתָה׃ פַּאֲרֵי פִשְׁתִּים יִהְיוּ עַל־רֹאשָׁם
וּמִכְנְסֵי פִשְׁתִּים יִהְיוּ עַל־מָתְנֵיהֶם לֹא יַחְגְּרוּ בַּיָּזַע׃
19 וּבְצֵאתָם אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־
הָעָם יִפְשְׁטוּ אֶת־בִּגְדֵיהֶם אֲשֶׁר־הֵמָּה מְשָׁרְתִם בָּם
וְהִנִּיחוּ אוֹתָם בְּלִשְׁכֹת הַקֹּדֶשׁ וְלָבְשׁוּ בְּגָדִים אֲחֵרִים וְלֹא־

self a priest, and in all probability spent his childhood and youth within the precincts of the Temple in Jerusalem. He therefore had a first-hand and sympathetic understanding of the better elements of the priestly class.

to minister unto me. In distinction to the Levites mentioned in preceding verses, who had been unfaithful.

16. *come near to my table. i.e.* the Table of shewbread (Targum). The sacrifices named in the previous verses were offered in the outer Court. The service at the Table of shewbread was conducted in the Sanctuary, *i.e.* the inner Court.

they shall keep my charge. In all the remaining spheres of priestly service (Altschul).

me, they shall come near to me to minister unto
me; and they shall stand before me to offer
unto me the fat and the blood, saith the Lord
GOD: 16. they shall enter into my sanctuary, and
they shall come near to my table, to minister
unto me, and they shall keep my charge. 17.
And it shall be that when they enter in at the
gates of the inner court, they shall be clothed
with linen garments; and no wool shall come upon
them, whiles they minister in the gates of the
inner court, and within. 18. They shall have
linen tires upon their heads, and shall have
linen breeches upon their loins; they shall not
gird themselves with any thing that causeth
sweat. 19. And when they go forth into the
outer court, even into the outer court to the
people, they shall put off their garments wherein
they minister, and lay them in the holy chambers,
and they shall put on other garments, that they
sanctify not the people with their garments.
20. Neither shall they shave their heads, nor
suffer their locks to grow long; they shall only
poll their heads. 21. Neither shall any priest
drink wine, when they enter into the inner court.

17. *enter . . . the inner court.* *i.e.* on the Day of Atonement.

linen garments. The reason is given in the next verse: sweat was regarded as a form of uncleanness.

18. *linen tires on their heads.* Worn for ornament (Kimchi).

19. *sanctify not the people.* A precaution against confusion of the sacred and the common. They are not to mingle with the people in their sacred garments (Targum),

כ יְקַדְּשׁוּ אֶת־הָעָם בְּבִגְדֵיהֶם׃ וְרֹאשָׁם לֹא יְגַלֵּחוּ וּפֶרַע
21 לֹא יְשַׁלֵּחוּ כָּסוֹם יִכְסְמוּ אֶת־רָאשֵׁיהֶם׃ וְיַיִן לֹא־יִשְׁתּוּ
22 כָּל־כֹּהֵן בְּבוֹאָם אֶל־הֶחָצֵר הַפְּנִימִית׃ וְאַלְמָנָה וּגְרוּשָׁה
לֹא־יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם־בְּתוּלֹת מִזֶּרַע בֵּית יִשְׂרָאֵל
23 וְהָאַלְמָנָה אֲשֶׁר־תִּהְיֶה אַלְמָנָה מִכֹּהֵן יִקָּחוּ׃ וְאֶת־עַמִּי
24 יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין־טָמֵא לְטָהוֹר יוֹדִעֻם׃ וְעַל־רִיב
הֵמָּה יַעַמְדוּ לְ*שְׁפֹּט בְּמִשְׁפָּטַי וּשְׁפָטֻהוּ וְאֶת־תּוֹרֹתַי
וְאֶת־חֻקֹּתַי בְּכָל־מוֹעֲדַי יִשְׁמֹרוּ וְאֶת־שַׁבְּתוֹתַי יְקַדֵּשׁוּ׃
כה וְאֶל־מֵת אָדָם לֹא יָבוֹא לְטָמְאָה כִּי אִם־לְאָב וּלְאֵם וּלְבֵן
26 וּלְבַת לְאָח וּלְאָחוֹת אֲשֶׁר־לֹא־הָיְתָה לְאִישׁ יִטַּמָּאוּ׃ וְאַחֲרֵי
27 טָהֳרָתוֹ שִׁבְעַת יָמִים יִסְפְּרוּ־לוֹ׃ וּבְיוֹם בֹּאוֹ אֶל־הַקֹּדֶשׁ

v. 24. למשפט קרי ibid. ישפטוהו קרי

lest the thoughtless among the people might consider themselves qualified to perform duties of the Temple Service.

20. *shave . . . grow long.* Both prohibitions in this verse are protests against customs of heathen worship that prevailed in one cult or another of the time.

poll their heads. i.e. keep it at a moderate and even length all round.

22. *neither shall they take . . . a widow.* In the Sedrah (Lev. xxi, 14) the prohibition is restricted to the High Priest. Although this is only a more stringent application of the principle underlying the original law—possibly in that decadent age, when the moral standards had lowered, it was found necessary to do so in order to protect the purity of the priestly families—it is one of Ezekiel's apparent divergencies from the Torah, and it raised doubts in the early Rabbinic period as to whether his Book should remain in the Canon of Scripture.

23. *teach.* Instruction, teaching the people the eternal difference between right and wrong, holy and unholy, "Jewish" and heathen, has always been the main function and mission of priest, prophet, sage, rabbi or teacher in Judaism.

22. Neither shall they take for their wives a
widow, nor her that is put away: but they shall
take virgins of the seed of the house of Israel,
or a widow that is the widow of a priest. 23.
And they shall teach my people the difference
between the holy and the common, and cause
them to discern between the unclean and the
clean. 24. And in a controversy they shall stand
to judge; according to my judgements shall they
judge it: and they shall keep my laws and my
statutes in all my appointed feasts; and they
shall hallow my sabbaths. 25. And they shall
come at no dead person to defile themselves:
but for father, or for mother, or for son, or for
daughter, for brother, or for sister that hath had no
husband, they may defile themselves. 26. And
after he is cleansed, they shall reckon unto him
seven days. 27. And in the day that he goeth
into the sanctuary, into the inner court, to minister
in the sanctuary, he shall offer his sin offering,
saith the Lord God. 28. And they shall have
an inheritance; I am their inheritance: and ye
shall give them no possession in Israel; I am their
possession. 29. They shall eat the meal offering,
and the sin offering, and the guilt offering; and

24. *to judge.* Cf. Deut. XVII, 8, on the judicial power given to the priests.

25. *but for father.* As in the Sedrah (XXI, 1–3) there is no mention of the wife, it being self-understood; cf. Ezek. XXIV, 15f.

26. *and after he is cleansed.* The period before his cleansing seems likewise to have been seven days; Num. XIX, 11.

אֶל־הֶחָצֵר הַפְּנִימִית לְשָׁרֵת בַּקֹּדֶשׁ יַקְרִיב חַטָּאתוֹ נְאֻם
28 אֲדֹנָי יֱהֹוִה׃ וְהָיְתָה לָהֶם לְנַחֲלָה אֲנִי נַחֲלָתָם וַאֲחֻזָּה
29 לֹא־תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי אֲחֻזָּתָם׃ הַמִּנְחָה וְהַחַטָּאת
וְהָאָשָׁם הֵמָּה יֹאכְלוּם וְכָל־חֵרֶם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה׃
ל וְרֵאשִׁית כָּל־בִּכּוּרֵי כֹל וְכָל־תְּרוּמַת כֹּל מִכֹּל תְּרוּמֹתֵיכֶם
לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרִיסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהָנִיחַ
31 בְּרָכָה אֶל־בֵּיתֶךָ׃ כָּל־נְבֵלָה וּטְרֵפָה מִן־הָעוֹף וּמִן
הַבְּהֵמָה לֹא יֹאכְלוּ הַכֹּהֲנִים׃

27. *he shall offer his sin offering.* Contact with the dead was a technical, *i.e.* ritual, sin ; the reference is not to any moral lapse.

28–31. Enumerate the dues for the maintenance of the priests. They had no possession in Israel—in contrast to the priests of the Babylonian temples who, besides stated tariffs for their services, often had large private estates (like medieval abbeys) and did much banking business (Lofthouse).

28. *I am their inheritance.* The priests' inheritance is a spiritual, not a material one.

29. *devoted thing.* Everything on which a ban had been placed ; Lev. xxvii, 28.

30. *heave offering.* Heb. *terumah,* " contribution."

31. *shall not eat.* The Rabbis explain that repetition of this law was required in the case of the priests, as the manner of the slaying (*e.g.* מליקה) of those sacrifices, of which the priests were permitted to partake, did not altogether coincide with the laws of Shechitah outside the Sanctuary.

In connection with this verse and *v.* 22, it is well to remember that this Haftorah is part of a half-ideal and half-allegorical programme of the New Jerusalem that is to follow the Captivity. The Prophet's symbolic picture was

every devoted thing in Israel shall be theirs. 30.
And the first of all the firstfruits of every thing,
and every heave offering of every thing, of all
your heave offerings, shall be for the priests: ye
shall also give unto the priest the first of your
dough, to cause a blessing to rest on thine house.
31. The priests shall not eat of any thing that
dieth of itself, or is torn, whether it be fowl or
beast.

probably never intended for, and certainly never received, literal realisation. A deeper study of his Vision shows that the account of the Temple, the City, the Prince, and the divisions of the land are as ideal as his vision of the stream that issues from under the threshold of the Temple and flows through the desert of southern Judea into the Dead Sea, fertilising the one and transforming the other into a fresh-water lake swarming with life and surrounded by noble trees that bear fruit every month (XLVII, 1–12). Where all else is ideal, actuality is not to be affixed to the regulations alone concerning priests and their offerings. The Rabbis were therefore guided by highest spiritual wisdom (רוח הקודש) when, disregarding the apparent or real divergencies from the Torah which these chapters contain, they permitted the Book to remain part of Holy Scripture.

הפטרת בהר

ירמיה לב

לב 6 וַיֹּ֖אמֶר
7 יִרְמְיָ֑הוּ הָיָ֥ה דְבַר־יְהוָ֖ה אֵלַ֥י לֵאמֹֽר׃ הִנֵּ֞ה חֲנַמְאֵ֣ל בֶּן־
שַׁלֻּם֙ דֹּֽדְךָ֔ בָּ֥א אֵלֶ֖יךָ לֵאמֹ֑ר קְנֵ֣ה לְךָ֗ אֶת־שָׂדִי֙ אֲשֶׁ֣ר
8 בַּעֲנָת֔וֹת כִּ֥י לְךָ֛ מִשְׁפַּ֥ט הַגְּאֻלָּ֖ה לִקְנֽוֹת׃ וַיָּבֹ֣א אֵלַ֡י חֲנַמְאֵ֣ל

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v. 7. דוב בקמץ

BEHAR

Jeremiah XXXII, 6–27

For brief characterisation of the life and message of Jeremiah see *Exodus*, p. 468.

The Sedrah deals with the redemption of a family inheritance; and the Haftorah furnishes a striking instance of its observance at a great crisis in Israel's history. It was in the year 587, during the siege of Jerusalem, when Jeremiah was in prison because of his outspoken foretelling of the inevitable capture and destruction of the City by the Babylonians. At that dark hour, the Prophet "redeems" a piece of land, so that it shall not pass out of his family.

IX. BEHAR

Jeremiah XXXII, 6–27

32 6. And Jeremiah said, The word of the Lord
came unto me, saying. 7. Behold, Hanamel the
son of Shallum thine uncle shall come unto thee,
saying, Buy thee my field that is in Anathoth:
for the right of redemption is thine to buy it. 8.
So Hanamel mine uncle's son came to me in the

He looks beyond the storm of judgment to the hope of a brighter day. In the offer of redemption that is made to him by a kinsman, he sees a God-sent opportunity to show forth to his brethren a Divine pledge that the night of Captivity will be followed by the morn of Return, when houses and lands will once again be freely bought and sold. His action finds a parallel during Hannibal's invasion of Italy, when a Roman purchased, at full price in public auction, the ground on which the enemy's army was encamped.

7. *Anathoth.* Jeremiah's birthplace.

right of redemption. As next-of-kin, Jeremiah has the right of pre-emption to his relative's land, so that it shall not pass out of the family; Lev. xxv, 24f.

בֶּן־דֹּדִי כִּדְבַר יְהוָה אֶל־חֲצַר הַמַּטָּרָה וַיֹּאמֶר אֵלַי קְנֵה
נָא אֶת־שָׂדִי אֲשֶׁר־בַּעֲנָתוֹת אֲשֶׁר ׀ בְּאֶרֶץ בִּנְיָמִין כִּי לְךָ
מִשְׁפַּט הַיְרֻשָּׁה וּלְךָ הַגְּאֻלָּה קְנֵה־לָךְ וָאֵדַע כִּי דְבַר־
9 יְהוָה הוּא׃ וָאֶקְנֶה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דֹּדִי
אֲשֶׁר בַּעֲנָתוֹת וָאֶשְׁקֲלָה־לּוֹ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים
י וַעֲשָׂרָה הַכָּסֶף׃ וָאֶכְתֹּב בַּסֵּפֶר וָאֶחְתֹּם וָאָעֵד עֵדִים
11 וָאֶשְׁקֹל הַכֶּסֶף בְּמֹאזְנָיִם׃ וָאֶקַּח אֶת־סֵפֶר הַמִּקְנָה אֶת־
12 הֶחָתוּם הַמִּצְוָה וְהַחֻקִּים וְאֶת־הַגָּלוּי׃ וָאֶתֵּן אֶת־הַסֵּפֶר
הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נֵרִיָּה בֶּן־מַחְסֵיָה לְעֵינֵי חֲנַמְאֵל דֹּדִי
וּלְעֵינֵי הָעֵדִים הַכֹּתְבִים בְּסֵפֶר הַמִּקְנָה לְעֵינֵי כָּל־הַיְּהוּדִים
13 הַיֹּשְׁבִים בַּחֲצַר הַמַּטָּרָה׃ וָאֲצַוֶּה אֶת־בָּרוּךְ לְעֵינֵיהֶם
14 לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לָקוֹחַ אֶת־
הַסְּפָרִים הָאֵלֶּה אֵת סֵפֶר הַמִּקְנָה הַזֶּה וְאֵת הֶחָתוּם וְאֵת

8. *court of the guard.* A part of the court surrounding the Palace, railed off to guard prisoners whom it was not desired to throw into the common dungeon (Driver).

then I knew that this was the word of the LORD. He had previously (*v.* 7) had a mysterious premonition of the visit and of its purpose; but now he is convinced that God had inspired the visit. The purchase would illustrate in a most striking manner the certainty of Israel's restoration (see *v.* 15).

9–11. He bought the field, and sealed the purchase with all the legal formalities. The Jews had been vassals of Assyria and Babylon for about a century; and, it seems, transference of land was now performed according to the legal procedure of the Sovereign Power. As in all Babylonian documents of that nature, the deed was written on clay, and enclosed in a clay envelope which was sealed up. On the envelope, the *open* copy (*v.* 14), was inscribed

court of the guard according to the word of the
LORD, and said unto me, Buy my field, I pray
thee, that is in Anathoth, which is in the land
of Benjamin: for the right of inheritance is thine,
and the redemption is thine; buy it for thyself.
Then I knew that this was the word of the LORD:
9. And I bought the field that was in Anathoth
of Hanamel mine uncle's son, and weighed him
the money, even seventeen shekels of silver.
10. And I subscribed the deed, and sealed it,
and called witnesses, and weighed him the money
in the balances. 11. So I took the deed of
the purchase, both that which was sealed, con-
taining the terms and conditions, and that which
was open: 12. and I delivered the deed of the
purchase unto Baruch the son of Neriah, the
son of Mahseiah, in the presence of Hanamel
mine uncle's son, and in the presence of the
witnesses that subscribed the deed of the purchase,
before all the Jews that sat in the court of the
guard. 13. And I charged Baruch before them,
saying, 14. Thus saith the LORD of hosts, the
God of Israel: Take these deeds, this deed of the
purchase, both that which is sealed, and this

a copy of the contract. Only in case of the writing on the envelope becoming obliterated or of suspicion that it had been tampered with, was the envelope broken and the text itself examined.

12. *Baruch.* Jeremiah's faithful secretary who, at the Prophet's dictation, wrote down his addresses (see Chap. XXXVI). It is to him that we owe the preservation of the Prophet's utterances.

סֵ֫פֶר הַגָּלוּי֙ הַזֶּ֔ה וּנְתַתָּ֖ם בִּכְלִי־חָ֑רֶשׂ לְמַ֥עַן יַעַמְד֖וּ יָמִ֥ים
טו רַבִּֽים׃ כִּ֣י כֹ֥ה אָמַ֛ר יְהוָ֥ה צְבָא֖וֹת אֱלֹהֵ֣י יִשְׂרָאֵ֑ל
ע֣וֹד יִקָּנ֥וּ בָתִּ֛ים וְשָׂד֥וֹת וּכְרָמִ֖ים בָּאָ֥רֶץ הַזֹּֽאת׃
16 וָאֶתְפַּלֵּ֖ל אֶל־יְהוָ֑ה אַחֲרֵ֣י תִתִּ֗י אֶת־סֵ֤פֶר הַמִּקְנָה֙ אֶל־בָּר֣וּךְ
17 בֶּן־נֵרִיָּ֔ה לֵאמֹֽר׃ אֲהָהּ֮ אֲדֹנָ֣י יֱהוִה֒ הִנֵּ֣ה ׀ אַתָּ֣ה עָשִׂ֗יתָ
אֶת־הַשָּׁמַ֙יִם֙ וְאֶת־הָאָ֔רֶץ בְּכֹחֲךָ֙ הַגָּד֔וֹל וּבִזְרֹעֲךָ֖ הַנְּטוּיָ֑ה
18 לֹֽא־יִפָּלֵ֥א מִמְּךָ֖ כָּל־דָּבָֽר׃ עֹ֤שֶׂה חֶ֙סֶד֙ לַאֲלָפִ֔ים וּמְשַׁלֵּם֙
עֲוֺ֣ן אָב֔וֹת אֶל־חֵ֥יק בְּנֵיהֶ֖ם אַחֲרֵיהֶ֑ם הָאֵ֤ל הַגָּדוֹל֙ הַגִּבּ֔וֹר
19 יְהוָ֥ה צְבָא֖וֹת שְׁמֽוֹ׃ גְּדֹל֙ הָעֵצָ֔ה וְרַ֖ב הָעֲלִֽילִיָּ֑ה אֲשֶׁר־
עֵינֶ֣יךָ פְקֻח֗וֹת עַל־כָּל־דַּרְכֵי֙ בְּנֵ֣י אָדָ֔ם לָתֵ֤ת לְאִישׁ֙ כִּדְרָכָ֔יו
כ וְכִפְרִ֖י מַעֲלָלָֽיו׃ אֲשֶׁר שַׂ֜מְתָּ אֹת֨וֹת וּמֹפְתִ֤ים בְּאֶֽרֶץ מִצְרַ֙יִם֙
עַד־הַיּ֣וֹם הַזֶּ֔ה וּבְיִשְׂרָאֵ֖ל וּבָאָדָ֑ם וַתַּֽעֲשֶׂה־לְּךָ֥ שֵׁ֖ם כַּיּ֥וֹם
21 הַזֶּֽה׃ וַתֹּצֵ֛א אֶת־עַמְּךָ֥ אֶת־יִשְׂרָאֵ֖ל מֵאֶ֣רֶץ מִצְרָ֑יִם בְּאֹת֣וֹת

14. *in an earthen vessel.* Similarly bottles are used nowadays to preserve documents placed in the memorial stones of public buildings (Bennett).

that they may continue many days. Though it would be a long time before the deed would be needed, yet the prophecy of which it is a sign would be fulfilled.

15. *houses . . . again be bought.* He who had been denounced as a deserter and traitor is now their best comforter and counsellor.

16–27. A wave of doubt surges over Jeremiah. He is himself overwhelmed by the darkness that is enveloping his People. From the court of the guard, he could see the works of the besiegers; and, within the City, famine and pestilence were raging. He, therefore, turns to God and seeks assurance for the faith and confidence which he has sought to implant in others by his symbolic action of purchase. And so one of the great prayers of the Bible is here given to us.

17–19. Jeremiah begins his prayer by declaring God's

deed which is open, and put them in an earthen
vessel; that they may continue many days.
15. For thus saith the LORD of hosts, the God
of Israel: Houses and fields and vineyards shall
yet again be bought in this land.

16. Now after I had delivered the deed of the
purchase unto Baruch the son of Neriah, I prayed
unto the LORD, saying, 17. Ah Lord GOD! behold,
thou hast made the heaven and the earth by thy
great power and by thy stretched out arm; there
is nothing too hard for thee: 18. which shewest
mercy unto thousands, and recompensest the
iniquity of the fathers into the bosom of their
children after them: the great, the mighty God,
the LORD of hosts is his name: 19. great in counsel,
and mighty in work: whose eyes are open upon
all the ways of the sons of men; to give every
one according to his ways, and according to the
fruit of his doings: 20. which didst set signs and
wonders in the land of Egypt, even unto this day,
both in Israel and among other men; and madest
thee a name, as at this day; 21. and didst bring
forth thy people Israel out of the land of Egypt
with signs, and with wonders, and with a strong

power in creation and history, and His righteous government of humanity.

17. *hard.* lit. "wonderful."

18. *the iniquity of the fathers.* Recalling the words of the Second Commandment; Exod. xx, 5, 6.

20–23. He remembers the wonders of God wrought for Israel in Egypt, His providence over them, and the bounties bestowed on them, after the Exodus.

20. *unto this day.* They are known and remembered to this day (Kimchi).

וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאֶזְרוֹעַ נְטוּיָה וּבְמוֹרָא גָּדוֹל׃
22 וַתִּתֵּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבוֹתָם לָתֵת
23 לָהֶם אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־
שָׁמְעוּ בְקוֹלֶךָ וּבְתֹרוֹתְךָ לֹא־הָלָכוּ אֵת כָּל־אֲשֶׁר צִוִּיתָה
לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתַּקְרֵא אֹתָם אֵת כָּל־הָרָעָה
24 הַזֹּאת׃ הִנֵּה הַסֹּלְלוֹת בָּאוּ הָעִיר לְלָכְדָהּ וְהָעִיר נִתְּנָה
בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדָּבֶר
כה וַאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנְּךָ רֹאֶה׃ וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי
יֱהוִה קְנֵה־לְךָ הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֵדִים וְהָעִיר נִתְּנָה
26 בְּיַד הַכַּשְׂדִּים׃ וַיְהִי דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר׃
27 הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָּל־בָּשָׂר הֲמִמֶּנִּי יִפָּלֵא כָּל־דָּבָר׃

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v. 23. ובתורתך קרי ibid. קמץ בז״ק

21. *great terror.* Struck into Egypt by the wonders He wrought at the Exodus.

24. *the mounts.* Or, "the mounds" (AJ); embankments against the City walls, for the attacking soldiers to make their assaults.

Chaldeans. Chaldaea was in the South of Babylonia, but at that time included the whole of Babylonia.

27. *Is there any thing too hard for me?* One of the great answers—and facts of history; cf. Gen. xviii, 14. God gives back to Jeremiah his own words "There is nothing too hard for Thee" (*v.* 17). He had come to God with the best thoughts about Him, and God gives him the answer that his thoughts are true.

hand, and with a stretched out arm, and with
great terror; 22. and gavest them this land,
which thou didst swear to their fathers to give
them, a land flowing with milk and honey; 23.
and they came in, and possessed it; but they
obeyed not thy voice, neither walked in thy
law; they have done nothing of all that thou
commandest them to do: therefore thou hast
caused all this evil to come upon them: 24. behold
the mounts, they are come unto the city to take
it; and the city is given into the hand of the
Chaldeans that fight against it, because of the
sword, and of the famine, and of the pestilence:
and what thou hast spoken is come to pass; 25.
and, behold, thou seest it. And thou hast said
unto me, O Lord GOD, Buy thee the field for
money, and call witnesses; whereas the city is
given into the hand of the Chaldeans.

26. Then came the word of the LORD unto
Jeremiah, saying, 27. Behold, I am the LORD, the
God of all flesh: is there any thing too hard
for me?

הפטרת בחקתי

ירמיה טז

טז 19 יְהוָ֗ה עֻזִּ֧י וּמָעֻזִּ֛י
וּמְנוּסִ֖י בְּי֣וֹם צָרָ֑ה אֵלֶ֗יךָ גּוֹיִ֤ם יָבֹ֙אוּ֙ מֵֽאַפְסֵי־אָ֔רֶץ וְיֹאמְר֗וּ
אַךְ־שֶׁ֙קֶר֙ נָחֲל֣וּ אֲבוֹתֵ֔ינוּ הֶ֖בֶל וְאֵֽין־בָּ֥ם מוֹעִֽיל׃ הֲיַעֲשֶׂה־
21 לּ֥וֹ אָדָ֖ם אֱלֹהִ֑ים וְהֵ֖מָּה לֹ֥א אֱלֹהִֽים׃ לָכֵן֙ הִנְנִ֣י מֽוֹדִיעָ֔ם

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ibid. v. 19. קמץ בז״ק

BECHUKOSAI

Jeremiah XVI, 19–XVII, 14

The Sedrah proclaims the happy result of national faithfulness, and the inevitable and disastrous consequences of national faithlessness to the Divine Law. The Haftorah is the utterance of the Prophet who witnessed the destruction of the Temple and State through the religious and moral degeneracy of the nation. His words, especially in the verses preceding this section, are thus an echo of the prophecy of Moses. But Jeremiah's message here is one of great hope. Even heathen nations shall yet acknowledge that Truth and moral sanity are only to be found in the Revelation given to Israel. Let Israel trust—as he does—in God, the faithful Physician, who will heal them, and establish them on an eternal foundation.

19. *have inherited nought but lies.* The Prophet foresees the time when the heathen from the utmost ends of the earth will realise the vanity and falsehood of their hereditary gods, and come to acknowledge God's glorious Name.

That all mankind will at last grope their way out of the night of traditional ignorance towards the Truth, is a fundamental conviction of the Jewish spirit. This has found expression in the *Oleynu* prayer, with its culminating aspiration, taken from the Prophet (Zech. xiv, 9), *The* Lord *shall be King over all the earth: in that day shall the*

X. BECHUKOSAI

JEREMIAH XVI, 19–XVII, 14

16 19. O LORD, my strength, and my strong
hold, and my refuge in the day of affliction,
unto thee shall the nations come from the ends
of the earth, and shall say, Our fathers have
inherited nought but lies, even vanity and things
wherein there is no profit. 20. Shall a man
make unto himself gods, which yet are no gods?

LORD *be One and his name One* (Authorised Prayer Book p. 77), and in the ויאתיו hymn of the New Year liturgy, dating from the early Middle Ages:—

"All the world shall come to serve Thee,
And bless Thy glorious Name,
And Thy righteousness triumphant
The islands shall acclaim.
And the peoples shall go seeking
Who knew thee not before;
And all the ends of the earth shall praise Thee,
And tell Thy greatness o'er.

They shall build for Thee their altars,
Their idols overthrown;
And their graven gods shall shame them,
As they turn to Thee alone.
They shall worship Thee at sunrise
And feel Thy Kingdom's might,
And impart their understanding
To those astray in night."

(Trans. I. Zangwill).

בַּפַּעַם הַזֹּאת אוֹדִיעֵם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וְיָדְעוּ כִּי־
שְׁמִי יְהוָה׃
יז א חַטַּאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל בְּצִפֹּרֶן שָׁמִיר חֲרוּשָׁה
2 עַל־לוּחַ לִבָּם וּלְקַרְנוֹת מִזְבְּחוֹתֵיכֶם׃ כִּזְכֹּר בְּנֵיהֶם
מִזְבְּחוֹתָם וַאֲשֵׁרֵיהֶם עַל־עֵץ רַעֲנָן עַל גְּבָעוֹת הַגְּבֹהוֹת׃
3 הֲרָרִי בַּשָּׂדֶה חֵילְךָ כָל־אוֹצְרוֹתֶיךָ לָבַז אֶתֵּן בָּמֹתֶיךָ
4 בְּחַטָּאת בְּכָל־גְּבוּלֶיךָ׃ וְשָׁמַטְתָּה וּבְךָ מִנַּחֲלָתְךָ אֲשֶׁר
נָתַתִּי לָךְ וְהַעֲבַדְתִּיךָ אֶת־אֹיְבֶיךָ בָּאָרֶץ אֲשֶׁר לֹא־יָדָעְתָּ
ה כִּי־אֵשׁ קְדַחְתֶּם בְּאַפִּי עַד־עוֹלָם תּוּקָד׃ כֹּה ׀ אָמַר

21. *that my name is the* LORD. They shall understand all that is implied in the Name *Adonay*—One God, who rules universally and eternally and fulfils His word (Rashi); see *Exodus* p. 66. The RV uses the Tetragrammaton itself instead of "the LORD."

CHAPTER XVII

The action of the heathens only deepens the sin and folly of Israel, for resisting Divine teaching and sinking into the bog of the impure idolatry of Canaan.

1. *with a pen of iron, and with the point of a diamond.* Instruments used for cutting into hard substances; here, on the heart hardened by sin. Sin is indelibly ingrained in their nature, and their guilt is patent to all.

of your altars. A swift and effective change from the indirect (*their* heart) to the direct form of address (*your* altars). Other instances in the Scriptures are numerous (Kimchi).

2. *whilst their children remember their altars.* Better, *like the symbols of their sons* (AJ); following Ehrlich who sees in these words a reference to the symbols of their immoral rites, symbols that correspond to the wooden poles of Asherah-worship.

21. Therefore, behold, I will cause them to know, this once will I cause them to know mine hand and my might; and they shall know that my name is the LORD.

17 1. The sin of Judah is written with a pen of
iron, and with the point of a diamond: it is graven
upon the table of their heart, and upon the
horns of your altars; 2. whilst their children
remember their altars and their Asherim by the
green trees upon the high hills. 3. O my moun-
tain in the field, I will give thy substance and
all thy treasures for a spoil, and thy high places,
because of sin, throughout all thy borders. 4.
And thou, even of thyself, shalt discontinue from
thine heritage that I gave thee; and I will cause
thee to serve thine enemies in the land which
thou knowest not: for ye have kindled a fire in
mine anger which shall burn for ever.

Asherim. See Exod. XXXIV, 13. Poles set up near an altar for idol worship, generally for the worship of Astarte.

3. *O my mountain in the field.* Better, *O thou that sittest upon the mountain in the field* (AJ)—Jerusalem, which was built on a hill, high above the surrounding plain or field (Rashi).

4. *shalt discontinue from thine heritage.* Shalt cease to retain thy land and be driven forth to foreign soil.

for ever. For a long time (Altschul); a frequent use of the phrase לעולם; cf. *Exodus*, p. 517.

יְהוָה אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ
6 וּמִן־יְהוָה יָסוּר לִבּוֹ׃ וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה
כִּי־יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא
7 תֵשֵׁב׃ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה
8 יְהוָה מִבְטַחוֹ׃ וְהָיָה כְּעֵץ ׀ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל
יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶ כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן
9 וּבִשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃ עָקֹב
י הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ׃ אֲנִי יְהוָה חֹקֵר לֵב בֹּחֵן
11 כְּלָיוֹת וְלָתֵת לְאִישׁ כִּדְרָכָו כִּפְרִי מַעֲלָלָיו׃ קֹרֵא

v. 8. יראה קרי ibid. קמץ בז״ק v. 10. כדרכיו קרי

5–14. Passages of great beauty—on the Two Paths of life; the mystery and intricacy of the human heart; the fleetingness of ill-gotten gains; and God our Hope and our Physician.

5–8. The Two Paths—an epitome of the Blessings and Warnings of the Sedrah. These verses explain the doom just predicted.

5. *his arm.* *i.e.* his strength. Relies on flesh and blood with its inherent weakness for his help. Judah was looking to Egypt and Assyria for help in its troubles; hence this utterance (Kimchi).

6. *shall be like a tamarisk.* A small juniper tree, starved and stunted, and deprived of vivifying water, just hanging on to a miserable life. Such are those who rely entirely on human aid.

and shall not see when good cometh. Good, *i.e.* rain; the rain that refreshes other trees shall remain unknown to it.

8. *planted by the waters.* The tree planted by the water-course shall not perceive or feel the heat—a picture of the undisturbed heart and mind of him whose trust is in the Lord, the Fountain of Living Waters.

5. Thus saith the LORD: Cursed is the man
that trusteth in man, and maketh flesh his arm,
and whose heart departeth from the LORD. 6.
For he shall be like a tamarisk in the desert,
and shall not see when good cometh; but shall
inhabit the parched places in the wilderness,
a salt land and not inhabited. 7. Blessed is
the man that trusteth in the LORD, and whose
trust the LORD is. 8. For he shall be as a tree
planted by the waters, and that spreadeth out
his roots by the river, and shall not see when
heat cometh, but his leaf shall be green; and shall
not be careful in the year of drought, neither
shall cease from yielding fruit. 9. The heart
is deceitful above all things, and it is desperately
sick: who can know it? 10. I the LORD search
the heart, I try the reins, even to give every man

careful. *i.e.* full of care, anxious; because it is not dependent of rain.

9–10. The mystery of the human heart.

9. *deceitful.* Or, "intricate." Perhaps the ideal in the previous verse causes the Prophet to realise that his own heart has not always been true to that ideal. The Prophet recoils in amazement and dread at the sinful possibilities of human nature.

desperately sick. Or, "exceeding weak" (AJ). AV renders "And desperately wicked." The Heb. אנש, however, means "weak"; or, perhaps "human," from אנוש man: "the heart is deceitful above all things, and so very human!"

10. *I the* LORD. Answers the question in the preceding verse, "Who can know it?" (*i.e.* the heart). The intricacies, windings and subtleties of the human heart are all open to God.

דֹּגֵ֤ר וְלֹ֣א יָלָ֔ד עֹ֥שֶׂה עֹ֖שֶׁר וְלֹ֣א בְמִשְׁפָּ֑ט בַּחֲצִ֤י יָמָו֙ יַעַזְבֶ֔נּוּ
12 וּבְאַחֲרִית֖וֹ יִהְיֶ֥ה נָבָֽל׃ כִּסֵּ֣א כָב֔וֹד מָר֖וֹם מֵרִֽאשׁ֑וֹן מְק֖וֹם
13 מִקְדָּשֵֽׁנוּ׃ מִקְוֵ֤ה יִשְׂרָאֵל֙ יְהוָ֔ה כָּל־עֹזְבֶ֖יךָ יֵבֹ֑שׁוּ יְסוּרַ֙י
בָּאָ֣רֶץ יִכָּתֵ֔בוּ כִּ֥י עָזְב֛וּ מְק֥וֹר מַֽיִם־חַיִּ֖ים אֶת־יְהוָֽה׃
14 רְפָאֵ֤נִי יְהוָה֙ וְאֵ֣רָפֵ֔א הוֹשִׁיעֵ֖נִי וְאִוָּשֵׁ֑עָה כִּ֥י תְהִלָּתִ֖י אָֽתָּה׃

v. 11. קמץ בז״ק   ibid. ימו קרי   v. 13. וסורי קרי

reins. The seat of feeling in Bible psychology.

fruit of his doings. Good intentions are not sufficient. Man is judged by the outcome and unforeseen results of his actions.

11. Ill-gotten gains.

as the partridge . . . forth. It was a popular belief of the day that the partridge took possession of another bird's nest, and that the young which are thus nurtured, afterwards desert their false mother. So does wealth its unlawful possessor.

he shall be a fool. In the moral sense; he will be recognised by all as a "wicked man," colour-blind in matters of religion and duty. A life of slavery to Mammon is essentially irrational. Some see in this verse a reference to King Jehoiakim; see *Exodus*, p. 64.

12–14. God our Hope and our Physician.

12. *a glorious throne.* Better, "*Thou throne of glory, on high from the beginning, thou place of our sanctuary, thou hope of Israel*" (AJ, following Rashi). It is an invocation to God. From the vanity of earthly thrones, the Prophet lifts his eyes to Him who is from everlasting.

the place of our sanctuary. These terms are used of God as we use the words "the Throne," "the Court," "the Crown," for the actual ruler.

13. *written in the earth.* Unlike those engraved in some enduring material, they will be blotted out.

14. *heal me.* This petition has been taken over into the daily litany, the Shemoneh Esreh (Authorised Prayer Book, p. 47).

my praise. My boast and my glory.

according to his ways, according to the fruit of his
doings. 11. As the partridge that gathereth
young which she hath not brought forth, so is he
that getteth riches, and not by right; in the
midst of his days he shall leave them, and at his
end he shall be a fool.

12. A glorious throne, set on high from the
beginning, is the place of our sanctuary. 13.
O LORD, the hope of Israel, all that forsake thee
shall be ashamed; they that depart from me
shall be written in the earth, because they have
forsaken the LORD, the fountain of living waters.
14. Heal me, O LORD, and I shall be healed;
save me, and I shall be saved: for thou art my
praise.

הפטרת מחר חדש

שמואל א כ

כ 18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאָתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

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v. 20. ה׳ רפה

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, v, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him. David places himself in the power of Jonathan, who at first

XI. MACHAR CHODESH

I SAMUEL XX, 18–42

20 18. Then Jonathan said unto him, To-morrow is
the new moon : and thou shalt be missed, because
thy seat will be empty. 19. And when thou
has stayed three days, thou shalt go down quickly,
and come to the place where thou didst hide
thyself when the business was in hand, and shalt
remain by the stone Ezel. 20. And I will shoot
three arrows on the side thereof, as though I
shot at a mark. 21. And, behold, I will send
the lad, saying, Go, find the arrows. If I say
unto the lad, Behold, the arrows are on this side
of thee : take them, and come ; for there is peace
to thee and no hurt, as the LORD liveth. 22. But
if I say thus unto the boy, Behold, the arrows are
beyond thee : go thy way ; for the LORD hath
sent thee away. 23. And as touching the matter
which thou and I have spoken of, behold, the
LORD is between thee and me for ever.

24. So David hid himself in the field : and when

is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *when the business was in hand.* lit. "on the day of the deed." Probably a reference to the occasion (XIX, 2–4) when Jonathan interceded with Saul for David's life, and David lay "hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the* LORD *be between thee and me* There is a sworn covenant between us.

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכוֹל׃
כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ׀ בְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
26 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה
27 הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית
29 לָחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

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v. 24. אל קרי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

27. *son of Jesse.* He does not name him, but refers to him contemptuously merely by his father's name.

30. *son of a perverse rebellious woman.* Better, *perverse and rebellious son* (Friedlander).

confusion. Shame.

31. *he shall surely die.* lit. " he is a son of death."

the new moon was come, the king sat him down
to eat meat. 25. And the king sat upon his seat,
as at other times, even upon the seat by the wall;
and Jonathan stood up, and Abner sat by Saul's
side: but David's place was empty. 26. Never-
theless Saul spake not any thing that day: for
he thought, Something hath befallen him, he is
not clean; surely he is not clean. 27. And it came
to pass on the morrow after the new moon,
which was the second day, that David's place
was empty: and Saul said unto Jonathan his
son, Wherefore cometh not the son of Jesse to
meat, neither yesterday, nor to-day? 28. And
Jonathan answered Saul, David earnestly asked
leave of me to go to Beth-lehem: 29. and he said,
Let me go, I pray thee; for our family hath a
sacrifice in the city; and my brother, he hath
commanded me to be there: and now, if I have
found favour in thine eyes, let me get away, I
pray thee, and see my brethren. Therefore he
is not come unto the king's table. 30. Then Saul's
anger was kindled against Jonathan, and he
said unto him, Thou son of a perverse rebellious
woman, do not I know that thou hast chosen
the son of Jesse to thine own shame, and unto
the shame of thy mother's nakedness? 31. For
as long as the son of Jesse liveth upon the ground,
thou shalt not be stablished, nor thy kingdom.
Wherefore now send and fetch him unto me, for
he shall surely die. 32. And Jonathan answered
Saul his father, and said unto him, Wherefore
should he be put to death? what hath he done?

34 דָּוִד׃ וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ
לה אָבִיו׃ וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ׃ וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אָנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ׃
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה׃
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־אֲדֹנָיו׃ וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר׃ וַיִּתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבֵיא הָעִיר׃
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְּׁקוּ ׀ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל׃ וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה ׀ בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם׃

v. 38. החצים קרי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded.* *i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the reassurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

33. And Saul cast his spear at him to smite him:
whereby Jonathan knew that it was determined
of his father to put David to death. 34. So
Jonathan arose from the table in fierce anger, and
did eat no meat the second day of the month:
for he was grieved for David, because his father
had done him shame.

35. And it came to pass in the morning, that
Jonathan went out into the field at the time
appointed with David, and a little lad with him.
36. And he said unto his lad, Run, find now the
arrows which I shoot. And as the lad ran, he
shot an arrow beyond him. 37. And when the
lad was come to the place of the arrow which
Jonathan had shot, Jonathan cried after the lad,
and said, Is not the arrow beyond thee? 38. And
Jonathan cried after the lad, Make speed, haste,
stay not. And Jonathan's lad gathered up the
arrows, and came to his master. 39. But the lad
knew not any thing: only Jonathan and David
knew the matter. 40. And Jonathan gave his
weapons unto his lad, and said unto him, Go,
carry them to the city. 41. And as soon as the
lad was gone, David arose out of a place toward
the South, and fell on his face to the ground,
and bowed himself three times: and they kissed
one another, and wept one with another, until
David exceeded. 42. And Jonathan said to David,
Go in peace, forasmuch as we have sworn both
of us in the name of the Lord, saying, the Lord
shall be between me and thee, and between my
seed and thy seed, for ever.

הפטרת שבת וראש חדש

ישעיה סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה
2 בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃ וְאֶת־כָּל־אֵלֶּה
יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

v. 2. קמץ בז״ק ibid. למדנחאי אֶל־

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in literature:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen! . . . .
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O, Jonathan, slain upon thy high places,
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

XII. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my
throne, and the earth is my footstool: what
manner of house will ye build unto me? and
what place shall be my rest? 2. For all these
things hath mine hand made and so all those
things came to be, saith the LORD: but to this
man will I look, even to him that is poor and

SABBATH AND NEW MOON

ISAIAH LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. *what manner of house.* God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. *all these things. i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to

3 עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְּבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

v. 3. כצ״ל

the existence of a humble and sincere piety among the worshippers who make their will subservient to God ("that trembleth at My word").

3. The lit. translation of the first part of this verse is: "The slaughterer of an ox, a slayer of a man; the sacrificer of the sheep, a breaker of a dog's neck; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, XVII, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean "striketh a man" (Ibn Ezra), and not "slayeth a man." The Heb. root of מכה is used for "inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship!

of a contrite spirit, and that trembleth at my
word. 3. He that killeth an ox is as he that
slayeth a man; he that sacrificeth a lamb, as
he that breaketh a dog's neck; he that offereth
a meal offering, as he that offereth swine's blood;
he that burneth frankincense, as he that blesseth
an idol: yea, they have chosen their own ways,
and their soul delighteth in their abominations;
4. I also will choose their mockings, and will bring
their fears upon them; because when I called,
none did answer; when I spake, they did not
hear: but they did that which was evil in mine
eyes, and chose that wherein I delighted not.

5. Hear the word of the LORD, ye that tremble
at his word: Your brethren that hate you, that
cast you out for my name's sake, have said, Let
the LORD be glorified, that we may see your
joy; but they shall be ashamed. 6. A voice of
tumult from the city, a voice from the temple,

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified . . joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

7 בְּטֶרֶם תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה
8 זָכָר׃ מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַּם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלַםִ
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ׃ לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ׃ כִּי־כֹה ׀ אָמַר יְהוָה הִנְנִי
נֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֳשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַםִ תְּנֻחָמוּ׃ וּרְאִיתֶם

v. 8. בצ״ל

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (*v.* 7), peace and prosperity, (*v.* 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

a voice of the LORD that rendereth recompense
to his enemies. 7. Before she travailed, she
brought forth; before her pain came, she was
delivered of a man child. 8. Who hath heard
such a thing? who hath seen such things? Shall
a land be born in one day? shall a nation be
brought forth at once? for as soon as Zion
travailed, she brought forth her children. 9. Shall
I bring to the birth, and not cause to bring forth?
saith the LORD: shall I that cause to bring forth
shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad
for her, all ye that love her: rejoice for joy with
her, all ye that mourn over her: 11. that ye may
suck and be satisfied with the breasts of her
consolations; that ye may milk out, and be
delighted with the abundance of her glory. 12.
For thus saith the LORD, Behold, I will extend
peace to her like a river, and the glory of the
nations like an overflowing stream, and ye shall
suck thereof; ye shall be borne upon the side,
and shall be dandled upon the knees. 13. As
one whom his mother comforteth, so will I com-
fort you; and ye shall be comforted in Jerusalem.
14. And ye shall see it, and your heart shall

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

וְשָׂשׂ לִבְּכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו׃ כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ׃ כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה׃ הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפוּ נְאֻם־יְהוָה׃ וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי׃
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תֻּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם׃ וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם ׀

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. *i.e.* to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחד, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them.* *i.e.* the nations, by a

rejoice, and your bones shall flourish like the
tender grass: and the hand of the Lord shall
be known toward his servants, and he will have
indignation against his enemies. 15. For, behold,
the LORD will come in fire, and his chariots shall
be like the whirlwind; to render his anger with
fury, and his rebuke with flames of fire. 16. For
by fire will the LORD plead, and by his sword,
with all flesh: and the slain of the LORD shall
be many. 17. They that sanctify themselves
and purify themselves to go unto the gardens,
behind one in the midst, eating swine's flesh,
and the abomination, and the mouse; they shall
come to an end together, saith the LORD. 18. For
I know their works and their thoughts: the time
cometh, that I will gather all nations and tongues;
and they shall come, and shall see my glory.
19. And I will set a sign among them, and I will
send such as escape of them unto the nations, to
Tarshish, Pul and Lud, that draw the bow, to
Tubal and Javan, to the isles afar off, that have
not heard my fame, neither have seen my glory;
and they shall declare my glory among the nations.
20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

מִנְחָה ׀ לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבַכִּרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלִַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה׃ וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה׃ כִּי כַאֲשֶׁר הַשָּׁמַיִם
הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃ וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר
24 יְהוָה׃ וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃

23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר יְהוָה׃

v. 23. סבירין יבאו

21. *and of them also will I take for priests and Levites.* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23**. In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

all the nations for an offering unto the LORD, upon
horses, and in chariots, and in litters, and upon
mules, and upon swift beasts, to my holy mountain
Jerusalem, saith the LORD, as the children of Israel
bring their offering in a clean vessel into the
house of the LORD. 21. And of them also will I
take for priests and for Levites, saith the LORD.
22. For as the new heavens and the new earth,
which I will make, shall remain before me, saith
the LORD, so shall your seed and your name
remain. 23. And it shall come to pass, that from
one new moon to another, and from one sabbath
to another, shall all flesh come to worship before
me, saith the LORD. 24. And they shall go forth,
and look upon the carcases of the men that have
transgressed against me: for their worm shall not
die, neither shall their fire be quenched; and they
shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all ("And they shall go forth and look"), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

הפטרת זכור

שמואל א. טו

טו א וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה לִמְשָׁחֳךָ לְמֶלֶךְ
עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה׃
כאן מתחילין האשכנזים 2 כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה עֲמָלֵק
3 לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם׃ עַתָּה
לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא
תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק
4 מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר׃ וַיְשַׁמַּע שָׁאוּל
אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת

ZACHOR

I Samuel XV, 1–34

The Additional Reading recalls how Amalek ruthlessly attacked the defenceless and the weak of the Israelites in the wilderness, " and he feared not God." The Amalekites showed their implacable enmity not only at Rephidim, but also opposed Israel's entrance into the Holy Land. It was an hereditary hatred; they were the allies of the Midianites when these harried the Israelites in the days of the Judges. The feud between the tribes of Israel and this untameable race of savages was thus of long duration. The command for exterminating them with which the Haftorah opens, may have been given in consequence of their raids having become more numerous and sanguinary under their present king; *v.* 33. It was clear to Samuel that the struggle with these ancient and ever-hostile opponents was a matter of life and death to Israel, a struggle which he regarded as a holy war.

The moral difficulty in connection with this command is very real. It seems to be in violent contrast to the Divine law which forbids vengeance, private vengeance. How-

XIII. ZACHOR

Additional Reading: Deuteronomy xxv, 17–19.

Haftorah: I Samuel xv, 1–34

15 1. And Samuel said unto Saul, the Lord sent
me to anoint thee to be king over his people, over
Israel: now therefore hearken thou unto the
voice of the words of the Lord.

(*Ashkenazim begin here*:—)

2. Thus saith the Lord of hosts, I have marked
that which Amalek did to Israel, how he set him-
self against him in the way, when he came up out
of Egypt. 3. Now go and smite Amalek, and
utterly destroy all that they have, and spare
them not; but slay both man and woman,
infant and suckling, ox and sheep, camel and ass.

4. And Saul summoned the people, and num-

ever, the truest mercy sometimes lies in the dispensation of sternest justice, and Israel here was the instrument of Divine Retribution.

Sabbath Zachor precedes the Festival of Purim, the story of which is recorded in the Book of Esther. Haman, the arch-enemy of the Jews, was deemed to be a descendant of the Amalekite king in the Haftorah. Sabbath Zachor reminds us of their godlessness and inhumanity. Its charge to the generations in Israel is to blot out from the human heart the cruel, cowardly Amalek spirit, and to heal the wounds caused by "man's inhumanity to man."

1. *to be king over his people.* Not *thy* (Saul's) people. God's people, to be ruled according to the Divine word and will.

2. *I have marked.* "I remember" (AJ).

3. *utterly destroy.* lit. "ban" or "devote." They were not to be taken as spoil. The Israelites were to derive no material profit from this punitive war.

ה אֲלָפִים אֶת־אִישׁ יְהוּדָה׃ וַיָּבֹא שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב
6 בַּנָּחַל׃ וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סֻּרוּ רְדוּ מִתּוֹךְ
עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי
7 יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי מִתּוֹךְ עֲמָלֵק׃ וַיַּךְ
שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ שׁוּר אֲשֶׁר עַל־פְּנֵי
8 מִצְרָיִם׃ וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חָי וְאֶת־כָּל־הָעָם
9 הֶחֱרִים לְפִי־חָרֶב׃ וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגָג וְעַל־
מֵיטַב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־הַטּוֹב
וְלֹא אָבוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס אֹתָהּ
11 הֶחֱרִימוּ׃ וַיְהִי דְּבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר׃ נִחַמְתִּי
כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי
לֹא הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלָּיְלָה׃
12 וַיַּשְׁכֵּם שְׁמוּאֵל לִקְרַאת שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל

4. *in Telaim.* Probably Telem (Josh. 15, 24), a place in Southern Judah.

the Kentites. A tribe to which Jethro, the father-in-law of Moses belonged. Some of them dwelt among the Amalekites to the South of Judah.

7. *Havilah.* The eastern boundary of the district in northern Arabia inhabited by the Amalekites.

Shur. The western part of the desert, bordering on Egypt.

8. *all the people. i.e.* all that fell into his hands. Some bands survived and carried on guerilla warfare against the Israelites; but from this time they ceased to be formidable.

9. *spared Agag.* Saul did so, perhaps from a fellow-feeling with a king; cf. I Kings xx, 32.

the best of the sheep. Apparently to derive material profit from a campaign that was to be undertaken only to serve higher ends.

11. *it repenteth me.* An expression signifying an apparent

bered them in Telaim, two hundred thousand
footmen, and ten thousand men of Judah. 5. And
Saul came to the city of Amalek, and laid wait
in the valley. 6. And Saul said unto the Kenites,
Go, depart, get you down from among the
Amalekites, lest I destroy you with them: for
ye shewed kindness to all the children of Israel,
when they came up out of Egypt. So the Kenites
departed from among the Amalekites. 7. And
Saul smote the Amalekites, from Havilah as
thou goest to Shur, that is before Egypt. 8. And
he took Agag the king of the Amalekites alive,
and utterly destroyed all the people with the
edge of the sword. 9. But Saul and the people
spared Agag, and the best of the sheep, and of
the oxen, and of the fatlings, and the lambs,
and all that was good, and would not utterly
destroy them: but every thing that was vile and
refuse, that they destroyed utterly.

10. Then came the word of the LORD unto
Samuel saying, 11. It repenteth me that I have
set up Saul to be king: for he is turned back
from following me, and hath not performed my
commandments. And Samuel was wroth; and
he cried unto the LORD all night. 12. And Samuel
rose early to meet Saul in the morning; and it

change in the Divine attitude towards people, brought about by a change in their character and conduct.

Samuel was wroth. Better, *it grieved Samuel* (AJ). He grieved for Saul, for whom he had held such high hopes.

cried. Interceded for Saul.

לֵאמֹר בָּא־שָׁאוּל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֹּב וַיַּעֲבֹר
13 וַיֵּרֶד הַגִּלְגָּל׃ וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל
14 בָּרוּךְ אַתָּה לַיהוָה הֲקִימֹתִי אֶת־דְּבַר יְהוָה׃ וַיֹּאמֶר שְׁמוּאֵל
וּמֶה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנָי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ׃
טו וַיֹּאמֶר שָׁאוּל מֵעֲמָלֵקִי הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־
מֵיטַב הַצֹּאן וְהַבָּקָר לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר
16 הֶחֱרַמְנוּ׃ וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל הֶרֶף וְאַגִּידָה לְּךָ
אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלָּיְלָה וַיֹּאמְרוּ לוֹ דַּבֵּר׃
17 וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי
18 יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל׃ וַיִּשְׁלָחֲךָ
יְהוָה בְּדָרֶךְ וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־הַחַטָּאִים אֶת־
19 עֲמָלֵק וְנִלְחַמְתָּ בוֹ עַד־כַּלּוֹתָם אֹתָם׃ וְלָמָּה לֹא־שָׁמַעְתָּ
בְּקוֹל יְהוָה וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה׃
כ וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל
יְהוָה וָאֵלֵךְ בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהוָה וָאָבִיא אֶת־אֲגַג

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v. 15. פתח בס״פ v. 16. ויאמר קרי

12. *Carmel.* In Judah, about 7 miles S. of Hebron.
set him up a monument. To commemorate his victory.
Gilgal. In the Jordan valley. Perhaps to sacrifice there of the spoil in thanksgiving for the victory (Ralbag); see *v.* 15 and 21.

15. *they have brought them from the Amalekites.* Saul appears to lay the blame upon the people.
to sacrifice unto the Lord *thy God.* Saul thought that this would justify his action.

17. *though thou be little in thine own sight.* Samuel's answer to Saul's plea that the people were to blame (*v.* 15). Saul was the leader; and if he heeded the voice of his army in an act of disobedience, he was not fit to lead.

20. *I have obeyed . . . and have brought Agag.* Saul again seeks to justify himself. He had destroyed the Amalekites;

was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal. 13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. 14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17. And Samuel said, Though thou be little in thine own sight, art thou not the head of the tribes of Israel? And the LORD anointed thee king over Israel; 18. and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD? 20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king

and the people had brought the spoil not for themselves, but for sacrifice.

21 מִלֶּךְ עֲמָלֵק וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃ וַיִּקַּח הָעָם מֵהַשָּׁלָל
צֹאן וּבָקָר רֵאשִׁית הַחֵרֶם לִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ בַּגִּלְגָּל׃
22 וַיֹּאמֶר שְׁמוּאֵל הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים
כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב
23 מֵחֵלֶב אֵילִים׃ כִּי חַטַּאת־קֶסֶם מֶרִי וְאָוֶן וּתְרָפִים
הַפְצַר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ מִמֶּלֶךְ׃
24 וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־
יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם׃
כה וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה׃
26 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי
מָאַסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־
27 יִשְׂרָאֵל׃ וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ וַיִּקָּרַע׃
28 וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע יְהוָה אֶת־מַמְלְכוּת
29 יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ הַטּוֹב מִמֶּךָּ׃ וְגַם

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v. 20. פתח בס״פ

22. *delight in burnt offerings.* Samuel's reply is couched in the rhythmical form of parallelism, the characteristic of Heb. poetry. He goes straight to the real disobedience behind Saul's excuses, and in a few immortal words summarises the ethical teaching of the Hebrew prophets.

to obey is better than sacrifice. "Asserts in clearest terms the superiority of moral to ritual worship" (Payne Smith).

23. *teraphim.* Idolatrous images. Deliberate disobedience towards God is compared to witchcraft, because both bow to an authority other than Divine; in the one case, to the individual will or passion; and in the other, to the idol. The comparison is especially appropriate here, as Saul had been zealous in abolishing witchcraft in Israel. Samuel accuses him of being as guilty as those he had himself condemned.

24. *feared the people.* Saul now admits the true reason of his lapse. He did not lead, though king, but was led.

of Amalek, and have utterly destroyed the Amale-
kites. 21. But the people took of the spoil,
sheep and oxen, the chief of the devoted things
to sacrifice unto the LORD thy God in Gilgal.
22. And Samuel said, Hath the LORD as great
delight in burnt offerings and sacrifices, as in
obeying the voice of the LORD? Behold, to
obey is better than sacrifice, and to hearken than
the fat of rams. 23. For rebellion is as the sin of
witchcraft, and stubbornness is as idolatry and
teraphim. Because thou hast rejected the word
of the LORD, he hath also rejected thee from being
king. 24. And Saul said unto Samuel, I have
sinned: for I have transgressed the commandment
of the LORD, and thy words: because I feared the
people, and obeyed their voice. 25. Now there-
fore, I pray thee, pardon my sin, and turn again
with me, that I may worship the LORD. 26. And
Samuel said unto Saul, I will not return with
thee: for thou hast rejected the word of the
LORD, and the LORD hath rejected thee from
being king over Israel. 27. And as Samuel turned
about to go away, he laid hold upon the skirt of
his robe, and it rent. 28. And Samuel said unto
him, The LORD hath rent the kingdom of Israel
from thee this day, and hath given it to a neigh-
bour of thine, that is better than thou. 29.
And also the Strength of Israel will not lie nor

29. *the Strength of Israel.* He who is the Source of their strength and confidence.

נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם
ל וַיֹּאמֶר חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד־זִקְנֵי עַמִּי וְנֶגֶד יִשְׂרָאֵ
31 וְשׁוּב עִמִּי וְהִשְׁתַּחֲוֵיתִי לַיהוָה אֱלֹהֶיךָ׃ וַיָּשָׁב שְׁמוּאֵל
32 אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהוָה׃ וַיֹּאמֶר שְׁמוּאֵ
הַגִּישׁוּ אֵלַי אֶת־אֲגַג מֶלֶךְ עֲמָלֵק וַיֵּלֶךְ אֵלָיו אֲגַג מַעֲדַנֹּ
33 וַיֹּאמֶר אֲגָג אָכֵן סָר מַר־הַמָּוֶת׃ וַיֹּאמֶר שְׁמוּאֵ
כַּאֲשֶׁר שִׁכְּלָה נָשִׁים חַרְבֶּךָ כֵּן־תִּשְׁכַּל מִנָּשִׁים אִמֶּ
34 וַיְשַׁסֵּף שְׁמוּאֵל אֶת־אֲגָג לִפְנֵי יְהוָה בַּגִּלְגָּל׃ וַיֵּלֶ
שְׁמוּאֵל הָרָמָתָה וְשָׁאוּל עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל

he is not a man, that he should repent. He is not changeable ke man, but permanent in His purpose. He desires the ood of Israel, and it is for their good that Saul should be eprived of sovereignty. There is no contradiction here to he expression in *v.* 10. It is because God is unchangeable n his purposes that " change of attitude in men from good o evil, seems to develop a corresponding change of attitude owards them in God " (Sime).

30. *honour me now.* A touching and natural request. aul had been sufficiently humiliated ; and, as he was still ing, it was necessary that his authority should be upheld efore the people.

31. *so Samuel turned again after Saul.* He had vinicated himself as representative of God's will, and now llowed Saul to precede him.

32. *delicately.* Some translate " tremblingly " (Septuaint); others, " cheerfully," as he now preferred death o life (Kimchi) ; or, " in chains " (AJ).

the bitterness of death is past. He had lost kingdom and berty, and death held no further bitterness for him.

33. *childless.* He had practised the old Amalekite method f murdering the weak and defenceless, on the borders of udah. Samuel, who in more than one way was the last f the Judges, seized a sword and with his own hand struck he murderer dead. It was national vengeance, not vengeance taken by Samuel in his own cause.

repent: for he is not a man, that he should repent. 30. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31. So Samuel turned again after Saul; and Saul worshipped the LORD.

32. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

34. *then Samuel went to Ramah.* He saw Saul no more. He loved and grieved for Saul, and mourned for the failure of a career that had seemed so promising. "Intoxicated by his success in war, Saul was about to divert Israel into a conquering worldly kingdom pursuing purely political aims; when Samuel, watchful of Israel's true destiny, sternly reproved him and announced his rejection as ruler of his people" (Cornill). "He had begun his reign as a knightly hero in the splendour of manly strength, good fortune and victory; he died, harrassed, embittered, deranged, giving himself the death blow, avoided and forsaken by every one—by his trusted seer and counsellor, by his greatest warrior, and, finally, by the last of his faithful followers" (Kittell).

הפטרת פרה

יחזקאל לו

לו 16 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ 17 בֶּן־אָדָם בֵּית יִשְׂרָאֵל
יֹשְׁבִים עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם
18 כְּטֻמְאַת הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי׃ וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם
עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ׃
19 וָאָפִיץ אֹתָם בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כְּדַרְכָּם וְכַעֲלִילוֹתָם
כ שְׁפַטְתִּים׃ וַיָּבוֹא אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־
שֵׁם קָדְשִׁי בֶּאֱמֹר לָהֶם עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ׃

v. 20. סבירין ויבאו

PARAH

Ezekiel XXXVI, 16–38

The Additional Reading lays down the regulations for bodily purification. The object of these laws, our Sages say, was to impress on the Israelites the need of moral purification after the apostasy in connection with the Golden Calf.

Moral purification is likewise the theme of the Haftorah taken from the Book of Ezekiel. How Israel is to emerge from the grave of the Exile, renew its life on its own soil, and open an era of undefiled service of God—such is the teaching of the Haftorah. God had justly sent Israel into captivity, says the Prophet; its disasters were inevitable, seeing that God is a God of Holiness and Right. But the heathens had misunderstood this punishment, taking it as a sign of God's inability to save His people (Rashi, Kimchi). In this way, Israel had occasioned the profanation of God's Name. To vindicate His own honour, God will restore them; not because Israel deserved restoration, but because God's Glory demanded it. This Restoration will, however, be accompanied by moral renewal; on the one hand, God will implant " a new heart and a new spirit " in the nation; and, on the other hand, Israel's soul

XIV. PARAH

Additional Reading: Numbers xix, 1–22

Haftorah: Ezekiel xxxvi, 16–38

36 16. Moreover the word of the Lord came unto
me, saying, 17. Son of man, when the house of
Israel dwelt in their own land, they defiled it
by their way and by their doings: their way
before me was as the uncleanness of a woman
in her separation. 18. Wherefore I poured out my
fury upon them for the blood which they had
poured out upon the land, and because they had
defiled it with their idols: 19. and I scattered them
among the nations, and they were dispersed
through the countries: according to their way
and according to their doings I judged them.
20. And when they came unto the nations, whither
they went, they profaned my holy name; in
that men said of them, These are the people of
the Lord, and are gone forth out of his land.

will be swept by sincere Repentance that will cause it to be ashamed of its evil past. When the sinful nation has thus been purified, and the desolate land re-peopled, then the heathen will know that the whole is God's doing.

16–18. The uncleanness, religious and moral, of their ways was the real cause of the suffering of the people and their banishment.

17. *their doings.* Their idolatry.

18. *blood which they had poured out.* The Prophet probably has in mind the abominable rite of child-sacrifice which they copied from the heathens surrounding them.

20. *profaned my holy name.* Doubly so; by their own wrong-doing and by forcing God to punish them.

are gone forth out of his land. "He was not able to protect His people!" was the taunt of the heathen, which constituted

21 וָאֶחְמֹל עַל־שֵׁם קׇדְשִׁי אֲשֶׁר חִלְּלֻהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם
22 אֲשֶׁר־בָּאוּ שָׁמָּה׃ לָכֵן אֱמֹר לְבֵית־יִשְׂרָאֵל כֹּה
אָמַר אֲדֹנָי יֱהֹוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי
אִם־לְשֵׁם־קׇדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם שָׁם׃
23 וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם
בְּתוֹכָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהֹוָה נְאֻם אֲדֹנָי יֱהֹוִה בְּהִקָּדְשִׁי
24 בָכֶם לְעֵינֵיהֶם׃ וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם
כה מִכׇּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם׃ וְזָרַקְתִּי
עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכׇּל־
26 גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃ וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ
חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם
27 וְנָתַתִּי לָכֶם לֵב בָּשָׂר׃ וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי
28 אֵת אֲשֶׁר־בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם׃ וִישַׁבְתֶּם

כצ״ל v. 23. 25.

a monstrous *chillul hashem*, a profanation and degradation of the idea of God.

22–24. To vindicate His own honour, God will restore them, " for so only can His sole Godhead, which the ruin of His people had caused to be questioned, be generally acknowledged in the world; He *can* restore Israel, for of His own free grace He forgives their sins and transforms their hard heart."

22. *I do not this for your sake. Because* Israel was His own people, He must strictly punish Israel for its sins; cf. Amos III, 2 (*Genesis*, p. 502). His Name was inseparably connected with Israel. To that fact the nation owed its preservation.

23. *when I shall be sanctified in you.* Or, " when I shew myself holy in you." Israel is the subject *through* which God will show Himself to be the Omnipotent and Holy God to the nations. " The great act of reinstatement would make the heathen honour God's majesty, as the sufferings of Israel made them despise it " (Lofthouse).

21. But I had pity for mine holy name, which the
house of Israel had profaned among the nations,
whither they went. 22. Therefore say unto the
house of Israel, Thus saith the Lord GOD: I
do not this for your sake, O house of Israel,
but for mine holy name, which ye have pro-
faned among the nations, whither ye went.
23. And I will sanctify my great name, which hath
been profaned among the nations, which ye
have profaned in the midst of them; and the
nations shall know that I am the LORD, saith
the Lord GOD, when I shall be sanctified in
you before their eyes. 24. For I will take you
from among the nations, and gather you out of
all the countries, and will bring you into your
own land. 25. And I will sprinkle clean water
upon you, and ye shall be clean: from all your
filthiness, and from all your idols, will I cleanse
you. 26. A new heart also will I give you, and a
new spirit will I put within you: and I will
take away the stony heart out of your flesh, and
I will give you an heart of flesh. 27. And I will
put my spirit within you, and cause you to walk
in my statutes, and ye shall keep my judge-
ments, and do them. 28. And ye shall dwell in
the land that I gave to your fathers; and ye shall
be my people, and I will be your God. 29. And I
will save you from all your uncleannesses: and

25. *I will sprinkle clean water.* Figurative for moral purification and inward spiritual renewal.

filthiness. Of idolatry, whose worship involved both ritual and moral uncleanness.

בָּאָרֶץ אֲשֶׁר נָתַתִּי לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי לְעָם וְאָנֹכִי
29 אֶהְיֶה לָכֶם לֵאלֹהִים׃ וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם
וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב׃
ל וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא
31 תִקְחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם׃ וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם
הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקֹטֹתֶם בִּפְנֵיכֶם עַל
32 עֲוֹנֹתֵיכֶם וְעַל־תּוֹעֲבֹתֵיכֶם׃ לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נְאֻם
אֲדֹנָי יֱהוִה יִוָּדַע לָכֶם בּוֹשׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם בֵּית
33 יִשְׂרָאֵל׃ כֹּה אָמַר אֲדֹנָי יֱהוִה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל
34 עֲוֹנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחֳרָבוֹת׃ וְהָאָרֶץ
הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר׃
לה וְאָמְרוּ הָאָרֶץ הַלֵּזוּ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת
36 וְהַנְשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ׃ וְיָדְעוּ הַגּוֹיִם אֲשֶׁר
יִשָּׁאֲרוּ סְבִיבוֹתֵיכֶם כִּי ׀ אֲנִי יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת
ן מסיימין 37 נָטַעְתִּי הַנְּשַׁמָּה אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי׃ * כֹּה
פרדים
אָמַר אֲדֹנָי יֱהוִה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת
38 לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם׃ כְּצֹאן קָדָשִׁים כְּצֹאן
יְרוּשָׁלִַם בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מְלֵאוֹת
צֹאן אָדָם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃

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v. 35. הר׳ בצירי   v. 38. הר׳ בצרי

26. *a new heart.* Obedient, submissive, and desiring the good. "Heart" is the Heb. term for the whole inward being.

a new spirit. Steadfast, and predisposed to revere God.

the stony heart. Hard and rebellious.

heart of flesh. Tender, sensitive to Divine admonition and influence, and capable of being moulded thereby.

27. *to walk in my statutes.* The spirit of God will appear

I will call for the corn, and will multiply it, and
lay no famine upon you. 30. And I will multiply
the fruit of the tree, and the increase of the
field, that ye shall receive no more the reproach
of famine among the nations. 31. Then shall ye
remember your evil ways, and your doings that
were not good; and ye shall loathe yourselves
in your own sight for your iniquities and for
your abominations. 32. Not for your sake do I
this, saith the Lord God, be it known unto you:
be ashamed and confounded for your ways, O
house of Israel. 33. Thus saith the Lord God: In
the day that I cleanse you from all your iniquities,
I will cause the cities to be inhabited, and the
waste places shall be builded. 34. And the
land that was desolate shall be tilled, whereas it
was a desolation in the sight of all that passed
by. 35. And they shall say, This land that was
desolate is become like the garden of Eden; and
the waste and desolate and ruined cities are
fenced and inhabited. 36. Then the nations that
are left round about you shall know that I the
Lord have builded the ruined places, and planted
that which was desolate: I the Lord have
spoken it, and I will do it. (*Sephardim end here*).
37. Thus saith the Lord God: For this moreover
will I be inquired of by the house of Israel, to
do it for them; I will increase them with men
like a flock. 38. As the flock for sacrifice, as the
flock of Jerusalem in her appointed feasts; so
shall the waste cities be filled with flocks of men:
and they shall know that I am the Lord.

הפטרת החדש

יחזקאל מה

מה 16 כָּל הָעָם כאן מתחילין האשכנזים
17 הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל׃ וְעַל־
הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחַגִּים וּבֶחֳדָשִׁים
וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־

both as an inward impulse to fulfil God's will, and as a power to do it.

31. *then shall ye remember your evil ways.* The Divine mercies described in the previous verses will "heap coals of fire on their head." They will bring vividly to their memory the former national sins, and the consequent justice of their exile. A deep and sincere repentance will be the result.

32. *not for your sake.* "It is doubtless meant as consolation to the people when the Prophet declares that their deliverance does not depend on their deserts" (Toy).

be ashamed. Self-loathing for its past misdeeds would be a sign of possessing the "new heart and new spirit."

33–35. The land will enjoy prosperity, the towns will be rebuilt, and filled with a teeming population.

36. *I the* Lord *have builded.* This redemption and restoration shall be manifest to the nations as the work of God and not of man.

37. *will I be enquired of.* *i.e.* I will be accessible to their prayers.

as the flock. As numerous as the sheep with which the Temple courts and streets of Jerusalem were crowded at the Festival Season.

XV. HACHODESH

ADDITIONAL READING: EXODUS XII, 1–20

HAFTORAH: EZEKIEL XLV, 16–XLVI, 18

(Ashkenazim begin here:—)

45 16. All the people of the land shall give unto
this oblation for the prince in Israel. 17. And it
shall be the prince's part to give the burnt offerings,
and the meal offerings, and the drink offerings,
in the feasts, and in the new moons, and in the
sabbaths, in all the appointed feasts of the house

HACHODESH

EZEKIEL XLV, 16-XLVI, 18

For the life and message of Ezekiel see *Genesis*, p. 508, and the Introductory Note to the Haftorahs of Acharey Mos and Parah, p.382 and 450.

The Additional Reading describes the paschal sacrifice on the first Passover in Egypt, as well as the rules and preparation for the perennial celebration of that Festival. The Haftorah, likewise, touches upon the Passover sacrifices in the course of the Prophet's description of the Restored Temple.

The last portion of the Book of Ezekiel (chaps. XL–XLVIII) is a description of the New Jerusalem that is to arise when the Exile is over. "The Prophet, transported in thought to the Jerusalem to come, reconstructs the Temple, describes its proportions and forms, organises the future priesthood, the new cult, lays out the geographical plan of the reorganised kingdom, and divides it among the tribes that have come back from the four corners of exile. This plan of the constitution of the future is half-ideal, half allegorical" (Darmesteter). In the New Jerusalem, the Temple becomes both spiritually and materially the centre of the whole nation and its life; and the name of the City is for the future to be, *The* LORD *is there*. "Ezekiel realised that great things on earth are only produced by union. He, therefore, regarded it as the aim and task of his prophetic and pastoral mission to educate individuals, not only to be religious, but

הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
מתחילין 18 בְּעַד בֵּית־יִשְׂרָאֵל׃ כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן
ספרדים בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־בָּקָר תָּמִים וְחִטֵּאתָ אֶת־
19 הַמִּקְדָּשׁ׃ וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת וְנָתַן אֶל־מְזוּזַת
הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר
כ הֶחָצֵר הַפְּנִימִית׃ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַחֹדֶשׁ מֵאִישׁ
21 שֹׁגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת׃ בָּרִאשׁוֹן בְּאַרְבָּעָה
עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפָּסַח חָג שְׁבֻעוֹת יָמִים

to be members of a community" (Cornill). That such a community be a holy community and serve ideal ends was, however, dependent on the people being prevented from again lapsing into their former sins. Hence, the new constitution for the nation in chaps. XL–XLVIII. Thereby the new Temple would be saved from the repetition of its profanations, and Israel rendered worthy of the God Who would make His dwelling in their midst. In this earliest of literary Utopias, the king's power is strictly limited. As wars are no more, his is no longer any military leadership; and the Prince of the nation is little else than its representative in the Temple. A rich reservation of land is assigned to him, which he tills like every other Israelite. The priests and Levites receive a definite portion of land as the material foundation of their existence.

16. *oblation.* *i.e.* the dues that were to be given to the Temple; see *v.* 13–15. The National Council, on behalf of the people, were to hand the dues to the Prince; he would thus possess a common stock from which the priests could draw.

17. *to give the burnt offerings.* From the contributions specified in the preceding verses, the Prince, as the head of the nation, would be held responsible for the supply of sacrifices at the appointed seasons.

he shall prepare the sin offering. *i.e.* provide the offering.

18–20. To ensure the purity of the Sanctuary, which may have been endangered by error or ignorance, Passover and Tabernacles were, according to Ezekiel's vision, to

of Israel: he shall prepare the sin offering, and
the meal offering, and the burnt offering, and the
peace offerings, to make atonement for the house
of Israel. (*Sephardim begin here*:—)
18. Thus saith the Lord GOD: In the first month,
in the first day of the month, thou shalt take a
young bullock without blemish; and thou shalt
cleanse the sanctuary. 19. And the priest shall
take of the blood of the sin offering, and put it
upon the door posts of the house, and upon the
four corners of the ledge of the altar, and upon
the posts of the gate of the inner court. 20. And
so thou shalt do on the seventh day of the month
for every one that erreth, and for him that is
simple: so shall ye make atonement for the
house. 21. In the first month, in the fourteenth
day of the month, ye shall have the passover,
a feast of seven days; unleavened bread shall

be preceded on the first of the month by a day of expiation or atonement. The ritual therewith is so novel that, on the one hand, some Rabbis held that it could only refer to the Third Temple, in the days to come; and, on the other hand, there were attempts to exclude the Book of Ezekiel from the Canon of Scripture.

20. *so shalt thou do on the seventh day.* According to XLIII, 25 (Haftorah Tetzaveh), the consecration of the altar was to last seven days. When that was completed, atonement could be made for the unintentional errors committed during the services of consecration (Kimchi).

erreth. Unwittingly.

him that is simple. One who has trespassed in ignorance of the law.

21–25. The Festival sacrifices. These differ in many particulars from those in Leviticus. One Rabbi declares that this Chapter will only properly be explained "when Elijah appears."

22 מַצּוֹת יֵאָכֵל׃ וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־
23 עַם הָאָרֶץ פַּר חַטָּאת׃ וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה
לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת
24 הַיָּמִים וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם׃ וּמִנְחָה אֵיפָה לַפָּר
כה וְאֵיפָה לָאַיִל יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה׃ בַּשְּׁבִיעִי בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ בֶּחָג יַעֲשֶׂה כָאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת
כָּעֹלָה וְכַמִּנְחָה וְכַשָּׁמֶן׃

מו א כֹּה־אָמַר אֲדֹנָי יֱהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים
יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם
2 הַחֹדֶשׁ יִפָּתֵחַ׃ וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ וְעָמַד
עַל־מְזוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עוֹלָתוֹ וְאֶת־שְׁלָמָיו
וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
3 הָעָרֶב׃ וְהִשְׁתַּחֲווּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת
4 וּבֶחֳדָשִׁים לִפְנֵי יְהוָה׃ וְהָעֹלָה אֲשֶׁר־יַקְרִב הַנָּשִׂיא לַיהוָה

22. *shall the prince prepare for himself.* Shall provide it from his own resources.

24. *ephah.* About $1\frac{1}{10}$ bushels.

hin. About $1\frac{1}{2}$ gallons.

25. *in the feast.* The Feast of Tabernacles, the harvest festival.

Chapter XLVI

1–15. The rights of the Prince in the Sanctuary are strictly prescribed.

2. *shall stand by the post of the gate.* The Prince had no right of entry within it. He stood at the threshold of the eastern gate, opposite the altar, watching his sacrifice.

3. *the people.* Stood in the Outer Court.

3. *people of the land.* Heb. *am ha-aretz*; the National Council. They have almost the same privilege as the Prince. They worship at the door of the same gate.

be eaten. 22. And upon that day shall the prince
prepare for himself and for all the people of
the land a bullock for a sin offering. 23. And the
seven days of the feast he shall prepare a burnt
offering to the LORD, seven bullocks and seven
rams without blemish daily the seven days;
and a he-goat daily for a sin offering. 24. And he
shall prepare a meal offering, an ephah for a
bullock, and an ephah for a ram, and an hin of
oil to an ephah. 25. In the seventh month, in
the fifteenth day of the month, in the feast, shall
he do the like the seven days; according to the
sin offering, according to the burnt offering, and
according to the meal offering, and according to
the oil.

46 1. Thus saith the Lord GOD: The gate of the
inner court that looketh toward the east shall be
shut the six working days; but on the sabbath
day it shall be opened, and in the day of the
new moon it shall be opened. 2. And the prince
shall enter by the way of the porch of the gate
without, and shall stand by the post of the gate,
and the priests shall prepare his burnt offering
and his peace offerings, and he shall worship at
the threshold of the gate; then he shall go
forth: but the gate shall not be shut until the
evening. 3. And the people of the land shall
worship at the door of that gate before the
LORD in the sabbaths and in the new moons.
4. And the burnt offering that the prince shall
offer unto the LORD shall be in the sabbath day
six lambs without blemish and a ram without

ה בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים׃ וּמִנְחָה
אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃
6 וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כְּבָשִׂים וָאַיִל
7 תְּמִימִם יִהְיוּ׃ וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה
8 וְלַכְּבָשִׂים כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וּבְבוֹא
9 הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא׃ וּבְבוֹא עַם־
הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא דֶּרֶךְ שַׁעַר צָפוֹן
לְהִשְׁתַּחֲוֺת יֵצֵא דֶּרֶךְ־שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא
דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בוֹ כִּי
י נִכְחוֹ יֵצְאוּ*׃ וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ׃
11 וּבַחַגִּים וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל
12 וְלַכְּבָשִׂים מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וְכִי־יַעֲשֶׂה הַנָּשִׂיא

v. 9. יצא קרי

8. *shall go forth.* The Prince is to leave the inner gate as he entered it ; he is not to pass through the Inner Court. " The procedure of the Prince is thus minutely ordered that it may be understood that, though certain privileges are accorded his rank, he has no authority within the sacred precincts " (Toy).

9. *in the appointed feasts.* The three Pilgrim Festivals of the year (Passover, Pentecost, and Tabernacles) when all were to appear at the Temple in Jerusalem. Ezekiel lays down the regulations to prevent overcrowding. The members of the National Council, like every worshipper, were to pass reverently as near the Holy of Holies as was allowed, but pass on. There was to be no tarrying on the threshold ; no curious looking on. Public worship was not to degenerate into a public spectacle.

10. *the prince shall go in the midst of them.* Of the *am ha-aretz,* the National Council. Those who take the words " people of the land " literally, explain that on the Festival days, when the people would be there in great numbers, the Prince was to mingle freely with them. In no other way does a ruler do himself greater honour (Altschul).

blemish; 5. and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and an hin of oil to an ephah. 6. And in the day of the new moon it shall be a young bullock without blemish; and six lambs, and a ram; they shall be without blemish: 7. and he shall prepare a meal offering, an ephah for the bullock, and ephah for the ram, and for the lambs according as he is able, and an hin of oil to an ephah. 8. And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. 9. But when the people of the land shall come before the LORD in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. 10. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. 11. And in the feasts and in the solemnities the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and an hin of oil to an ephah. 12. And when the prince shall prepare a freewill offering, a burnt offering or peace offerings as a freewill offering unto the LORD, one shall open for him the gate that looketh toward the east, and he shall prepare

נְדָבָ֡ה עוֹלָ֣ה אֽוֹ־שְׁלָמִים֮ נְדָבָ֣ה לַיהוָה֒ וּפָ֣תַח ל֗וֹ אֶת־הַשַּׁ֙עַר
הַפֹּנֶ֣ה קָדִ֔ים וְעָשָׂ֤ה אֶת־עֹלָתוֹ֙ וְאֶת־שְׁלָמָ֔יו כַּאֲשֶׁ֥ר יַעֲשֶׂ֖ה
13 בְּי֣וֹם הַשַּׁבָּ֑ת וְיָצָ֛א וְסָגַ֥ר אֶֽת־הַשַּׁ֖עַר אַחֲרֵ֥י צֵאתֽוֹ׃ וְכֶ֨בֶשׂ
בֶּן־שְׁנָת֜וֹ תָּמִ֗ים תַּעֲשֶׂ֥ה עוֹלָ֛ה לַיּ֖וֹם לַֽיהוָ֑ה בַּבֹּ֥קֶר בַּבֹּ֖קֶר
14 תַּעֲשֶׂ֥ה אֹתֽוֹ׃ וּמִנְחָה֩ תַעֲשֶׂ֨ה עָלָ֜יו בַּבֹּ֣קֶר בַּבֹּ֗קֶר שִׁשִּׁ֤ית
הָֽאֵיפָה֙ וְשֶׁ֣מֶן שְׁלִישִׁ֣ית הַהִ֔ין לָרֹ֖ס אֶת־הַסֹּ֑לֶת מִנְחָה֙ לַֽיהוָ֔ה
טו חֻקּ֥וֹת עוֹלָ֖ם תָּמִֽיד׃ וַעָשׂ֨וּ אֶת־הַכֶּ֧בֶשׂ וְאֶת־הַמִּנְחָ֛ה וְאֶת־
16 הַשֶּׁ֖מֶן בַּבֹּ֣קֶר בַּבֹּ֑קֶר עוֹלַ֖ת תָּמִֽיד׃ * כֹּה־אָמַ֞ר אֲדֹנָ֣י מסיימין
יֱהוִ֗ה כִּֽי־יִתֵּ֨ן הַנָּשִׂ֤יא מַתָּנָה֙ לְאִ֣ישׁ מִבָּנָ֔יו נַחֲלָת֖וֹ הִ֣יא לְבָנָ֣יו פרדים
17 תִּֽהְיֶ֑ה אֲחֻזָּתָ֥ם הִ֖יא בְּנַחֲלָֽה׃ וְכִֽי־יִתֵּ֨ן מַתָּנָ֜ה מִנַּחֲלָת֗וֹ לְאַחַד֙
מֵעֲבָדָ֔יו וְהָ֤יְתָה לּוֹ֙ עַד־שְׁנַ֣ת הַדְּר֔וֹר וְשָׁבַ֖ת לַנָּשִׂ֑יא אַ֚ךְ
18 נַחֲלָת֔וֹ בָּנָ֖יו לָהֶ֥ם תִּהְיֶֽה׃ וְלֹא־יִקַּ֨ח הַנָּשִׂ֜יא מִֽנַּחֲלַ֣ת הָעָ֗ם
לְהֽוֹנֹתָם֙ מֵאֲחֻזָּתָ֔ם מֵאֲחֻזָּת֖וֹ יַנְחִ֣ל אֶת־בָּנָ֑יו לְמַ֗עַן אֲשֶׁ֤ר לֹא־
19 יָפֻ֣צוּ עַמִּ֔י אִ֖ישׁ מֵאֲחֻזָּתֽוֹ׃

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v. 15. יעשו ק׳

16–18. The Prince's Estate

16. *give a gift.* The Prince was at liberty to give part of his estate inalienably to his own sons.

17. *of his servants.* If he presented any gifts to them, this gift reverted to the princely estate in the year of Release.

18. *shall not take of the people's inheritance.* The Prince is to be subject to property-laws, like any other citizen. He is prohibited from appropriating, under any pretext whatsoever, land of the common people. The story of Naboth's vineyard was never again to be enacted in Israel. The Prophet thus ends his Book with the double ideal of Holiness in Worship, and Justice to Fellow-man.

his burnt offering and his peace offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. 13. And thou shalt prepare a lamb of the first year without blemish for a burnt offering unto the LORD daily: morning by morning shalt thou prepare it. 14. And thou shalt prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of an hin of oil, to moisten the fine flour: a meal offering unto the LORD continually by a perpetual ordinance. 15. Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt offering. (*Sephardim end here.*)

16. Thus saith the Lord GOD: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons, it is their possession by inheritance. 17. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance it shall be for his sons. 18. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

הפטרת שבת הגדול

מלאכי ג

ג 4 וְעָרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלָםִ כִּימֵי
ה עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת׃ וְקָרַבְתִּי אֲלֵיכֶם לַמִּשְׁפָּט וְהָיִיתִי ׀
עֵד מְמַהֵר בַּמְכַשְּׁפִים וּבַמְנָאֲפִים וּבַנִּשְׁבָּעִים לַשָּׁקֶר
וּבְעֹשְׁקֵי שְׂכַר־שָׂכִיר אַלְמָנָה וְיָתוֹם וּמַטֵּי־גֵר וְלֹא יְרֵאוּנִי
6 אָמַר יְהוָה צְבָאוֹת׃ כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־

SABBATH HAGADOL

MALACHI III, 4–24

For a characterisation of the times and message of Malachi see *Genesis*, p. 472–3.

The Haftorah ends with the announcement of the re-appearance of Elijah the Prophet. Passover, as the Festival of Redemption in the past, was always associated with the Redemption of the Future (פסח לעתיד), when mankind would be delivered from all oppression, physical and spiritual. Elijah was traditionally regarded as the advance messenger who would appear at Passover-time and announce the dawn of that Messianic era.

Malachi preaches to a despondent generation, when spiritual lassitude possessed both high and low, and doubt paralysed the souls of men. Sordidness (maimed sacrifices), callousness (frequent divorces) and moral disintegration ("sorcerers, adulterers, false swearers") met him at every turn: and at the same time men asked, Where is God? Malachi answers the challenge by announcing the speedy advent of a great Judgment Day.

4. *be pleasant unto the* LORD. When, as stated in the previous verse, they will be offered "in righteousness."

ancient years. Parallel to the phrase, "days of old," and probably referring to the age of David and Solomon.

XVI. SABBATH HAGADOL

MALACHI III, 4–24

3 4. Then shall the offering of Judah and Jeru-
salem be pleasant unto the LORD, as in the days
of old, and as in ancient years. 5. And I will
come near to you to judgement; and I will be a
swift witness against the sorcerers, and against
the adulterers, and against false swearers; and
against those that oppress the hireling in his
wages, the widow, and the fatherless, and that
turn aside the stranger from his right, and fear
not me, saith the LORD of hosts. 6. For I the
LORD change not; therefore ye, O sons of Jacob,
are not consumed.

5. *to judgement.* An answer to the doubters who, perplexed by the social wrongs about them and the prosperity of evil doers, asked "Where is the God of Judgement?" (II, 17).

swift witness. "Judgment will not wait till witnesses are produced, for I, knowing all secrets, am witness as well as judge" (Altschul).

oppress the hireling. Defraud the hired day labourer of his hard-earned pay.

widow and fatherless. Exploitation of the weak (widow, fatherless, stranger) who cannot defend their rights, is accounted an unpardonable sin in Scripture.

fear not me. Being God-less, they are devoid of natural piety; and their dealings with the weak and helpless show a lack of fundamental humanity in their character.

6. *I the* LORD *change not . . are not consumed.* I change not in My nature, being ever the same both in loving good and hating evil as in the purpose for which you are selected as My people. Therefore, My judgment is not to destroy but to purify you for the fulfilment of your destiny in the world (Kimchi).

7 יַעֲקֹב לֹא כְלִיתֶם׃ לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא
שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת
8 וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃ הֲיִקְבַּע אָדָם אֱלֹהִים כִּי אַתֶּם
קֹבְעִים אֹתִי וַאֲמַרְתֶּם בַּמֶּה קְבַעֲנוּךָ הַמַּעֲשֵׂר וְהַתְּרוּמָה׃
9, 10 בַּמְּאֵרָה אַתֶּם נֵאָרִים וְאֹתִי אַתֶּם קֹבְעִים הַגּוֹי כֻּלּוֹ׃ הָבִיאוּ
אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וִיהִי טֶרֶף בְּבֵיתִי וּבְחָנוּנִי
נָא בָּזֹאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֵת
11 אֲרֻבּוֹת הַשָּׁמַיִם וַהֲרִיקֹתִי לָכֶם בְּרָכָה עַד־בְּלִי־דָי׃ וְגָעַרְתִּי
לָכֶם בָּאֹכֵל וְלֹא־יַשְׁחִת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא־
12 תְשַׁכֵּל לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת׃ וְאִשְּׁרוּ
אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר יְהוָה
13 צְבָאוֹת׃ חָזְקוּ עָלַי דִּבְרֵיכֶם אָמַר יְהוָה וַאֲמַרְתֶּם
14 מַה־נִּדְבַּרְנוּ עָלֶיךָ׃ אֲמַרְתֶּם שָׁוְא עֲבֹד אֱלֹהִים וּמַה־

7–12. The neglect of tithes and the punishment therefor.

7. *return.* *i.e.* turn away from sin and turn toward God. The Heb. word for Repentance, תשובה, is derived from this root.

wherein shall we return. Pretending not to know where in their conduct there was any need for repentance.

8. *in tithes and heave offerings.* They have neglected or refused to pay the sacred dues for the maintenance of the Temple Service. " Israel's preservation as the people of God could only be effectively secured by a strict observance of the ceremonial obligations laid upon it, and by its holding firmly aloof from the disintegrating influence to which unrestricted intercourse with its neighbours would inevitably expose it " (Driver).

9. *with the curse.* Locusts and failure of crops.

for ye rob me. Better, *yet ye rob Me* (AJ).

10. *meat in mine house.* Sustenance for those ministering in the Temple.

11. *the devourer.* The locust; a dire plague of Palestine.

cast. Fail to ripen.

7. From the days of your fathers ye have
turned aside from mine ordinances, and have
not kept them. Return unto me, and I will
return unto you, saith the LORD of hosts. But
ye say, Wherein shall we return? 8. Will a man
rob God? yet ye rob me. But ye say, Wherein
have we robbed thee? In tithes and heave offerings.
9. Ye are cursed with the curse; for ye rob me,
even this whole nation. 10. Bring ye the whole
tithe into the storehouse, that there may be meat
in mine house, and prove me now herewith,
saith the LORD of hosts, if I will not open you
the windows of heaven, and pour you out a
blessing, that there shall not be room enough
to receive it. 11. And I will rebuke the de-
vourer for your sakes, and he shall not destroy
the fruits of your ground; neither shall your
vine cast her fruit before the time in the field,
saith the LORD of hosts. 12. And all nations
shall call you happy: for ye shall be a delight-
some land, saith the LORD of hosts.

13. Your words have been stout against me,
saith the LORD. Yet ye say, Wherein have we
spoken against thee? 14. Ye have said, It is vain

13–24. Encouragement to the impatient.

13. *stout.* Hard, in censure. This is addressed to those who murmured at God's apparent indifference to their troubles and His tolerance of the prosperity of the wicked; see *v.* 14 and 15. They say: There is neither a judge nor justice in the universe (Kimchi).

בֶּצַע כִּי שָׁמַרְנוּ מִשְׁמַרְתּוֹ וְכִי הָלַכְנוּ קְדֹרַנִּית מִפְּנֵי יְהוָה
טו צְבָאוֹת׃ וְעַתָּה אֲנַחְנוּ מְאַשְּׁרִים זֵדִים גַּם־נִבְנוּ עֹשֵׂי
16 רִשְׁעָה גַּם בָּחֲנוּ אֱלֹהִים וַיִּמָּלֵטוּ׃ אָז נִדְבְּרוּ יִרְאֵי יְהוָה
אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְהוָה וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן
17 לְפָנָיו לְיִרְאֵי יְהוָה וּלְחֹשְׁבֵי שְׁמוֹ׃ וְהָיוּ לִי אָמַר יְהוָה
צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סְגֻלָּה וְחָמַלְתִּי עֲלֵיהֶם
18 כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ הָעֹבֵד אֹתוֹ׃ וְשַׁבְתֶּם וּרְאִיתֶם
19 בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ׃ כִּי
הִנֵּה הַיּוֹם בָּא בֹּעֵר כַּתַּנּוּר וְהָיוּ כָל־זֵדִים וְכָל־עֹשֵׂה
רִשְׁעָה קַשׁ וְלִהַט אֹתָם הַיּוֹם הַבָּא אָמַר יְהוָה צְבָאוֹת
כ אֲשֶׁר לֹא־יַעֲזֹב לָהֶם שֹׁרֶשׁ וְעָנָף׃ וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי

---

v. 16. קמץ בז״ק   v. 22. ד׳ רבתי

14. *his charge.* All religious duties.

walked mournfully. Humbling themselves, and mourning at the signs of God's anger in their disasters.

15. *and now . . . happy.* Since their own religious observances bring them no profit.

proud. The lax and worldly, who looked down with cold and haughty indifference upon their poorer brethren (Driver).

are built up. Prosperous.

tempt God. They deliberately defy God, and yet escape His judgment which they challenge by their lives.

16. *that feared the* Lord. In face of all this, the truly pious spoke words of trust and faith, reassuring one another that God is " a God of faithfulness and there is no iniquity in Him."

book of remembrance. The figure is derived from the custom of Persian monarchs to have the names of public benefactors inscribed in a book ; see Esther vi, 1.

thought upon his name. Those who reflected upon the ways and attributes of the Lord as revealed in His Name (Kimchi, Ibn Ezra).

17. *in the day that I do make.* The Day of Judgment. The faithful minority will be safe.

to serve God: and what profit is it that we have
kept his charge, and that we have walked mourn-
fully before the LORD of hosts? 15. And now
we call the proud happy; yea, they that work
wickedness are built up; yea, they tempt God,
and are delivered. 16. Then they that feared
the LORD spake one with another: and the
LORD hearkened, and heard, and a book of remem-
brance was written before him, for them that
feared the LORD, and that thought upon his
name. 17. And they shall be mine, saith the
LORD of hosts, in the day that I do make, even a
peculiar treasure; and I will spare them, as a
man spareth his own son that serveth him. 18.
Then shall ye return and discern between the
righteous and the wicked, between him that
serveth God and him that serveth him not. °19.
For, behold, the day cometh, it burneth as a
furnace; and all the proud, and all that work
wickedness, shall be stubble: and the day that
cometh shall burn them up, saith the LORD of
hosts, that it shall leave them neither root nor
branch. 20. But unto you that fear my name
shall the sun of righteousness arise with healing

° *In English Bibles, this is Chap. iv, v. i.*

peculiar treasure. They will be God's own possession and treasure, סגלה—the privileged term once applied to all Israel. *Peculiar* here means, "specially one's own."

20. *the sun of righteousness arise.* The rightness of the cause of those "that fear My name" will become patent to all. Their deliverance will be a vindication of their loyalty and faith.

שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי
21 מַרְבֵּק׃ וְעַסּוֹתֶם רְשָׁעִים כִּי־יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת
22 רַגְלֵיכֶם בַּיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה אָמַר יְהוָה צְבָאוֹת׃ זִכְרוּ
תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְחֹרֵב עַל־כָּל־יִשְׂרָאֵל
23 חֻקִּים וּמִשְׁפָּטִים׃ הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא
24 לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃ וְהֵשִׁיב לֵב־אָבוֹת
עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם פֶּן־אָבוֹא וְהִכֵּיתִי אֶת־
הָאָרֶץ חֵרֶם׃ הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא
23 לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃

with healing in his wings. "Wings" figuratively for "rays." As the rays of the physical sun spread healing and life around, so shall your signal deliverance, shining out like the sun, banish the troubles now afflicting you, and endow you with health and happiness.

gambol. "Break into life and energy, like young calves leaping forth from the dark pen into the early sunshine" (G. A. Smith).

21. *ashes.* A grim metaphorical representation of the complete victory of right over wrong.

22–24. Final exhortation.

22. *remember ye the law of Moses.* This epilogue to Malachi is an excellent summary of the teaching of the Prophets.

23. *Elijah.* Far more than the prophet of zeal and fire of the Biblical narrative, he is to later generations the helper and healer, the reconciler and peace-bringer, the herald of the days of the Messiah.

the great and terrible day. Of Judgment announced in the preceding chapter. "Terrible," in the sense of "awesome."

24. *he shall turn the heart.* The heart was considered the seat of thought as well as emotion. "Elijah" will therefore effect a reconciliation between the old and the new, not merely by awakening sympathy of one for the other, but by endowing them with a full understanding of the religious and moral obligations unitedly held by both sections.

in his wings; and ye shall go forth, and gambol
as calves of the stall. 21. And ye shall tread
down the wicked; for they shall be ashes under
the soles of your feet in the day that I do make,
saith the LORD of hosts.

22. Remember ye the law of Moses my servant,
which I commanded unto him in Horeb for all
Israel, even statutes and judgements. 23. Behold,
I will send you Elijah the prophet before the
great and terrible day of the LORD come. 24.
And he shall turn the heart of the fathers to the
children, and the heart of the children to their
fathers; lest I come and smite the land with a
ban.

23. Behold, I will send Elijah the prophet
before the great and terrible day of the LORD
come.

of the children to their fathers. It is the home divided against itself, the estrangement of the youth from the elders, that especially fills the Prophet with pain and horror as something unnatural—a curse which, if unremoved, must blight the land. First reconciling parents and children, Elijah will turn the hearts of both to God.

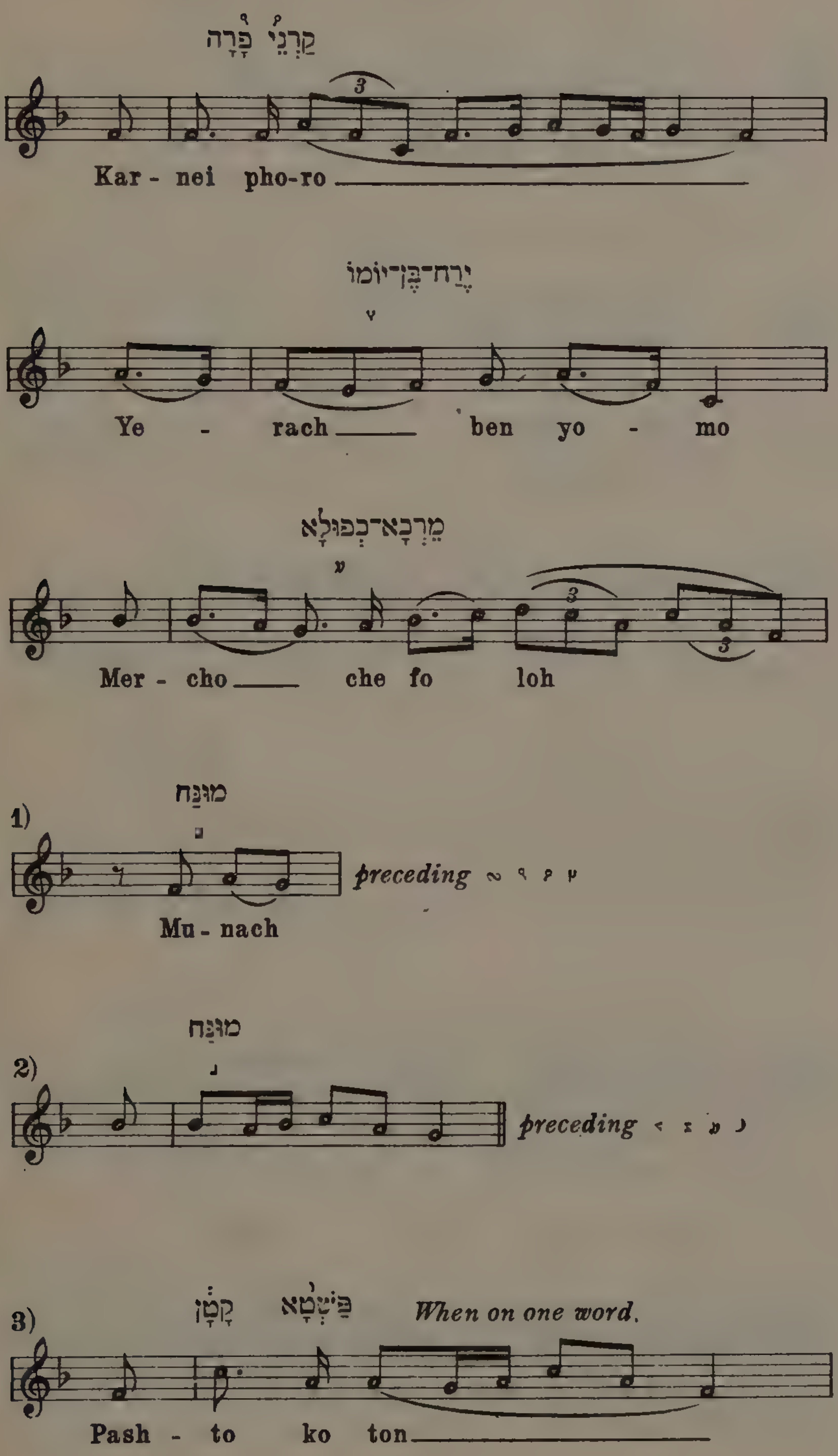
23. *he shall turn. v.* 23 is repeated, as it is against Jewish custom to conclude a Reading from the Scriptures with words of threat or doom.

Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince

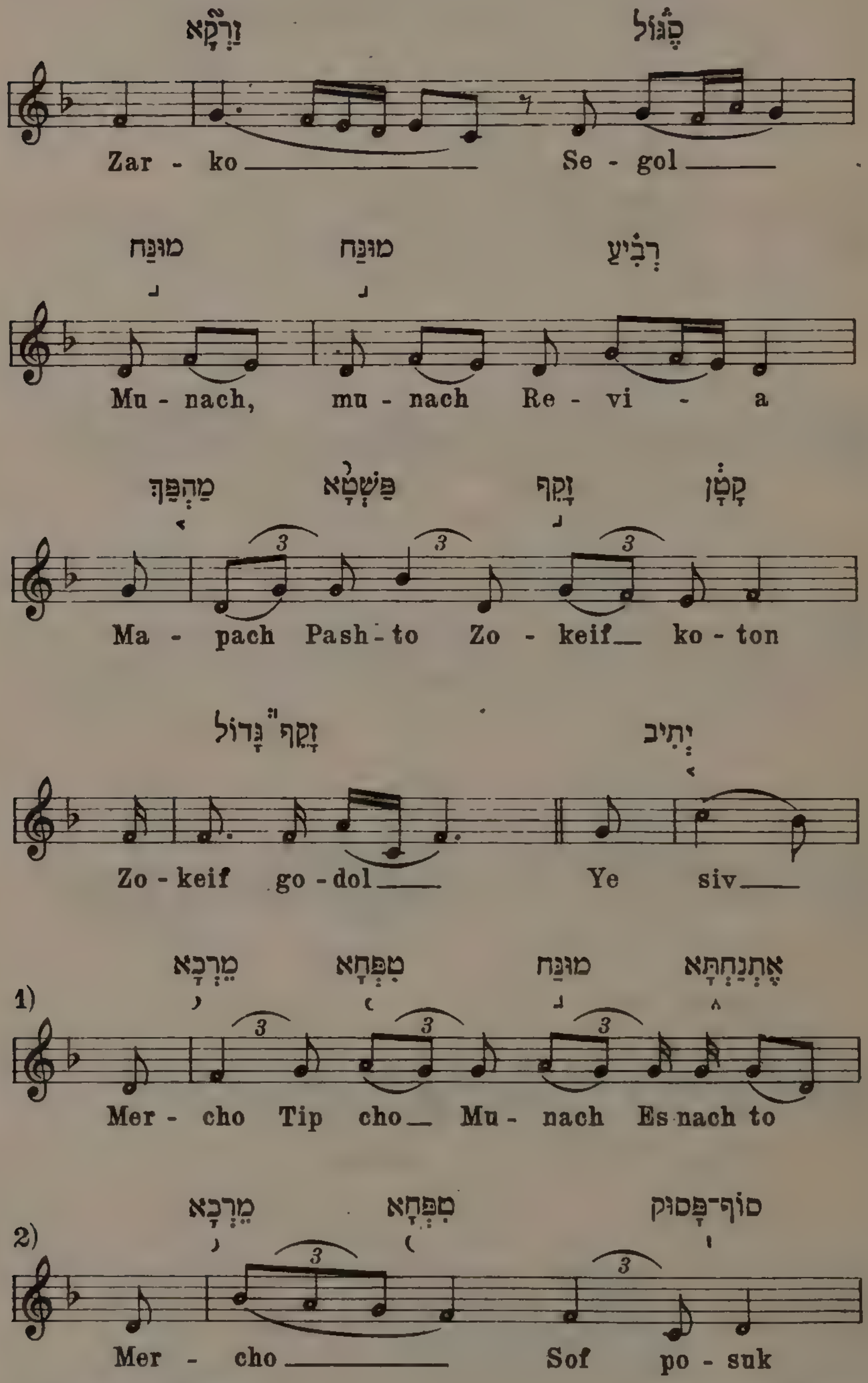
1) *in middle of verse* 2) *at end of verse*

3) *at end of section*


קַרְנֵי פָרָה
Kar - nei pho-ro
יֶרַח־בֶּן־יוֹמוֹ
Ye - rach ben yo - mo
מֵרְכָא־כְפוּלָא
Mer - cho che fo loh
1) מוּנַח
Mu - nach
preceding
2) מוּנַח
preceding
3) קָטָן פַּשְׁטָא When on one word.
Pash - to ko ton

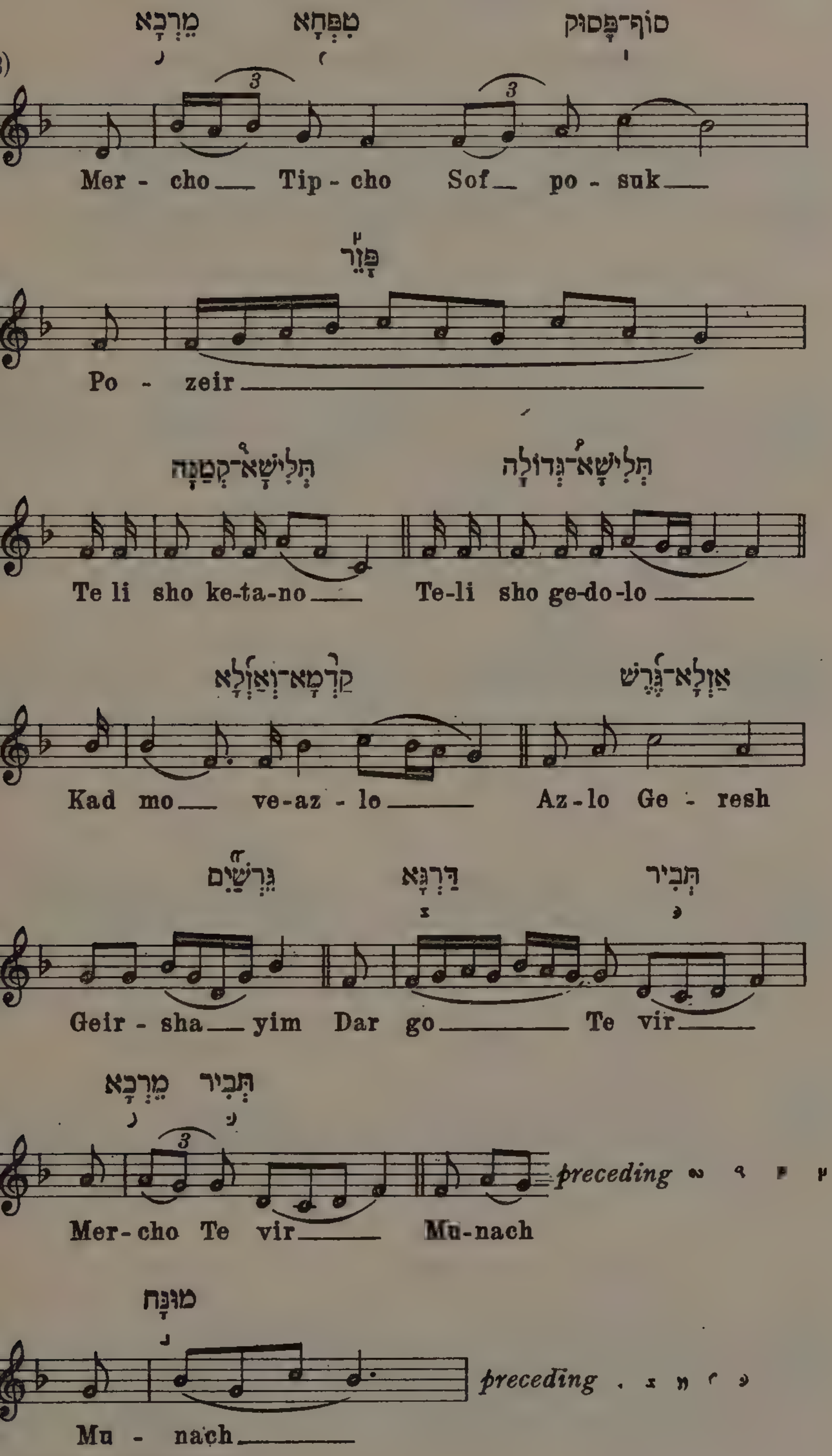
נְגִינוֹת לְהַפְטָרָה

Cantillation of the Prophets



1) *in middle of verse*

2) *at end of verse*



) *at the end of Haftorah*

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THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

NUMBERS

GEOFFREY CUMBERLEGE
OXFORD UNIVERSITY PRESS
LONDON NEW YORK TORONTO

Oxford University Press, Amen House, London, E.C.4
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS CAPE TOWN
Geoffrey Cumberlege, Publisher to the University

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

First published 1934
Second impression 1936
Third impression 1945
Fourth impression 1951

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by the Very Reverend Dr. Joseph Herman Hertz, Chief Rabbi, London, England

PRINTED IN GREAT BRITAIN
by Lowe & Brydone Printers Ltd., London, N.W.10

PREFATORY NOTE

The nature and purpose of this edition of the Pentateuch and the Haftorahs are stated in the Preface to *Genesis*.

The Revised Version is printed by permission of the Universities of Oxford and Cambridge; and the Letteris Hebrew text, by the courtesy of the British and Foreign Bible Society.

In writing this first Jewish commentary in English on *Numbers*, I have embodied various glosses on that Book prepared by the Rev. Dr. J. Abelson; and on its Haftorahs, by the Rev. S. Frampton. I am also indebted to Prof. I. Epstein and the Rev. M. Rosenbaum for much helpful criticism; and to the Revs. Dr. A. Cohen and J. F. Stern, for kindly reading the book in proof.

I have pleasure in adding the names of HENRY VAN DEN BERGH, Esq., London, and his brother, SENATOR S. VAN DEN BERGH, The Hague, to those wise-hearted donors—Mr. and Mrs. Leo Shaerf, Mark Ostrer, Esq., and B. T. Globe, Esq., Liverpool—whose generosity renders possible the publication of this work.

J. H. HERTZ

London, Iyyar, 1, 5694.
April 16, 1934.

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INDEX OF VERSIONS AND COMMENTATORS CONSULTED

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius (37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.). Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Samaritan Pentateuch. The Samaritan adaptation of the Massoretic Text; see also *Targum.*

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Sifri Or, *Sifré.* Oldest Rabbinic Commentary on Numbers and Deuteronomy.

Symmachus A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*. The *Samaritans* also have an Aramaic *Targum*, embodying their traditional interpretation of the Torah.

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Gersonides see *Ralbag*.

Hallevi, Yehudah (1085–1140). Religious philosopher and greatest medieval Hebrew poet. "The Cuzari."

Ibn Ezra Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist Bible commentator and mystic.

Ralbag — *i.e.* Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam — *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Rashi — *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105). French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah — Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno — Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

Zohar — Mystical commentary on the Pentateuch. Probably thirteenth century.

C. MODERN VERSIONS IN ENGLISH

Authorised Version. Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811–1878). "Jewish School and Family Bible," 4 vols. London, 1851–1861.

Leeser, Isaac (1806–1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.

M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—in colloquial English.

D. MODERN COMMENTATORS, TRANSLATORS, AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Abrahams, Israel (1858–1925). Anglo-Jewish scholar. "Annotations to Authorised Prayer Book."

Adler, Hermann (1839–1911). Chief Rabbi. Co-author of "A Jewish Reply to Colenso."

Altschul, David. Seventeenth century. "Metzudath David" and "Metzudath Tziyon," popular commentaries on the Prophetical books.

Blau, Ludwig (1861–1936). Hungarian Bible scholar. "Zur Einleitung in die Heilige Schrift." "Masoretische Studien."

Cassuto, Umberto (1883–). Italian Jewish Scholar.

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften." "Religion der Vernunft aus den Quellen des Judentums."

Daiches, Samuel (1878–). Anglo-Jewish scholar.

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto." "Randglossen."

Frankel, Z. (1801–1875). First Principal of Breslau Seminary. "Die Eidesleistung der Juden."

Friedlander, Michael (1833–1910). English scholar and commentator. " The Jewish Religion."

Ginzberg, Louis (1873–). American Talmudist. " The Legends of the Jews."

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Jastrow, Marcus (1829–1903). American Bible scholar and Talmudist.

Joseph, Morris (1848–1930). Anglo-Jewish Minister. " Judaism as Life and Creed."

Kalisch, M. M. (1828–1885). English Bible commentator. " The Prophecies of Balaam."

Lencziz, Ephraim, early seventeenth century, Polish-Bohemian preacher and commentator.

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete

Margolis, Max L. (1866–1932). American Bible scholar. " The Book of Micah."

Mendelssohn, Moses (1729–1786). German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–1938). Hibbert Lecturer, 1892. " The Bible for Home Reading.'

Schechter, S. (1847–1915). Theologian, Talmudist and Essayist. " Aspects of Rabbinic Theology."

Wiener, H. M. (1874–1929). English Bible scholar. " Essays in Pentateuchal Criticism."

Zunz, Leopold (1794–1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah," "Hosea," "Micah."

Cornill, C. H. (1854–1920). German exegete. "Jeremias." "The Prophets of Israel."

Delitzsch, Franz (1813–1890). Rabbinic scholar and commentator. "Isaiah."

Dillmann, A. (1823–1894). German philologist and exegete. "Numeri," "Jesaia."

Driver, S. R. (1846–1914). English Bible commentator.

Ewald, Heinrich (1803–1875). Bible historian and exegete.

Garstang, John (1876–). British Archaeologist. "The Foundations of Bible History: Joshua, Judges."

Green, W. H. (1825–1900). American Hebraist.

Hommel, Fritz (1854–). German Orientalist. "Ancient Hebrew Tradition."

Moore, G. F. (1851–1931). American Bible scholar. "Judges."

Smith, G. A. (1856–). Scottish Bible scholar. "Historical Geography of the Holy Land."

Stanley, Dean (1815–1881). English Divine. "History of the Jewish Church."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the commentaries on *Numbers*, by Baentsch, Gray, Holzinger, Keil, Kennedy, McNeile, Paterson, Strack; on the *Prophets*, by Duhm, Streane, Volz, Woods-Powell and Wuensche; various volumes in the Cambridge Bible for Schools (Cooke, Kirkpatrick, Lanchester, Oesterley), the Century (Horton, Peake), the Modern Reader's (Moulton), and Expositor's Bible (Watson); as well as the One Volume (Dummelow), Pulpit, and Speaker's Commentaries were also consulted.

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
Better	Indicates a rendering which is preferable to that given by the RV.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in *Numbers*, the Roman numeral alone is given.
f.	After the number of a verse, indicates that the reference extends to the verse or verses following.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sedrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

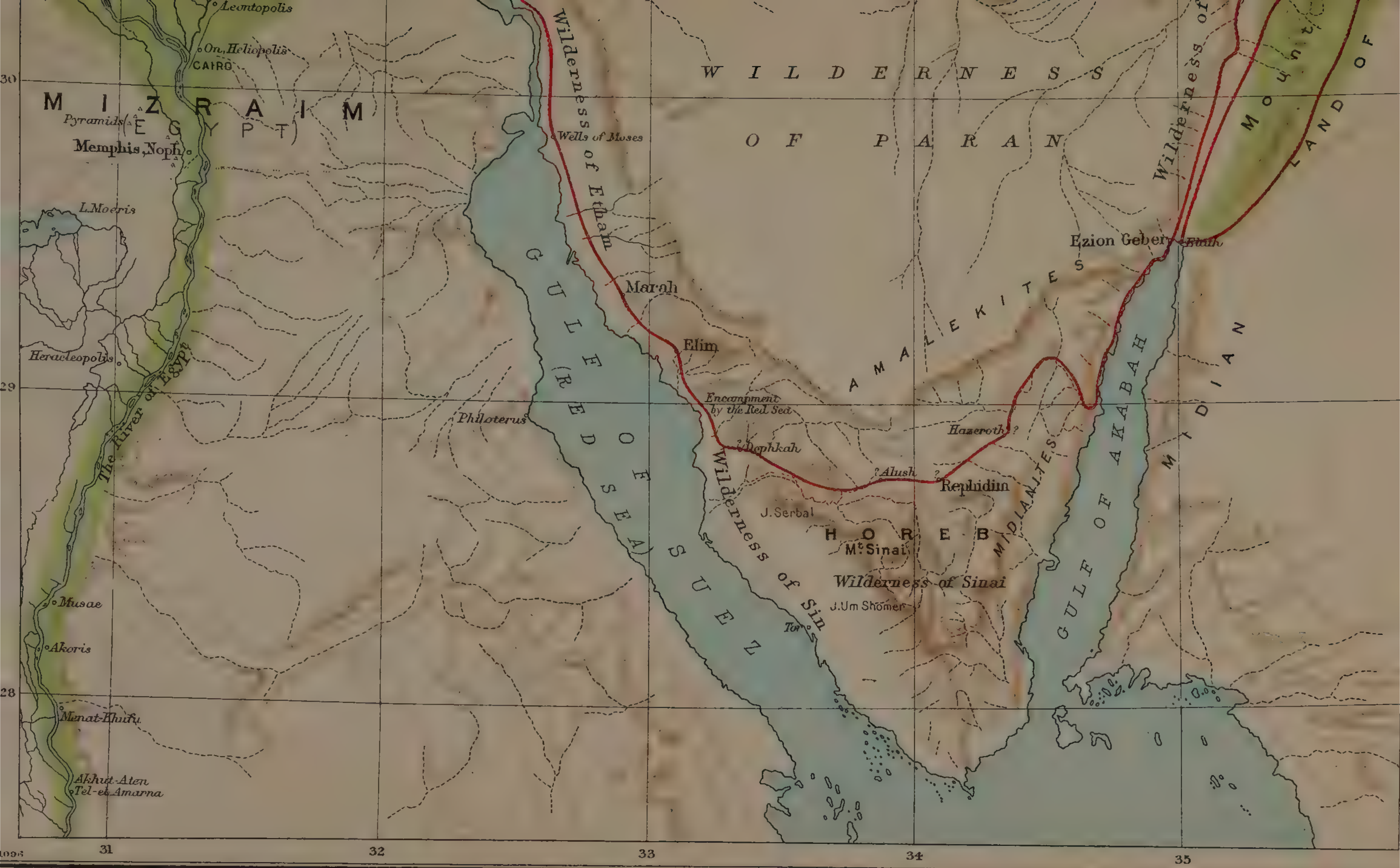
All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

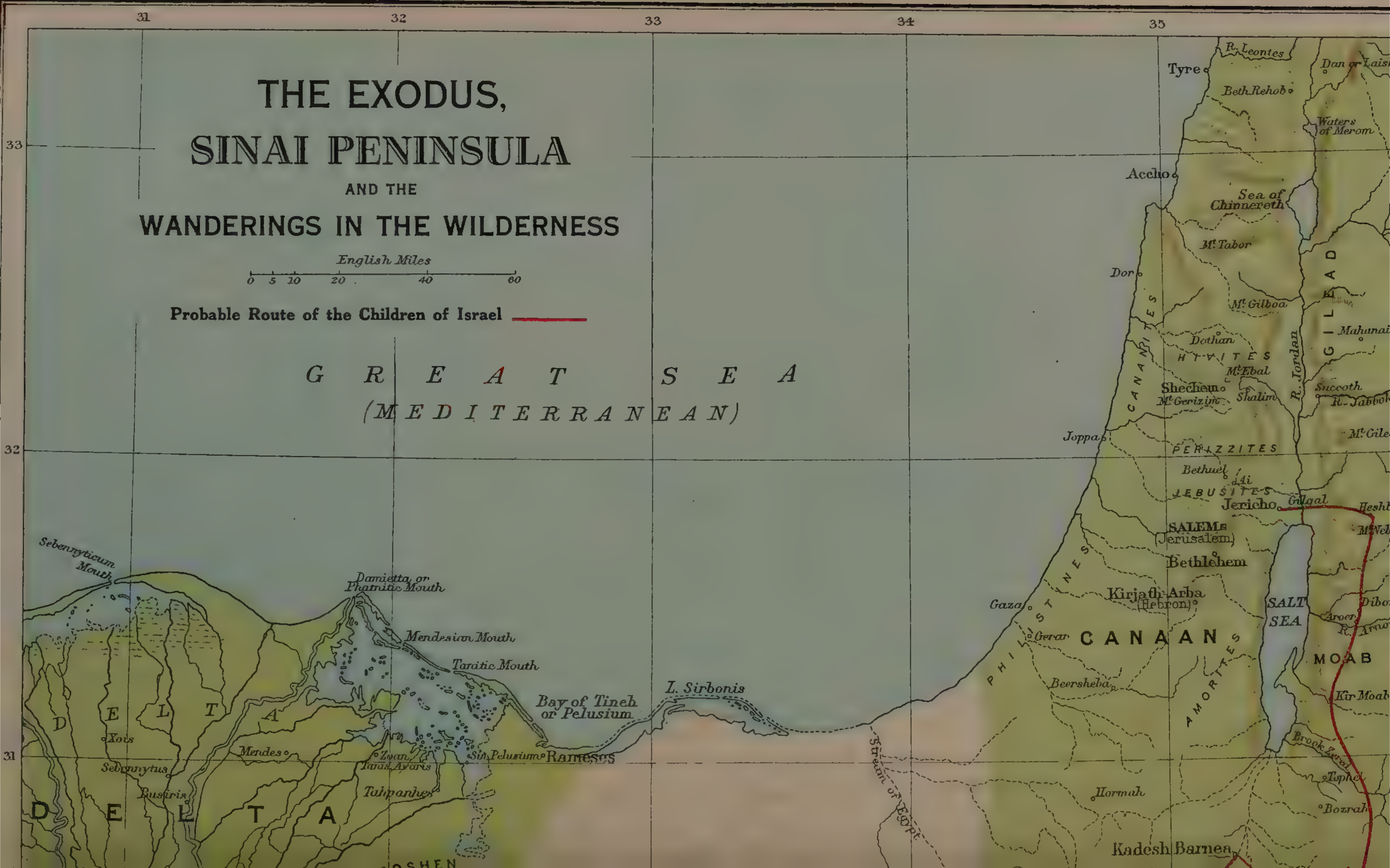
In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, and *haftorah*, and not Sh^{e}ma‘ or Shemang, s^{e}daqah and haphtarah), the aim is not to bewilder the ordinary lay reader, for whom this work is primarily intended.

CHRONOLOGICAL TABLE

in connection with the Book of Numbers and its Haftorahs

	B.C.E.
Date of the Exodus (see p. 399, on the results of Prof. Garstang's recent excavations) ..	1447
Joshua—entrance into Canaan	1407
Jephthah	circa 1110
Samson	„ 1100
Saul	1028–1013
Elijah	circa 870
Elisha	„ 850
Hosea	„ 760
Micah	740
Fall of the Northern Kingdom	722
Jeremiah, call of	626
Capture of Jerusalem by the Babylonians ..	597
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
Zechariah and the Rebuilding of the Temple	520


Leontopolis
On, Heliopolis
CAIRO
MIZRAIM
(EGYPT)
Pyramids
Memphis, Noph
L. Moeris
Heracleopolis
The River of Egypt
Musae
Akoris
Menat-Khufu
Akhut-Aten
Tel-el-Amarna
Philoterus
Wilderness of Etham
Wells of Moses
Marah
Elim
Encampment by the Red Sea
Dophkah
Alush
Rephidim
Hazeroth
GULF OF SUEZ
(RED SEA)
Wilderness of Sin
Tor
J. Serbal
HOREB
Mt. Sinai
Wilderness of Sinai
J. Um Shomer
WILDERNESS OF PARAN
AMALEKITES
MIDIANITES
MIDIAN
GULF OF AKABAH
Ezion Geber
Elath
Wilderness of
LAND OF
30
29
28
31
32
33
34
35


THE EXODUS,
SINAI PENINSULA
AND THE
WANDERINGS IN THE WILDERNESS
English Miles
0 5 10 20 40 60
Probable Route of the Children of Israel
GREAT SEA
(MEDITERRANEAN)
31
32
33
34
35
Tyre
R. Leontes
Beth Rehob
Waters of Merom
Accho
Sea of Chinnereth
Mt Tabor
Dor
Mt Gilboa
GILEAD
Dothan
HIVITES
Mt Ebal
Shechem
Mt Gerizim
Shalim
R. Jordan
Succoth
CANAANITES
Joppa
PERIZZITES
Bethuel
Ai
JEBUSITES
Jericho
Gilgal
SALEM
(Jerusalem)
Bethlehem
Kirjath Arba
(Hebron)
SALT SEA
Gaza
Gerar
CANAAN
PHILISTINES
Beersheba
AMORITES
MOAB
Kir Moab
Brook Zered
Tophel
Bozrah
Hormah
Kadesh Barnea
Stream of Egypt
L. Sirbonis
Bay of Tineh or Pelusium
Pelusium
Rameses
Sin
Zoan, Tanis, Avaris
Tahpanhes
Taritic Mouth
Mendesian Mouth
Damietta or Phatnitic Mouth
Sebennyticum Mouth
Mendes
Xois
Sebennytus
Busiris
DELTA

ספר במדבר

THE BOOK OF NUMBERS

במדבר

NUMBERS

Name. The oldest name for the fourth book of the Pentateuch is חמש הפקודים, "the Fifth of the Musterings"; *i.e.* that one of the five books of Moses which describes the numbering of the Israelites. Later it came to be known by the fourth word in the opening sentence—במדבר *Bemidbar*, "In the Wilderness"—a name that lends a unity of time and place to the varied happenings and laws in the Book. The current English designation *Numbers* is derived from the Septuagint.

Contents. In contrast with Leviticus which is almost entirely legislative in character, Numbers, like Exodus, combines history and law. The greater portion of the Book is devoted to the vicissitudes of the Israelites in their wanderings after the exodus till, thirty-eight years later, they are about to enter the Holy Land. Numbers is no mere chronicle of the outstanding events during the journey in the wilderness. It interprets these events, and shows forth the faithful watchfulness of God in every distress and danger, as well as the stern severity of the Divine judgments against rebellion and apostasy. In addition to the story of this discipline, it records the laws and ordinances given during that journey; laws relating to the Sanctuary, the camp, and the purification of life; and such civil and political ordinances as would enable the Israelites to fulfil the task God assigned to them among the nations.

Divisions. 1. Chapters i—x, 10 contain the laws and regulations given in the wilderness of Sinai : the first census, the choice of the Levites, the laws concerning the ordeal of jealousy, the Nazirites, the Menorah, and the Supplementary Passover. This section also includes the account of the consecration of the Altar and the Priestly Blessing.

2. Chapters x, 11—xxi cover the thirty-eight years' wanderings till the arrival at Moab. They bring the incidents of Taberah, the "Graves of Lust," the appointment of the seventy elders, the punishment of Miriam, the mission of the Spies, the rebellion of Korah, the sin of Moses, and the conquest of the Amorite kingdoms. This section contains the command concerning Tzitzis and the ritual of the Red Heifer.

3. Chapters xxii–xxxvi describe the final happenings in Moab—the Testimony of Balaam to Israel's might, the zeal of Phinehas, the appointment of Joshua as the successor of Moses, the Midianite war, and the settlement East of the Jordan. Alongside these events, we have the commands concerning the second census, festival offerings, and vows ; the itinerary from Egypt to Jordan ; and a group of laws in connection with impending occupation of Canaan. This section of Numbers forms the transition to Deuteronomy, the Fifth Book of Moses.

CAP. I. א

א א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד
לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם
2 לֵאמֹר׃ שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם
3 לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃ מִבֶּן

A. AT SINAI

(CHAPTERS I–X, 10)

I. BEMIDBAR

(CHAPTERS I–IV, 20)

CHAPTER I. MUSTERING THE PEOPLE

One month after the erection of the Tabernacle, Moses is commanded to muster all the men of military age, *i.e.* those twenty years of age and upwards.

The total number of adult males is given in *v.* 46 as 603,550. This number is exactly the same as the number of individuals who paid the poll-tax six months previously—possibly because the census was taken *once only*, and that at the time of the taking of the poll-tax. All that is commanded in the present chapter may only be "to prepare a classified return of the census already taken, with a view to the proper arrangement of the tribes in camps, as their wanderings were about to begin" (H. Adler).

I. BEMIDBAR

Chapter I

1 1. And the Lord spake unto Moses in the wilder-
ness of Sinai, in the tent of meeting, on the
first day of the second month, in the second
year after they were come out of the land of
Egypt, saying, 2. Take ye the sum of all the
congregation of the children of Israel, by their
families, by their fathers' houses, according to
the number of the names, every male, by their

1. *tent of meeting.* The Tabernacle ("the place where I will meet with you to speak there unto thee"; Exod. xxix, 42), the Tent of revelation.

2. *take ye.* The plural is used because the command is to be carried out by both Moses and Aaron; see next *v.*

take ye the sum. Heb. שאו את ראש here equivalent to, Prepare a classified return of the census already taken. It is not quite synonymous with פקד, the root used in iii, 15, 40, when the command is merely to *number* the first-born or the Levites.

all the congregation. Exclusive of the Levites; see *v.* 47f.

their families. Their clans—sub-divisions of a tribe.

fathers' houses. Their septs, sub-divisions of the clan. Both "family" (משפחה), and "father's house" (בית אב) have each a wider and a narrower sense.

by their polls. lit. "skulls"; individual persons, as in the English *poll*-tax or *head*-money.

עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם
4 לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃ וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה
ה אִישׁ רֹאשׁ לְבֵית־אֲבֹתָיו הוּא׃ וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים
6 אֲשֶׁר יַעַמְדוּ אִתְּכֶם לִרְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃ לְשִׁמְעוֹן
7 שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ לִיהוּדָה נַחְשׁוֹן בֶּן־עַמִּינָדָב׃
8 9 לְיִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר׃ לִזְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן׃
י לִבְנֵי יוֹסֵף לְאֶפְרַיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד לִמְנַשֶּׁה גַּמְלִיאֵל
11 12 בֶּן־פְּדָהצוּר׃ לְבִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי׃ לְדָן אֲחִיעֶזֶר בֶּן

3. *to go forth to war.* Or, *go forth to service.*

number them by their hosts. As military men : the march towards Canaan was to be that of a disciplined nation and not a rabble of runaway slaves (Luzzatto). The aged, infirm and maimed were therefore exempted from the numbering, as were those under twenty years of age.

4. *a man of every tribe.* Twelve assessors, the head-man of each tribe, were to assist in the work of numbering.

Elizur. " God is my rock." Of the twenty-four proper names here given, nine contain the Divine name *El*, God ; three, the name *Tzur*, Rock—a frequent appellation *for* God ; and in three *Shaddai* occurs. Shaddai is usually translated " Almighty " and derived from a Heb. root " to overpower." It has also been derived from the Arabic שדא which means " to heap benefits," and " to reconcile persons at enmity with one another." This idea of beneficence and peace is amply borne out by the passages in Genesis in which *Shaddai* occurs (Gen. XVII, 1 ; XXVIII, 3 ; XLIII, 14). The meaning conveyed by them is that of a Friend and Protector, who watches over the Patriarchs, shepherds them and bestows upon them and their descendants great moral and material good. *Shaddai* can therefore be translated " Dispenser of benefits " (Baron David Gunzburg in *Revue des Etudes Juives*, XLVII).

Shedeur. " Shaddai is a light."

6. *Shelumiel.* Either, " at peace with God," or, " my friend is God " (Hommel).

polls ; 3. from twenty years old and upward, all
that are able to go forth to war in Israel, thou
and Aaron shall number them by their hosts.
4. And with you there shall be a man of every
tribe ; every one head of his fathers' house.
5. And these are the names of the men that shall
stand with you : of Reuben ; Elizur the son of
Shedeur. 6. Of Simeon ; Shelumiel the son of
Zurishaddai. 7. Of Judah ; Nahshon the son of
Amminadab. 8. Of Issachar ; Nethanel the son
of Zuar. 9. Of Zebulun ; Eliab the son of Helon.
10. Of the children of Joseph : of Ephraim ;
Elishama the son of Ammihud : of Manasseh ;
Gamaliel the son of Pedahzur. 11. Of Benjamin ;
Abidan the son of Gideoni. 12. Of Dan ; Ahiezer
the son of Ammishaddai. 13. Of Asher ; Pagiel

Zurishaddai. "My Rock is Shaddai."

7. *Nahshon.* "Serpent." Animal names are common in all lands ; cf. the Germanic names, Wolf, Bear, etc.

Amminadab. "The (divine) Kinsman is generous."

8. *Nethanel.* "God hath given."

9. *Eliab.* "God is Father."

10. *children of Joseph.* As one man is selected from each of the two divisions of this tribe, the number of the assessors remains twelve, in spite of the fact that Levi is not included in this census.

Elishama. "God hath heard."

Ammihud. "The (divine) Kinsman is glorious."

Gamaliel. "God is my reward." In later times, it was the name of many famous rabbis.

Pedahzur. "The Rock hath redeemed."

11. *Abidan.* "The Father hath judged."

12. *Ahiezer.* "The (divine) Brother is a help."

Ammishaddai. "The people of Shaddai."

13. *Pagiel.* "The lot or fate of (*i.e.* given by) God."

13 14 עַמִּישַׁדָּי׃ לְאָשֵׁר פַּגְעִיאֵל בֶּן־עָכְרָן׃ לְגָד אֶלְיָסָף בֶּן־
טו 16 דְּעוּאֵל׃ לְנַפְתָּלִי אֲחִירַע בֶּן־עֵינָן׃ אֵלֶּה קְרִיאֵי הָעֵדָה
17 נְשִׂיאֵי מַטּוֹת אֲבוֹתָם רָאשֵׁי אַלְפֵי יִשְׂרָאֵל הֵם׃ וַיִּקַּח
מֹשֶׁה וְאַהֲרֹן אֵת הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת׃
18 וְאֵת כָּל־הָעֵדָה הִקְהִילוּ בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי וַיִּתְיַלְדוּ
עַל־מִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן עֶשְׂרִים
19 שָׁנָה וָמַעְלָה לְגֻלְגְּלֹתָם׃ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
שני כ וַיִּפְקְדֵם בְּמִדְבַּר סִינָי׃ ס וַיִּהְיוּ בְנֵי־רְאוּבֵן בְּכֹר
יִשְׂרָאֵל תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
שֵׁמוֹת לְגֻלְגְּלֹתָם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל

v. 16. קרואי ק׳

14. *Eliasaph.* "God hath added."

Deuel. Or, "Reuel," (II, 14). "God is a friend." Both forms seem to be an abbreviation of Daruel (Luzzatto).

15. *Ahira.* Shortened form of Ahirea, "the (Divine Brother is a friend."

These names are invaluable documents of early life in Israel and throw light on the religious feelings of the ancient Israelite. They are genuine and trustworthy, as they can each be paralleled in Babylonian and Arabian inscriptions. If, as alleged by hostile critics, these names were merely made to pattern and the product of the age of Ezra, they should be met with in the Books of Ezra and Nehemiah. This, however, is not the case; and, in fact, such characteristic names as those compounded with Amm, Zur, and Shaddai are *never* found in post-Exilic times. "It is quite certain that the names contained in the lists in the Book of Numbers cannot be rightly assigned to any other period than that of Moses" (Hommel).

16. *called of the congregation.* "Elect of the congregation" (AJ); summoned as the congregation's representative men.

princes. Chiefs.

the son of Ochran. 14. Of Gad; Eliasaph the son of Deuel. 15. Of Naphtali; Ahira the son of Enan. 16. These are they that were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. 17. And Moses and Aaron took these men which are expressed by name: 18. and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. 19. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.*ii

20. And the children of Reuben, Israel's first-born, their generations, by their families, by their fathers' houses, according to the number

the thousands. A "thousand" denotes a large division of the people for judicial or military purposes (II Sam. XVIII, 1; compare the similar use of the old English word "hundred").

18. *on the first day.* The classifying of the returns began, but was not necessarily completed, on that one day.

they declared their pedigrees. Investigated the dates of their birth, to ascertain whether they were over twenty years of age; or, their pedigrees were written down (Ibn Ezra).

20–46. DETAILS OF THE CENSUS

20. *generations.* Descendants.

21 יֹצֵ֥א צָבָֽא׃ פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה רְאוּבֵ֑ן שִׁשָּׁ֧ה וְאַרְבָּעִ֛ים אֶ֖לֶף
וַחֲמֵ֥שׁ מֵאֽוֹת׃ פ
22 לִבְנֵ֣י שִׁמְע֔וֹן תּֽוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם פְּקֻדָ֗יו
בְּמִסְפַּ֤ר שֵׁמוֹת֙ לְגֻלְגְּלֹתָ֔ם כָּל־זָכָ֗ר מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙
23 וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה שִׁמְע֑וֹן תִּשְׁעָ֧ה
וַחֲמִשִּׁ֛ים אֶ֖לֶף וּשְׁלֹ֥שׁ מֵאֽוֹת׃ פ
24 לִבְנֵ֣י גָ֔ד תּֽוֹלְדֹתָ֖ם לְמִשְׁפְּחֹתָ֣ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמ֗וֹת
כה מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה
גָ֑ד חֲמִשָּׁ֤ה וְאַרְבָּעִים֙ אֶ֔לֶף וְשֵׁ֥שׁ מֵא֖וֹת וַחֲמִשִּֽׁים׃ פ
26 לִבְנֵ֣י יְהוּדָ֔ה תּֽוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר
27 שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ פְּקֻדֵיהֶ֖ם
לְמַטֵּ֣ה יְהוּדָ֑ה אַרְבָּעָ֧ה וְשִׁבְעִ֛ים אֶ֖לֶף וְשֵׁ֥שׁ מֵאֽוֹת׃ פ
28 לִבְנֵ֣י יִשָּׂשכָ֔ר תּֽוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר
29 שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ פְּקֻדֵיהֶ֖ם
לְמַטֵּ֣ה יִשָּׂשכָ֑ר אַרְבָּעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ פ
ל לִבְנֵ֣י זְבוּלֻ֔ן תּֽוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר

of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 21. those that were numbered of them, of the tribe of Reuben, were forty and six thousand and five hundred.

22. Of the children of Simeon, their generations, by their families, by their fathers' houses, those

that were numbered thereof, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 23. those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.

24. Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25. those that were numbered of them, of the tribe of Gad, were forty and five thousand six hundred and fifty.

26. Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27. those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28. Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29. those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.

30. Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 31. those that were numbered

31 שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא׃ פְּקֻדֵיהֶם
לְמַטֵּה זְבוּלֻן שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃ פ
32 לִבְנֵי יוֹסֵף לִבְנֵי אֶפְרַיִם תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל
33 יֹצֵא צָבָא׃ פְּקֻדֵיהֶם לְמַטֵּה אֶפְרָיִם אַרְבָּעִים אֶלֶף
וַחֲמֵשׁ מֵאוֹת׃ פ
34 לִבְנֵי מְנַשֶּׁה תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
לה שֵׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא׃ פְּקֻדֵיהֶם
לְמַטֵּה מְנַשֶּׁה שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמָאתָיִם׃ פ
36 לִבְנֵי בִנְיָמִן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
37 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא׃ פְּקֻדֵיהֶם
לְמַטֵּה בִנְיָמִן חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃ פ
38 לִבְנֵי דָן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
39 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא׃ פְּקֻדֵיהֶם
לְמַטֵּה דָן שְׁנַיִם וְשִׁשִּׁים אֶלֶף וּשְׁבַע מֵאוֹת׃ פ
מ לִבְנֵי אָשֵׁר תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
41 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא׃ פְּקֻדֵיהֶם
לְמַטֵּה אָשֵׁר אֶחָד וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ מֵאוֹת׃ פ

of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32. Of the children of Joseph, namely, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old

and upward, all that were able to go forth to war; 33. those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.

34. Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35. those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.

36. Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37. those that were numbered of them, of the tribe of Benjamin, were thirty and five thousand and four hundred.

38. Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 39. those that were numbered of them, of the tribe of Dan, were threescore and two thousand and seven hundred.

40. Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 41. those that were numbered of them, of the tribe of Asher were forty and one thousand and five hundred.

42 בְּנֵי נַפְתָּלִי תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
43 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא׃ פְּקֻדֵיהֶם
לְמַטֵּה נַפְתָּלִי שְׁלֹשָׁה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃ פ
44 אֵלֶּה הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי יִשְׂרָאֵל
מה שְׁנֵים עָשָׂר אִישׁ אִישׁ־אֶחָד לְבֵית־אֲבֹתָיו הָיוּ׃ וַיִּהְיוּ כָּל־
פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה
46 כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל׃ וַיִּהְיוּ כָּל־הַפְּקֻדִים שֵׁשׁ־מֵאוֹת
47 אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים׃ וְהַלְוִיִּם
לְמַטֵּה אֲבֹתָם לֹא הָתְפָּקְדוּ בְּתוֹכָם׃ פ
48 49 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ אַךְ אֶת־מַטֵּה לֵוִי לֹא תִפְקֹד
נ וְאֶת־רֹאשָׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ וְאַתָּה הַפְקֵד
אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־
לוֹ הֵמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו וְהֵם יְשָׁרְתֻהוּ
51 וְסָבִיב לַמִּשְׁכָּן יַחֲנוּ׃ וּבִנְסֹעַ הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם

46. *six hundred . . . fifty.* See on III, 43.

47–54. The Levites, a summary of their duties and their place in the camp ; see further III and IV.

47. *were not numbered.* " The Levites are the Divine King's Legion, and are hence worthy to enjoy the distinction of a separate census " (Rashi).

50. *tabernacle of the testimony.* A fuller description for the Tabernacle or Dwelling (משכן) in which the " tablets of the testimony " (Exod. XXXI, 18), were deposited ; *i.e.* the two stone tablets of the Decalogue, that were placed inside the Ark, and were a testimony that the Divine Presence dwelt in Israel.

51. *stranger.* *i.e.* a layman ; here the word means, one who was not a Levite. In III, 10, the same term refers to one who does not belong to the priesthood.

cometh nigh. With the object of concerning himself with the service of the Levites, in connection with the Holy Tent and its furniture.

42. Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 43. those that were numbered of them, of the tribe of Naphtali, were fifty and three thousand and four hundred.

44. These are they that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for his fathers' house. 45. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were able to go forth to war in Israel; 46. even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47. But the Levites after the tribe of their fathers were not numbered among them. 48. For the LORD spake unto Moses, saying, 49. Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel: 50. but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle. 51. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger

וּבַחֲנֹת֙ הַמִּשְׁכָּ֔ן יָקִ֥ימוּ אֹת֖וֹ הַלְוִיִּ֑ם וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃
52 וְחָנ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל אִ֧ישׁ עַל־מַחֲנֵ֛הוּ וְאִ֥ישׁ עַל־דִּגְל֖וֹ לְצִבְאֹתָֽם׃
53 וְהַלְוִיִּ֞ם יַחֲנ֤וּ סָבִיב֙ לְמִשְׁכַּ֣ן הָעֵדֻ֔ת וְלֹא־יִהְיֶ֣ה קֶ֔צֶף עַל־
עֲדַ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל וְשָֽׁמְרוּ֙ הַלְוִיִּ֔ם אֶת־מִשְׁמֶ֖רֶת מִשְׁכַּ֥ן
54 הָעֵדֽוּת׃ וַֽיַּעֲשׂ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל כְּ֠כֹל אֲשֶׁ֨ר צִוָּ֧ה יְהוָ֛ה אֶת־
מֹשֶׁ֖ה כֵּ֥ן עָשֽׂוּ׃ פ שלישי

Cap. II. ב

ב א 2 וַיְדַבֵּ֣ר יְהוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ אִ֣ישׁ עַל־דִּגְל֤וֹ
בְאֹתֹת֙ לְבֵ֣ית אֲבֹתָ֔ם יַחֲנ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל מִנֶּ֕גֶד סָבִ֥יב לְאֹֽהֶל־

put to death. "But not by a human tribunal" (Talmud).

53. *the Levites . . . round about the tabernacle.* Constituting a body-guard, to prevent the non-Levite from coming into contact with the holy vessels.

keep the charge . . . testimony. Perform the duties devolving upon them in connection with the Sanctuary.

Chapter II

Arrangement of the Camp, and Order of the March

2. *by his own standard.* Or, *with his own division.* The Heb. *degel* may mean the larger field-sign of every division of three tribes, or the army corps itself. The latter is the meaning attached to the word in the recently discovered Jewish papyri at Elephantine.

ensign. The smaller banner carried at the head of the different tribes.

According to the Talmud, a pictorial emblem was engraven on the ensign of each tribe. Thus, on that of Judah was depicted a young lion, as a mark of Judah's prowess and in accordance with Jacob's blessing (Gen. xlix, 9).

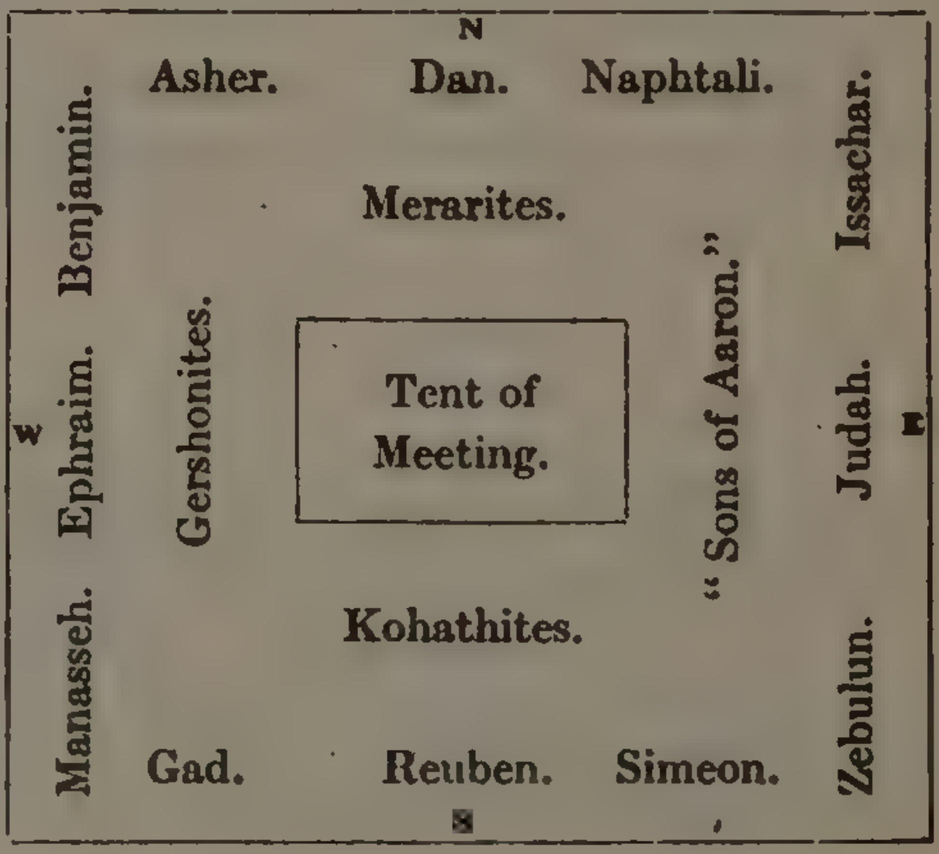
tent of meeting . . . round about. The tribes differed as regards standards and ensigns, but they constituted one people whose common centre was the Tent of meeting.

that cometh nigh shall be put to death. 52. And
the children of Israel shall pitch their tents,
every man by his own camp, and every man
by his own standard, according to their hosts.
53. But the Levites shall pitch round about the
tabernacle of the testimony, that there be no
wrath upon the congregation of the children of
Israel: and the Levites shall keep the charge
of the tabernacle of the testimony. 54. Thus did
the children of Israel; according to all that the
LORD commanded Moses, so did they.*iii

CHAPTER II

2 1. And the LORD spake unto Moses and unto
Aaron, saying, 2. The children of Israel shall
pitch every man by his own standard, with the
ensigns of their fathers' houses: over against
the tent of meeting shall they pitch round about.

The whole encampment was in the form of a quadrilateral, lying four-square with the Tabernacle in the centre. This central portion was called in the Talmud, the Camp of the Shechinah. Nearest to it, and surrounding it on all four sides as a protecting cordon, were the camps of the Levitical families. Beyond these and enclosing them was the camp of the Israelites—the tents of the twelve lay tribes, divided into four sections, each of which bore the name of its leading tribe.



3 מוֹעֵד יַחֲנוּ׃ וְהַחֹנִים קֵדְמָה מִזְרָחָה דֶּגֶל מַחֲנֵה יְהוּדָה
4 לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי יְהוּדָה נַחְשׁוֹן בֶּן־עַמִּינָדָב׃ וּצְבָאוֹ
ה וּפְקֻדֵיהֶם אַרְבָּעָה וְשִׁבְעִים אֶלֶף וְשֵׁשׁ מֵאוֹת׃ וְהַחֹנִים
עָלָיו מַטֵּה יִשָּׂשכָר וְנָשִׂיא לִבְנֵי יִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר׃
6 וּצְבָאוֹ וּפְקֻדָיו אַרְבָּעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃
7 8 מַטֵּה זְבוּלֻן וְנָשִׂיא לִבְנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן׃ וּצְבָאוֹ
9 וּפְקֻדָיו שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃ כָּל־
הַפְּקֻדִים לְמַחֲנֵה יְהוּדָה מְאַת אֶלֶף וּשְׁמֹנִים אֶלֶף וְשֵׁשֶׁת־
י אֲלָפִים וְאַרְבַּע־מֵאוֹת לְצִבְאֹתָם רִאשֹׁנָה יִסָּעוּ׃ ס דֶּגֶל
מַחֲנֵה רְאוּבֵן תֵּימָנָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר
11 בֶּן־שְׁדֵיאוּר׃ וּצְבָאוֹ וּפְקֻדָיו שִׁשָּׁה וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ
12 מֵאוֹת׃ וְהַחוֹנִם עָלָיו מַטֵּה שִׁמְעוֹן וְנָשִׂיא לִבְנֵי שִׁמְעוֹן
13 שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ וּצְבָאוֹ וּפְקֻדֵיהֶם תִּשְׁעָה וַחֲמִשִּׁים
14 אֶלֶף וּשְׁלֹשׁ מֵאוֹת׃ וּמַטֵּה גָּד וְנָשִׂיא לִבְנֵי גָד אֶלְיָסָף
טו בֶּן־רְעוּאֵל׃ וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף

9. *all that were numbered of the camp of Judah.* Judah, Issachar and Zebulun are reckoned under the name of the leading tribe Judah, and similarly the other three divisions are named after Reuben, Ephraim and Dan.

3. And those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be Nahshon the son of Amminadab. 4. And

his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. 5. And those that pitch next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar: 6. and his host, and those that were numbered thereof, were fifty and four thousand and four hundred: 7. and the tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Helon: 8. and his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. 9. All that were numbered of the camp of Judah were an hundred thousand and four score thousand and six thousand and four hundred, according to their hosts. They shall set forth first.

10. On the south side shall be the standard of the camp of Reuben according to their hosts: and the prince of the children of Reuben shall be Elizur the son of Shedeur. 11. And his host, and those that were numbered thereof, were forty and six thousand and five hundred. 12. And those that pitch next unto him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiel the son of Zurishaddai: 13. and his host, and those that were numbered of them, were fifty and nine thousand and three hundred: 14. and the tribe of Gad: and the prince of the children of Gad shall be Eliasaph the son of Reuel: 15. and his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים׃ כָּל־הַפְּקֻדִים לְמַחֲנֵה רְאוּבֵן מְאַת
אֶלֶף וְאֶחָד וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע־מֵאוֹת וַחֲמִשִּׁים לְצִבְאֹתָם
17 וּשְׁנִיִּם יִסָּעוּ׃ ס וְנָסַע אֹהֶל־מוֹעֵד מַחֲנֵה הַלְוִיִּם בְּתוֹךְ
הַמַּחֲנֹת כַּאֲשֶׁר יַחֲנוּ כֵּן יִסָּעוּ אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם׃ ס
18 דֶּגֶל מַחֲנֵה אֶפְרַיִם לְצִבְאֹתָם יָמָּה וְנָשִׂיא לִבְנֵי אֶפְרַיִם
19 אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבָּעִים אֶלֶף
כ וַחֲמֵשׁ מֵאוֹת׃ וְעָלָיו מַטֵּה מְנַשֶּׁה וְנָשִׂיא לִבְנֵי מְנַשֶּׁה
21 גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁלֹשִׁים
22 אֶלֶף וּמָאתָיִם׃ וּמַטֵּה בִּנְיָמִן וְנָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן
23 בֶּן־גִּדְעֹנִי׃ וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע
24 מֵאוֹת׃ כָּל־הַפְּקֻדִים לְמַחֲנֵה אֶפְרַיִם מְאַת אֶלֶף וּשְׁמֹנַת־
כה אֲלָפִים וּמֵאָה לְצִבְאֹתָם וּשְׁלִשִׁים יִסָּעוּ׃ ס דֶּגֶל
מַחֲנֵה דָן צָפֹנָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי דָן אֲחִיעֶזֶר בֶּן־
26 עַמִּישַׁדָּי׃ וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וְשִׁשִּׁים אֶלֶף וּשְׁבַע

v. 17. קמץ בז״ק

17. *with the camp of the Levites.* The Levites bearing the Tabernacle with all its parts and accessories are to have their position in the centre of the line of march. The Tabernacle, symbolising the Divine Presence, should always be " in the midst of the children of Israel."

as they encamp so shall they set forward. The repeated emphasis on discipline is noteworthy. Israel—God's army —however great in numbers, is nothing, unless order and discipline reign in the midst thereof. " Order is heaven's first law."

16. All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second. 17. Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps: as they encamp, so shall they set forward, every man in his place, by their standards.

18. On the west side shall be the standard of the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be Elishama the son of Ammihud. 19. And his host, and those that were numbered of them, were forty thousand and five hundred. 20. And next unto him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur: 21. and his host, and those that were numbered of them, were thirty and two thousand and two hundred: 22. and the tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideoni; 23. and his host, and those that were numbered of them, were thirty and five thousand and four hundred. 24. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.

25. On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai. 26. And his host, and those that were numbered of them, were

27 מֵא֑וֹת׃ וְהַחֹנִ֥ים עָלָ֖יו מַטֵּ֣ה אָשֵׁ֑ר וְנָשִׂיא֙ לִבְנֵ֣י אָשֵׁ֔ר
28 פַּגְעִיאֵ֖ל בֶּן־עָכְרָֽן׃ וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם אֶחָ֧ד וְאַרְבָּעִ֛ים אֶ֖לֶף
29 וַחֲמֵ֥שׁ מֵאֽוֹת׃ וּמַטֵּ֖ה נַפְתָּלִ֑י וְנָשִׂיא֙ לִבְנֵ֣י נַפְתָּלִ֔י אֲחִירַ֖ע
ל בֶּן־עֵינָֽן׃ וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם שְׁלֹשָׁ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע
31 מֵאֽוֹת׃ כָּל־הַפְּקֻדִים֩ לְמַחֲנֵ֨ה דָ֜ן מְאַ֣ת אֶ֗לֶף וְשִׁבְעָ֛ה
וַחֲמִשִּׁ֥ים אֶ֖לֶף וְשֵׁ֣שׁ מֵא֑וֹת לָאַחֲרֹנָ֥ה יִסְע֖וּ לְדִגְלֵיהֶֽם׃ פ
32 אֵ֛לֶּה פְּקוּדֵ֥י בְנֵֽי־יִשְׂרָאֵ֖ל לְבֵ֣ית אֲבֹתָ֑ם כָּל־פְּקוּדֵ֤י הַמַּחֲנֹת֙
לְצִבְאֹתָ֔ם שֵׁשׁ־מֵא֤וֹת אֶ֙לֶף֙ וּשְׁלֹ֣שֶׁת אֲלָפִ֔ים וַחֲמֵ֥שׁ מֵא֖וֹת
33 וַחֲמִשִּֽׁים׃ וְהַ֙לְוִיִּ֔ם לֹ֣א הָתְפָּקְד֔וּ בְּת֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל כַּאֲשֶׁ֛ר
34 צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ וַֽיַּעֲשׂ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל כְּ֠כֹל אֲשֶׁר־צִוָּ֨ה
יְהוָ֜ה אֶת־מֹשֶׁ֗ה כֵּֽן־חָנ֣וּ לְדִגְלֵיהֶ֮ם וְכֵ֣ן נָסָ֒עוּ֒ אִ֣ישׁ לְמִשְׁפְּחֹתָ֔יו
עַל־בֵּ֖ית אֲבֹתָֽיו׃ פ רביעי

Cap. III. ג

ג א וְאֵ֛לֶּה תּוֹלְדֹ֥ת אַהֲרֹ֖ן וּמֹשֶׁ֑ה בְּי֗וֹם דִּבֶּ֧ר יְהוָ֛ה אֶת־מֹשֶׁ֖ה
2 בְּהַ֥ר סִינָֽי׃ וְאֵ֛לֶּה שְׁמ֥וֹת בְּֽנֵי־אַהֲרֹ֖ן הַבְּכֹ֣ר ׀ נָדָ֑ב וַאֲבִיה֕וּא
3 אֶלְעָזָ֖ר וְאִיתָמָֽר׃ אֵ֗לֶּה שְׁמוֹת֙ בְּנֵ֣י אַהֲרֹ֔ן הַכֹּהֲנִ֖ים

ב v. 34. קמץ בז״ק

Chapter III

The Levites and their Duties

1. *generations.* As no descendants of Moses are named, " generations " is here equivalent to happenings; *i.e.* the chapter relates what happened to Aaron and his sons at the hand of Moses, who appoints the Levites ministers unto them (Ehrlich).

in the day that the Lord *spake.* " When the Lord spake."

threescore and two thousand and seven hundred.
27. And those that pitch next unto him shall
be the tribe of Asher: and the prince of the
children of Asher shall be Pagiel the son of Ochran:
28. and his host, and those that were numbered
of them, were forty and one thousand and five
hundred: 29. and the tribe of Naphtali: and
the prince of the children of Naphtali shall be
Ahira the son of Enan: 30. and his host, and those
that were numbered of them, were fifty and
three thousand and four hundred. 31. All that
were numbered of the camp of Dan were an
hundred thousand and fifty and seven thousand
and six hundred. They shall set forth hindmost
by their standards.

32. These are they that were numbered of the
children of Israel by their fathers' houses: all
that were numbered of the camps according to
their hosts were six hundred thousand and
three thousand and five hundred and fifty.
33. But the Levites were not numbered among
the children of Israel; as the LORD commanded
Moses. 34. Thus did the children of Israel;
according to all that the LORD commanded
Moses, so they pitched by their standards, and
so they set forward, every one by their families,
according to their fathers' houses.*iv

CHAPTER III

3 1. Now these are the generations of Aaron and
Moses in the day that the LORD spake with
Moses in mount Sinai. 2. And these are the
names of the sons of Aaron; Nadab the firstborn,

4 הַֽמְשֻׁחִ֑ים אֲשֶׁר־מִלֵּ֥א יָדָ֖ם לְכַהֵֽן׃ וַיָּ֣מָת נָדָ֣ב וַאֲבִיה֣וּא
לִפְנֵ֣י יְהוָ֡ה בְּהַקְרִבָ֣ם אֵ֣שׁ זָרָה֩ לִפְנֵ֨י יְהוָ֜ה בְּמִדְבַּ֣ר סִינַ֗י
וּבָנִ֖ים לֹא־הָי֣וּ לָהֶ֑ם וַיְכַהֵ֤ן אֶלְעָזָר֙ וְאִ֣יתָמָ֔ר עַל־פְּנֵ֖י אַהֲרֹ֥ן
אֲבִיהֶֽם׃ פ
ה 6 וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ הַקְרֵב֙ אֶת־מַטֵּ֣ה לֵוִ֔י
7 וְהַעֲמַדְתָּ֣ אֹת֔וֹ לִפְנֵ֖י אַהֲרֹ֣ן הַכֹּהֵ֑ן וְשֵׁרְת֖וּ אֹתֽוֹ׃ וְשָֽׁמְר֣וּ
אֶת־מִשְׁמַרְתּ֗וֹ וְאֶת־מִשְׁמֶ֙רֶת֙ כָּל־הָ֣עֵדָ֔ה לִפְנֵ֖י אֹ֣הֶל מוֹעֵ֑ד
8 לַעֲבֹ֖ד אֶת־עֲבֹדַ֥ת הַמִּשְׁכָּֽן׃ וְשָׁמְר֗וּ אֶֽת־כָּל־כְּלֵי֙ אֹ֣הֶל
מוֹעֵ֔ד וְאֶת־מִשְׁמֶ֖רֶת בְּנֵ֣י יִשְׂרָאֵ֑ל לַעֲבֹ֖ד אֶת־עֲבֹדַ֥ת הַמִּשְׁכָּֽן׃
9 וְנָתַתָּה֙ אֶת־הַלְוִיִּ֔ם לְאַהֲרֹ֖ן וּלְבָנָ֑יו נְתוּנִ֨ם נְתוּנִ֥ם הֵ֙מָּה֙
י לוֹ֔ מֵאֵ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ וְאֶת־אַהֲרֹ֤ן וְאֶת־בָּנָיו֙ תִּפְקֹ֔ד וְשָֽׁמְר֖וּ
אֶת־כְּהֻנָּתָ֑ם וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃ פ
11 12 וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ וַאֲנִ֞י הִנֵּ֧ה לָקַ֣חְתִּי אֶת־

4. *offered strange fire.* See Lev. x, 1–7.

in the presence of Aaron. In his lifetime; cf. Gen. XI, 28.

6. *bring the tribe of Levi near.* The tribe of Levi are to be formally presented to Aaron and their duties assigned to them.

7. *keep his charge.* Do the bidding of Aaron and all the priests in the performance of their duties.

of the whole congregation. They are the messengers or agents representing the laity of Israel at the service of the Sanctuary.

9. *wholly given.* lit. "given, given"; the repetition is emphatic, and expresses complete surrender.

from the children of Israel. *i.e.* from amongst the children of Israel. God had decreed that the Levites should be thus separated and distinguished from the main body of Israelites.

and Abihu, Eleazar, and Ithamar. 3. These
are the names of the sons of Aaron, the priests
which were annointed, whom he consecrated to
minister in the priest's office. 4. And Nadab
and Abihu died before the LORD, when they
offered strange fire before the LORD, in the
wilderness of Sinai, and they had no children:
and Eleazar and Ithamar ministered in the priest's
office in the presence of Aaron their father.

5. And the LORD spake unto Moses, saying,
6. Bring the tribe of Levi near, and set them
before Aaron the priest, that they may minister
unto him. 7. And they shall keep his charge, and
the charge of the whole congregation before
the tent of meeting, to do the service of the
tabernacle. 8. And they shall keep all the
furniture of the tent of meeting, and the charge of
the children of Israel, to do the service of the
tabernacle. 9. And thou shalt give the Levites
unto Aaron and to his sons: they are wholly
given unto him from the children of Israel.
10. And thou shalt appoint Aaron and his sons,
and they shall keep their priesthood: and the
stranger that cometh nigh shall be put to death.

11. And the LORD spake unto Moses, saying,

10. *keep their priesthood.* Not neglect the duties which are specifically theirs by falling back upon the Levites as substitutes.

stranger. "Common man" (AJ).

הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי
13 יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם׃ כִּי לִי כָּל־בְּכוֹר בְּיוֹם הַכֹּתִי כָל־
בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל
מֵאָדָם עַד־בְּהֵמָה לִי יִהְיוּ אֲנִי יְהוָה׃ פ חמישי
14 טו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי לֵאמֹר׃ פְּקֹד אֶת־
בְּנֵי לֵוִי לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ
16 וָמַעְלָה תִּפְקְדֵם׃ וַיִּפְקֹד אֹתָם מֹשֶׁה עַל־פִּי יְהוָה
17 כַּאֲשֶׁר צֻוָּה׃ וַיִּהְיוּ־אֵלֶּה בְנֵי־לֵוִי בִּשְׁמֹתָם גֵּרְשׁוֹן וּקְהָת
18 וּמְרָרִי׃ וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשׁוֹן לְמִשְׁפְּחֹתָם לִבְנִי
19 וְשִׁמְעִי׃ וּבְנֵי קְהָת לְמִשְׁפְּחֹתָם עַמְרָם וְיִצְהָר חֶבְרוֹן
כ וְעֻזִּיאֵל׃ וּבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם מַחְלִי וּמוּשִׁי אֵלֶּה הֵם
21 מִשְׁפְּחֹת הַלֵּוִי לְבֵית אֲבֹתָם׃ לְגֵרְשׁוֹן מִשְׁפַּחַת הַלִּבְנִי
22 וּמִשְׁפַּחַת הַשִּׁמְעִי אֵלֶּה הֵם מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי׃ פְּקֻדֵיהֶם
בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה פְּקֻדֵיהֶם שִׁבְעַת

12. *I have taken.* lit. "I am taking"; cf. Gen. XXIII, 11 and 13.

instead of all the firstborn. The sacredness of the first-born, and the priestly functions which they are enjoined to perform, date from the time of the slaying of the first-born in the land of Egypt. At the worship of the Golden Calf, the first-born forfeited their special priestly privileges through their participation in that idolatrous worship. The Levites were chosen in their stead, in recognition of their firm and faithful stand at that hour of apostasy.

13. *mine they shall be.* The Levites.

15. *every male from a month old and upward.* The Levites were numbered in this manner because they were substitutes for the first-born who, by Divine command, were to be redeemed "from a month old" (Numb. XVIII, 16).

21–26. The Gershonites were to encamp on the western side of the Tabernacle, and were charged with carrying its tapestry.

12. And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the womb among the children of Israel; and the Levites shall be mine: 13. for all the firstborn are mine; on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be; I am the LORD.*v

14. And the LORD spake unto Moses in the wilderness of Sinai, saying, 15. Number the children of Levi by their father's houses, by their families: every male from a month old and upward shalt thou number them. 16. And Moses numbered them according to the word of the LORD, as he was commanded. 17. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. 18. And these are the names of the sons of Gershon by their families; Libni and Shimei. 19. And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel. 20. And the sons of Merari by their families; Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

21. Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites. 22. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. 23. The families of the Gershonites shall pitch behind the

23 אַלְפַּיִם וַחֲמֵשׁ מֵאוֹת׃ מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי אַחֲרֵי הַמִּשְׁכָּן
24 יַחֲנוּ יָמָּה׃ וּנְשִׂיא בֵית־אָב לַגֵּרְשֻׁנִּי אֶלְיָסָף בֶּן־לָאֵל׃
כה וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מִכְסֵהוּ
26 וּמָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃ וְקַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ פֶּתַח
הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מֵיתָרָיו
27 לְכֹל עֲבֹדָתוֹ׃ ס וְלִקְהָת מִשְׁפַּחַת הָעַמְרָמִי וּמִשְׁפַּחַת
הַיִּצְהָרִי וּמִשְׁפַּחַת הַחֶבְרֹנִי וּמִשְׁפַּחַת הָעָזִּיאֵלִי אֵלֶּה הֵם
28 מִשְׁפְּחֹת הַקְּהָתִי׃ בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה
שְׁמֹנַת אֲלָפִים וְשֵׁשׁ מֵאוֹת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ׃
29 ל מִשְׁפְּחֹת בְּנֵי־קְהָת יַחֲנוּ עַל יֶרֶךְ הַמִּשְׁכָּן תֵּימָנָה׃ וּנְשִׂיא
31 בֵית־אָב לְמִשְׁפְּחֹת הַקְּהָתִי אֱלִיצָפָן בֶּן־עֻזִּיאֵל׃ וּמִשְׁמַרְתָּם
הָאָרֹן וְהַשֻּׁלְחָן וְהַמְּנֹרָה וְהַמִּזְבְּחֹת וּכְלֵי הַקֹּדֶשׁ אֲשֶׁר
32 יְשָׁרְתוּ בָּהֶם וְהַמָּסָךְ וְכֹל עֲבֹדָתוֹ׃ וּנְשִׂיא נְשִׂיאֵי הַלֵּוִי
אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן פְּקֻדַּת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ׃
33 לִמְרָרִי מִשְׁפַּחַת הַמַּחְלִי וּמִשְׁפַּחַת הַמּוּשִׁי אֵלֶּה הֵם
34 מִשְׁפְּחֹת מְרָרִי׃ וּפְקֻדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ

27–32. The Kohathites encamped to the south of the Tabernacle, and had charge of transporting its holy furniture; the Ark, the Table, the Candlestick, the Altars.

32. *Eleazar the son of Aaron the priest.* Eleazar was himself a Kohathite through his father Aaron and his grandfather Amram; Exod. VI, 18, 20, 23. Hence he ranks as the prince of Levi, and is invested with the supervision of all the other overseers.

33–37. The Merarites were to the north of the Sanctuary and were charged with transporting its boards, bolts, pillars, and sockets.

tabernacle westward. 24. And the prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael. 25. And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting, 26. and the hangings of the court, and the screen for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27. And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. 28. According to the number of all the males, from a month old and upward, there were eight thousand and six hundred, keeping the charge of the sanctuary. 29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. 30. And the prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. 31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the screen, and all the service thereof. 32. And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33. Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families

לה וּמָעְלָה שֵׁשֶׁת אֲלָפִים וּמָאתָיִם׃ וּנְשִׂיא בֵית־אָב לְמִשְׁפְּחֹת
מְרָרִי צוּרִיאֵל בֶּן־אֲבִיחָיִל עַל יֶרֶךְ הַמִּשְׁכָּן יַחֲנוּ צָפֹנָה׃
36 וּפְקֻדַּת מִשְׁמֶרֶת בְּנֵי מְרָרִי קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו
37 וְעַמֻּדָיו וַאֲדָנָיו וְכָל־כֵּלָיו וְכֹל עֲבֹדָתוֹ׃ וְעַמֻּדֵי הֶחָצֵר
38 סָבִיב וְאַדְנֵיהֶם וִיתֵדֹתָם וּמֵיתְרֵיהֶם׃ וְהַחֹנִים לִפְנֵי הַמִּשְׁכָּן
קֵדְמָה לִפְנֵי אֹהֶל־מוֹעֵד ׀ מִזְרָחָה מֹשֶׁה ׀ וְאַהֲרֹן וּבָנָיו
שֹׁמְרִים מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל וְהַזָּר
39 הַקָּרֵב יוּמָת׃ כָּל־פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן
עַל־פִּי יְהוָה לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמַעְלָה
ששי מ שְׁנַיִם וְעֶשְׂרִים אָלֶף׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּקֹד
כָּל־בְּכֹר זָכָר לִבְנֵי יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וָמַעְלָה וְשָׂא אֵת
41 מִסְפַּר שְׁמֹתָם׃ וְלָקַחְתָּ אֶת־הַלְוִיִּם לִי אֲנִי יְהוָה תַּחַת כָּל־
בְּכֹר בִּבְנֵי יִשְׂרָאֵל וְאֵת בֶּהֱמַת הַלְוִיִּם תַּחַת כָּל־בְּכוֹר

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v. 39. נקוד על ואהרן

38. *those that pitch . . . eastward.* The most honourable place in the camp, and the most convenient for constant and direct access to the Sanctuary.

39. *twenty and two thousand.* This total of 22,000 Levites falls short by 300 of the separate totals of the divisions mentioned in this chapter. The Talmud explains the discrepancy by saying that the Levites were taken and counted instead of the first-born of the Israelites and as a "redemption" for them. Hence, their own first-born, who amounted to 300, had to be excluded, as being ineligible for the purpose of redeeming other first-born.

40–51. The substitution of the Levites for the first-born.

of Merari. 34. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. 35. And the prince of the fathers' house of the families of Merari was Zuriel the son of Abihail: they shall pitch on the side of the tabernacle northward. 36. And the appointed charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all the service thereof; 37. and the pillars of the court round about, and their sockets, and their pins, and their cords. 38. And those that pitch before the tabernacle eastward, before the tent of meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary even the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. 39. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and upward, were twenty and two thousand.*vi

40. And the LORD said unto Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. 41. And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of

42 בְּבֶהֱמַת בְּנֵי יִשְׂרָאֵל׃ וַיִּפְקֹד מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה
43 אֹתוֹ אֶת־כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל׃ וַיְהִי כָל־בְּכוֹר זָכָר
בְּמִסְפַּר שֵׁמֹת מִבֶּן־חֹדֶשׁ וָמַעְלָה לִפְקֻדֵיהֶם שְׁנַיִם וְעֶשְׂרִים
אֶלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמָאתָיִם׃
44 מה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ קַח אֶת־הַלְוִיִּם תַּחַת כָּל־
בְּכוֹר בִּבְנֵי יִשְׂרָאֵל וְאֶת־בֶּהֱמַת הַלְוִיִּם תַּחַת בְּהֶמְתָּם
46 וְהָיוּ־לִי הַלְוִיִּם אֲנִי יְהוָה׃ וְאֵת פְּדוּיֵי הַשְּׁלֹשָׁה וְהַשִּׁבְעִים
47 וְהַמָּאתַיִם הָעֹדְפִים עַל־הַלְוִיִּם מִבְּכוֹר בְּנֵי יִשְׂרָאֵל׃ וְלָקַחְתָּ
חֲמֵשֶׁת חֲמֵשֶׁת שְׁקָלִים לַגֻּלְגֹּלֶת בְּשֶׁקֶל הַקֹּדֶשׁ תִּקָּח

נ׳ v. 47. קמץ בז״ק

43. *twenty . . . and thirteen.* The first-born number 273 more than the Levites ; and as no substitutes were available for the redemption of this extra 273, they had to be redeemed independently, by a payment of five shekels a piece, as the redemption price of a male child under five years old who has been vowed unto God ; Lev. xxvii, 6.

At first sight, the numbers in these chapters present definite difficulties. Six hundred thousand adult males imply a total population of over two millions. How did such a large multitude live on the arid peninsula of Sinai, whose present population is under 10,000 ? But Scripture nowhere affirms that the Israelites lived for forty years upon the natural produce of the desert, but that they were fed miraculously with manna (Exod. xvi, 4, 35). And unless miracles are prejudged to be impossible, account must be taken of the miraculous provision made for the sustenance of the Israelites till the time that they entered Canaan. Moreover, the resources of the Wilderness must not be judged by present conditions. The word 'Wilderness' does not mean a barren tract, but an uninhabited country which may be very fertile. And traces exist to show that the 'Wilderness' not only could but did support at one time an extensive population. For a powerful presentation of

Israel. 42. And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. 43. And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44. And the LORD spake unto Moses, saying,
45. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle: and the Levites shall be mine; I am the LORD. 46. And
for the redemption of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are over and above the number of the Levites, 47. thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them (the shekel is twenty gerahs):

evidence that this whole region had a higher rainfall, and was much more productive, at the time of the Exodus than now, See Huntingon's "The Climate of Ancient Palestine (Bulletin of The American Geographical Society, vol. XL, 1908).

The other objection is that the number of first-born males is given as 22,273—a very small number in proportion to the total number of males. What is meant is the number of first-born males under twenty years of age at the time of the census. The law did not have retrospective force, so as to include all first-born sons throughout the nation who themselves were fathers or grandfathers at the time.

47. *shekel of the Sanctuary.* Or, "the sacred shekel"; see on Exod. XXX, 13. הקדש has the force of an adjective, as in לשון הקדש "the Sacred Language."

48 עֶשְׂרִים גֵּרָה הַשָּׁקֶל׃ וְנָתַתָּה הַכֶּסֶף לְאַהֲרֹן וּלְבָנָיו פְּדוּיֵ
49 הָעֹדְפִים בָּהֶם׃ וַיִּקַּח מֹשֶׁה אֵת כֶּסֶף הַפִּדְיוֹם מֵאֵת
נ הָעֹדְפִים עַל פְּדוּיֵי הַלְוִיִּם׃ מֵאֵת בְּכוֹר בְּנֵי יִשְׂרָאֵל לָקַח
אֶת־הַכָּסֶף חֲמִשָּׁה וְשִׁשִּׁים וּשְׁלֹשׁ מֵאוֹת וָאֶלֶף בְּשֶׁקֶל
51 הַקֹּדֶשׁ׃ וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפְּדֻיִם לְאַהֲרֹן וּלְבָנָיו עַל־
פִּי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ שביעי

CAP. IV. ד

ד א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ נָשֹׂא אֶת־רֹאשׁ
3 בְּנֵי קְהָת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם׃ מִבֶּן
שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־בָּא לַצָּבָא
4 לַעֲשׂוֹת מְלָאכָה בְּאֹהֶל מוֹעֵד׃ זֹאת עֲבֹדַת בְּנֵי־קְהָת
ה בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקֳּדָשִׁים׃ וּבָא אַהֲרֹן וּבָנָיו בִּנְסֹעַ
הַמַּחֲנֶה וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֵת אֲרֹן

v. 51 חסר י

CHAPTER IV

NUMBERING OF THE LEVITES QUALIFIED FOR SERVICE AND RULES OF SERVICE

1–20. THE KOHATHITES AND THEIR DUTIES

2. *take the sum of the sons of Kohath.* This chapter gives a second mustering of the Levites for the service to be performed by those who were between the ages of 30 and 50. The Kohathites are given priority because they were of the family of Moses and Aaron.

3. *the service.* lit. " warfare " ; perhaps implying that the Levites formed an organised body appointed for God's work under the command of superior officials, as were the rest of the Israelites who were numbered for war (McNeile).

to do the work. In connection with the transport of the sacred objects.

48. and thou shalt give the money wherewith
the odd number of them is redeemed unto Aaron
and to his sons. 49. And Moses took the redemp-
tion-money from them that were over and above
them that were redeemed by the Levites: 50.
from the firstborn of the children of Israel took
he the money; a thousand three hundred and
threescore and five shekels, after the shekel
of the sanctuary: 51. and Moses gave the re-
demption-money unto Aaron and to his sons,
according to the word of the LORD, as the LORD
commanded Moses.*vii

CHAPTER IV

4 1. And the LORD spake unto Moses and unto
Aaron, saying, 2. Take the sum of the sons of
Kohath from among the sons of Levi, by their
families, by their fathers' houses, 3. from thirty
years old and upward even until fifty years old,
all that enter upon the service, to do the work
in the tent of meeting. 4. This is the service
of the sons of Kohath in the tent of meeting,
about the most holy things: 5. when the camp
setteth forward, Aaron shall go in, and his sons,
and they shall take down the veil of the screen,
and cover the ark of the testimony with it:

4. *about the most holy things.* The Ark, the Table, the Candlestick, the Altars, the Veil and "the vessels of ministry" (*v.* 12).

5. *Aaron shall go in.* To cover up the holy vessels in the ways prescribed. The Kohathites would thus only have to carry the vessels, without actually touching them.

the veil of the screen. The Veil which acts as a screen.

6 הָעֵדֻת׃ וְנָתְנוּ עָלָיו כְּסוּי עוֹר תַּחַשׁ וּפָרְשׂוּ בֶגֶד־כְּלִיל
7 תְּכֵלֶת מִלְמָעְלָה וְשָׂמוּ בַּדָּיו׃ וְעַל ׀ שֻׁלְחַן הַפָּנִים יִפְרְשׂוּ
בֶּגֶד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת־הַקְּעָרֹת וְאֶת־הַכַּפֹּת וְאֶת־
הַמְּנַקִּיֹּת וְאֵת קְשׂוֹת הַנָּסֶךְ וְלֶחֶם הַתָּמִיד עָלָיו יִהְיֶה׃
8 וּפָרְשׂוּ עֲלֵיהֶם בֶּגֶד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמִכְסֵה עוֹר
9 תָּחַשׁ וְשָׂמוּ אֶת־בַּדָּיו׃ וְלָקְחוּ ׀ בֶּגֶד תְּכֵלֶת וְכִסּוּ אֶת־
מְנֹרַת הַמָּאוֹר וְאֶת־נֵרֹתֶיהָ וְאֶת־מַלְקָחֶיהָ וְאֶת־מַחְתֹּתֶיהָ
י וְאֵת כָּל־כְּלֵי שַׁמְנָהּ אֲשֶׁר יְשָׁרְתוּ־לָהּ בָּהֶם׃ וְנָתְנוּ אֹתָהּ
וְאֶת־כָּל־כֵּלֶיהָ אֶל־מִכְסֵה עוֹר תָּחַשׁ וְנָתְנוּ עַל־הַמּוֹט׃
11 וְעַל ׀ מִזְבַּח הַזָּהָב יִפְרְשׂוּ בֶּגֶד תְּכֵלֶת וְכִסּוּ אֹתוֹ בְּמִכְסֵה
12 עוֹר תָּחַשׁ וְשָׂמוּ אֶת־בַּדָּיו׃ וְלָקְחוּ אֶת־כָּל־כְּלֵי הַשָּׁרֵת
אֲשֶׁר יְשָׁרְתוּ־בָם בַּקֹּדֶשׁ וְנָתְנוּ אֶל־בֶּגֶד תְּכֵלֶת וְכִסּוּ
13 אוֹתָם בְּמִכְסֵה עוֹר תַּחַשׁ וְנָתְנוּ עַל־הַמּוֹט׃ וְדִשְּׁנוּ אֶת־

6. *and shall put thereon.* Upon the Ark already covered with the Veil.

all of blue. Emblematic of the blue of the heavens—"the like of the very heaven for clearness"; Exod. xxiv, 10.

the staves thereof. The poles with which the Ark was furnished for the purpose of transport; Exod. xxv, 14.

7. *the table of shewbread.* See Exod. xxv, 30.

10. *upon a bar.* As the Candelabrum possessed no staves it could not be carried in the same manner as the Ark and Table were. It was therefore placed with its appurtenances into a bag-like receptacle and this was then slung on a pole.

11. *and upon the golden altar.* The Altar of incense; Exod. xxx, 1.

13. *the ashes from the altar.* According to Lev. vi, 5, 6 the fire on the Altar of sacrifice was never allowed to be extinguished. But in all probability the command concerning the perpetual fire did *not* apply to the period of

6. and shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall put in the staves thereof. 7. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls and the cups to pour out withal: and the continual bread shall be thereon: 8. and they shall spread upon them a cloth of scarlet, and cover the same with a covering of sealskin, and shall put in the staves thereof. 9. And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: 10. and they shall put it and all the vessels thereof within a covering of sealskin, and shall put it upon a bar. 11. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall put in the staves thereof: 12. and they shall take all the vessels of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on the bar. 13. And they shall take away the ashes from the altar, and spread a purple cloth thereon: 14. and they shall

transit. Rashi says that the heavenly fire which descended on the Altar used to crouch beneath the wrappings like the figure of a lion at the times of the journeyings, and was rendered innocuous by means of an intervening plate of bronze.

14 הַמִּזְבֵּחַ וּפָרְשׂוּ עָלָיו בֶּגֶד אַרְגָּמָן׃ וְנָתְנוּ עָלָיו אֶת־כָּל־
כֵּלָיו אֲשֶׁר יְשָׁרְתוּ עָלָיו בָּהֶם אֶת־הַמַּחְתֹּת אֶת־הַמִּזְלָגֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקֹת כֹּל כְּלֵי הַמִּזְבֵּחַ וּפָרְשׂוּ עָלָיו
טו כְּסוּי עוֹר תַּחַשׁ וְשָׂמוּ בַדָּיו׃ וְכִלָּה אַהֲרֹן וּבָנָיו לְכַסֹּת
אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ בִּנְסֹעַ הַמַּחֲנֶה וְאַחֲרֵי־כֵן
יָבֹאוּ בְנֵי־קְהָת לָשֵׂאת וְלֹא־יִגְּעוּ אֶל־הַקֹּדֶשׁ וָמֵתוּ אֵלֶּה
16 מַשָּׂא בְנֵי־קְהָת בְּאֹהֶל מוֹעֵד׃ וּפְקֻדַּת אֶלְעָזָר ׀ בֶּן־
אַהֲרֹן הַכֹּהֵן שֶׁמֶן הַמָּאוֹר וּקְטֹרֶת הַסַּמִּים וּמִנְחַת הַתָּמִיד
וְשֶׁמֶן הַמִּשְׁחָה פְּקֻדַּת כָּל־הַמִּשְׁכָּן וְכָל־אֲשֶׁר־בּוֹ בְּקֹדֶשׁ
וּבְכֵלָיו׃ פ מפטיר
17 18 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ אַל־תַּכְרִיתוּ
19 אֶת־שֵׁבֶט מִשְׁפְּחֹת הַקְּהָתִי מִתּוֹךְ הַלְוִיִּם׃ וְזֹאת ׀ עֲשׂוּ
לָהֶם וְחָיוּ וְלֹא יָמֻתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקֳּדָשִׁים אַהֲרֹן
וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מַשָּׂאוֹ׃
כ וְלֹא־יָבֹאוּ לִרְאוֹת כְּבַלַּע אֶת־הַקֹּדֶשׁ וָמֵתוּ׃

16. *the charge of Eleazar.* His was the duty of superintending the distribution for transport of the oil for light, the sweet incense, the continual meal-offering and the anointing oil.

18. *cut ye not off. i.e.* take care that the Kohathites do not incur death through any negligence or want of consideration on your part.

20. *even for a moment.* This translation of the Heb. כבלע את הקדש is quite uncertain and unsatisfactory. Better, *as the sanctuary is being taken apart* (Ehrlich). This explains the meaning of בלע to be, to divide, to take to pieces, to destroy; cf. Yoma 5a. The lower members of the priesthood are not to be present when the unity of the Sanctuary is being destroyed by being taken apart, as they would lose all reverence for the Sanctuary if they were to witness it.

put upon it all the vessels thereof, wherewith they minister about it, the firepans, the fleshhooks, and the shovels, and the basons, all the vessels of the altar ; and they shall spread upon it a covering of sealskin, and put in the staves thereof. 15. And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : but they shall not touch the holy things, lest they die. These things are the burden of the sons of Kohath in the tent of meeting. 16. And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof.*m

17. And the LORD spake unto Moses and unto Aaron, saying, 18. Cut ye not off the tribe of the families of the Kohathites from among the Levites : 19. but thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden : 20. but they shall not go in to see the holy things even for a moment, lest they die.

For the Lesson from the Prophets, Hosea II, 1–22, *see* The Haftorahs, p. 370

For the Blessings before and after the Haftorah, see p. 368

פ פ פ לה 35

ד 21 22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן
23 גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃ מִבֶּן שְׁלֹשִׁים שָׁנָה
וָמַעְלָה עַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל־הַבָּא לִצְבֹא
24 צָבָא לַעֲבֹד עֲבֹדָה בְּאֹהֶל מוֹעֵד׃ זֹאת עֲבֹדַת מִשְׁפְּחֹת
כה הַגֵּרְשֻׁנִּי לַעֲבֹד וּלְמַשָּׂא׃ וְנָשְׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־
אֹהֶל מוֹעֵד מִכְסֵהוּ וּמִכְסֵה הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְמָעְלָה
26 וְאֶת־מָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃ וְאֵת קַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ ׀
פֶּתַח ׀ שַׁעַר הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב
וְאֵת מֵיתְרֵיהֶם וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יֵעָשֶׂה
27 לָהֶם וְעָבָדוּ׃ עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי
הַגֵּרְשֻׁנִּי לְכָל־מַשָּׂאָם וּלְכֹל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם
28 בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם׃ זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי

II. NASO

(Chapters IV, 20–VII)

IV, 21–49. Continues the Numbering of the Levitical Families, and Details their Transport Duties

21–28. Gershonites to carry all the hangings and coverings of the Dwelling and court of the Sanctuary.

26. *whatsoever . . . they serve.* Whatsoever work may have to be done in connection with the vessels of the Tabernacle and the Altar, shall be done by the Gershonites.

II. NASO

4 21. And the LORD spake unto Moses, saying, 22. Take the sum of the sons of Gershon also, by their fathers' houses, by their families; 23. from thirty years old and upward until fifty years old shalt thou number them; all that enter in to wait upon the service, to do the work in the tent of meeting. 24. This is the service of the families of the Gershonites, in serving and in bearing burdens: 25. they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting; 26. and the hangings of the court, and the screen for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and whatsoever shall be done with them, therein shall they serve. 27. At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service: and ye shall appoint unto them in charge all their burden. 28. This is

27. *at the commandment . . . their burden.* Aaron and his sons were to have full authority over the Gershonites as attendants and bearers, specifying for them their duties in detail.

הַגֵּרְשֻׁנִּי בְּאֹהֶל מוֹעֵד וּמִשְׁמַרְתָּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן
29 הַכֹּהֵן׃ ס בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם לְבֵית־אֲבֹתָם תִּפְקֹד
ל אֹתָם׃ מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה
תִּפְקְדֵם כָּל־הַבָּא לַצָּבָא לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד׃
31 וְזֹאת מִשְׁמֶרֶת מַשָּׂאָם לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד קַרְשֵׁי
32 הַמִּשְׁכָּן וּבְרִיחָיו וְעַמּוּדָיו וַאֲדָנָיו׃ וְעַמּוּדֵי הֶחָצֵר סָבִיב
וְאַדְנֵיהֶם וִיתֵדֹתָם וּמֵיתְרֵיהֶם לְכָל־כְּלֵיהֶם וּלְכֹל עֲבֹדָתָם
33 וּבְשֵׁמֹת תִּפְקְדוּ אֶת־כְּלֵי מִשְׁמֶרֶת מַשָּׂאָם׃ זֹאת עֲבֹדַת
מִשְׁפְּחֹת בְּנֵי מְרָרִי לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד בְּיַד אִיתָמָר
(שני לספי׳) 34 בֶּן־אַהֲרֹן הַכֹּהֵן׃ וַיִּפְקֹד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי הָעֵדָה אֶת־
לה בְּנֵי הַקְּהָתִי לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם׃ מִבֶּן שְׁלֹשִׁים
שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַצָּבָא
36 לַעֲבֹדָה בְּאֹהֶל מוֹעֵד׃ וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם אַלְפַּיִם
37 שְׁבַע מֵאוֹת וַחֲמִשִּׁים׃ אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת הַקְּהָתִי כָּל־
הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה

28. *under the hand of Ithamar.* He is personally to superintend the work done.

29–33. The Merarites and their duties. They had to carry the solid parts of the fabric of the Tabernacle and its court. This was the heaviest of the burdens, and hence wagons were assigned to them; see VII, 8.

32. *and by name ye shall appoint.* Each man shall be specifically named for his special task, in order to ensure a fair and equal distribution of these heavy burdens (Nachmanides).

their instruments. Their accessories.

the instruments of the charge of their burden. The articles committed to their charge to carry.

the service of the families of the sons of the
Gershonites in the tent of meeting: and their
charge shall be under the hand of Ithamar the
son of Aaron the priest.

29. As for the sons of Merari, thou shalt number
them by their families, by their fathers' houses;
30. from thirty years old and upward even unto
fifty years old shalt thou number them, every
one that entereth upon the service, to do the
work of the tent of meeting. 31. And this is the
charge of their burden, according to all their
service in the tent of meeting; the boards of
the tabernacle, and the bars thereof, and the
pillars thereof, and the sockets thereof; 32. and
the pillars of the court round about, and their
sockets, and their pins, and their cords, with
all their instruments, and with all their service:
and by name ye shall appoint the instruments of
the charge of their burden. 33. This is the
service of the families of the sons of Merari,
according to all their service, in the tent of meeting,
under the hand of Ithamar the son of Aaron
the priest.*ii s

34. And Moses and Aaron and the princes of
the congregation numbered the sons of the
Kohathites by their families, and by their fathers'
houses, 35. from thirty years old and upward even
unto fifty years old, every one that entered
upon the service, for work in the tent of meeting:
36. and those that were numbered of them by
their families were two thousand seven hundred
and fifty. 37. These are they that were numbered

38 בְּיַד־מֹשֶׁה׃ ס וּפְקוּדֵי בְּנֵי גֵּרְשׁוֹן לְמִשְׁפְּחוֹתָם וּלְבֵית שני
39 אֲבֹתָם׃ מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים
מ שָׁנָה כָּל־הַבָּא לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד׃ וַיִּהְיוּ
פְּקֻדֵיהֶם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם אַלְפַּיִם וְשֵׁשׁ מֵאוֹת
41 וּשְׁלֹשִׁים׃ אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת בְּנֵי גֵרְשׁוֹן כָּל־הָעֹבֵד
בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה׃
42 וּפְקוּדֵי מִשְׁפְּחֹת בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם׃
43 מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא
44 לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד׃ וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם
מה שְׁלֹשֶׁת אֲלָפִים וּמָאתָיִם׃ אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת בְּנֵי
46 מְרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה׃ כָּל־
הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי יִשְׂרָאֵל אֶת־
47 הַלְוִיִּם לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם׃ מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה
וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַעֲבֹד עֲבֹדַת עֲבֹדָה וַעֲבֹדַת
48 מַשָּׂא בְּאֹהֶל מוֹעֵד׃ וַיִּהְיוּ פְּקֻדֵיהֶם שְׁמֹנַת אֲלָפִים וַחֲמֵשׁ

34–49. Totals of the Levitical Census

47. *the work of service.* The work of setting up the Tabernacle at each encampment and of taking it down again for the march as given in I, 51.

and the work of bearing burdens. The transport duties of the Kohathites, Gershonites and the sons of Merari.

of the families of the Kohathites, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.*ii a

38. And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses, 39. from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, 40. even those that were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty. 41. These are they that were numbered of the families of the sons of Gershon, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42. And those that were numbered of the families of the sons of Merari, by their families, by their fathers' houses, 43. from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, 44. even those that were numbered of them by their families, were three thousand and two hundred. 45. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

46. All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, and by their fathers' houses, 47. from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meeting, 48. even those that were numbered of them, were eight

49 מֵאוֹת וּשְׁמֹנִים׃ עַל־פִּי יְהוָה פָּקַד אוֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ
שלישי עַל־עֲבֹדָתוֹ וְעַל־מַשָּׂאוֹ וּפְקֻדָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ

Cap. V. ה

ה א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל
וִישַׁלְּחוּ מִן־הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכֹל טָמֵא לָנָפֶשׁ׃
3 מִזָּכָר עַד־נְקֵבָה תְּשַׁלֵּחוּ אֶל־מִחוּץ לַמַּחֲנֶה תְּשַׁלְּחוּם וְלֹא
4 יְטַמְּאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם׃ וַיַּעֲשׂוּ־כֵן בְּנֵי
יִשְׂרָאֵל וַיְשַׁלְּחוּ אוֹתָם אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר
יְהוָה אֶל־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל׃ פ
ה 6 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ

ד v. 49. סבירין כאשר

49. *according . . . Moses.* Keil translates this verse as follows: *According to the commandment of the* Lord, *they appointed them by the hand of Moses* (*i.e. under his direction*), *each one to his service and his burden, and his mustered things*; *i.e.* the things assigned to him at the time of the mustering as his special charge (see Exod. xxxviii, 21).

thus were they numbered of him. Heb. ופקודיו. Better, *and the things appointed for him.*

Chapter V

1–4. Removal of Unclean Persons from the Camp

2. *put out of the camp every leper.* After detailing the arrangement of the camp and the ordering of the march, there follows the injunction that the ceremonial purity of the camp is to be safeguarded. Three classes of unclean persons are to be excluded; 1) the leper; 2) one that hath an 'issue' (see Lev. xv); and 3) one who has become polluted by contact with the dead (Numb. xix, 11–22).

thousand and five hundred and fourscore. 49.
According to the commandment of the LORD
they were numbered by the hand of Moses,
every one according to his service, and according
to his burden: thus were they numbered of him,
as the LORD commanded Moses.*iii

CHAPTER V

5 1. And the LORD spake unto Moses, saying,
2. Command the children of Israel, that they put
out of the camp every leper, and every one
that hath an issue, and whatsoever is unclean by
the dead: 3. both male and female shall ye put
out, without the camp shall ye put them; that
they defile not their camp, in the midst whereof
I dwell. 4. And the children of Israel did so, and
put them out without the camp: as the LORD
spake unto Moses, so did the children of Israel.
5. And the LORD spake unto Moses, saying,
6. Speak unto the children of Israel, When a man

According to the Rabbis, the first was to be excluded from the whole camp. Those afflicted with issues were excluded from the Sanctuary proper (מחנה שכינה) and the Levite encampment (מחנה לויה) around the Sanctuary. One who had had contact with the dead was only excluded from the Sanctuary proper. Later in Canaan there were special houses outside the cities for lepers.

5–10. Restitution for Wrongs. The removal of physical impurities must be accompanied by the removal of moral wrongs. This section, supplementary to Lev. VI, 1–7, deals with payments to be made in compensation for wrongs done to the property of another.

אוֹ־אִשָּׁה כִּי יַעֲשׂוּ מִכָּל־חַטֹּאת הָאָדָם לִמְעֹל מַעַל בַּיהוָה
7 וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא׃ וְהִתְוַדּוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ
וְהֵשִׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וַחֲמִישִׁתוֹ יֹסֵף עָלָיו וְנָתַן לַאֲשֶׁר
8 אָשַׁם לוֹ׃ וְאִם־אֵין לָאִישׁ גֹּאֵל לְהָשִׁיב הָאָשָׁם אֵלָיו הָאָשָׁם
הַמּוּשָׁב לַיהוָה לַכֹּהֵן מִלְּבַד אֵיל הַכִּפֻּרִים אֲשֶׁר יְכַפֶּר־
9 בּוֹ עָלָיו׃ וְכָל־תְּרוּמָה לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל אֲשֶׁר־
י יַקְרִיבוּ לַכֹּהֵן לוֹ יִהְיֶה׃ וְאִישׁ אֶת־קֳדָשָׁיו לוֹ יִהְיוּ אִישׁ
אֲשֶׁר־יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה׃ פ רביעי

6. *any sin . . . against the* LORD. *i.e.* any of the wrongs current amongst men. Bachya, the renowned Jewish moralist, takes these words to mean, "Any wrong which a man commits against his fellow is at the same time treason against God."

a trespass against the LORD. Breach of trust or wrongful misappropriation of the property of another; see Lev. VI, 2. The laws there laid down in regard to restitution and the bringing of guilt offering are here repeated, with further provisions in *v.* 7 regarding public confession, and in *v.* 8 regarding the property of a wronged person who died without leaving any kinsman to whom restitution might be made.

7. *shall make restitution for his guilt.* *i.e.* he shall restore that which he guiltily holds in his possession.

add . . . the fifth part. See Lev. VI, 5.

8. *if the man have no kinsman.* According to the Talmud the reference is to the case of a proselyte who dies and leaves no heirs, as every Israelite would have some near or distant relative. For the meaning of the term goel, "kinsman," see *Leviticus*, 275.

the priest's. He was to receive it as the representative of God; cf. Lev. XXIII, 20, "they shall be holy to the LORD for the priest."

ram of the atonement. See Lev. VI, 6.

9. *heave offering of all the holy things.* The priest's due from any contribution brought to the Altar. It constituted his maintenance and was regarded as his legal property.

or woman shall commit any sin that men commit, to do a trespass against the LORD, and that soul be guilty; 7. then they shall confess their sin which they have done: and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty. 8. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the LORD shall be the priest's; besides the ram of the atonement, whereby atonement shall be made for him. 9. And every heave offering of all the holy things of the children of Israel, which they present unto the priest, shall be his. 10. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.*iv a

10. *every man's hallowed things shall be his.* Every man who brings a gift to the Altar may allocate it to any priest he chooses, and no fellow-priest may dispute his right to it.

11–31. Ordeal of Jealousy

This ordinance was intended to remove the very suspicion of marital unfaithfulness in the midst of Israel. As such crime is destructive of the foundations of social order, it was necessary to arrive at certainty in cases of doubt, and at the same time to afford protection to the innocent wife against unreasonable jealousies. If a husband suspect his wife of unfaithfulness, he may bring her to the Sanctuary for an oath of purgation and the drinking of "the water of bitterness." If she is innocent, no injuries result; if guilty, the combined oath and ordeal produce physical effects that proclaim her guilt to the world. This law is the only explicit instance in Scripture of trial by ordeal, an institution

11 12 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׂטֶה אִשְׁתּוֹ וּמָעֲלָה בוֹ
13 מָעַל׃ וְשָׁכַב אִישׁ אֹתָהּ שִׁכְבַת־זֶרַע וְנֶעְלַם מֵעֵינֵי אִישָׁהּ
וְנִסְתְּרָה וְהִיא נִטְמָאָה וְעֵד אֵין בָּהּ וְהִוא לֹא נִתְפָּשָׂה׃
14 וְעָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ וְהִוא נִטְמָאָה אוֹ־
עָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ וְהִיא לֹא נִטְמָאָה׃
טו וְהֵבִיא הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהֵבִיא אֶת־קָרְבָּנָהּ
עָלֶיהָ עֲשִׂירִת הָאֵיפָה קֶמַח שְׂעֹרִים לֹא־יִצֹק עָלָיו שֶׁמֶן
וְלֹא־יִתֵּן עָלָיו לְבֹנָה כִּי־מִנְחַת קְנָאֹת הוּא מִנְחַת זִכָּרוֹן

that was well-nigh universal in antiquity and a regular feature of Western European life down to the late Middle Ages. In Israel, the Ordeal of Jealousy was abolished by Johanan ben Zakkai soon after the Destruction of the Temple. From that time, divorce alone was customary in cases of well-proved faithlessness.

12. *if any man's wife go aside.* From the right path and become suspect in the eyes of her husband. By a slight change of punctuation the Heb. verb can be translated, "if any man's wife commit folly," and the Rabbis base thereon the saying, "No one sinneth unless the spirit of folly has entered into him."

commit a trespass against him. Or, "act unfaithfully against him" (AJ).

13. *be kept close, and she be defiled.* Or, "she being defiled secretly" (AJ). Even the presence of one witness to such defilement ruled out the Ordeal procedure. She was then tried on the evidence.

14. *spirit of jealousy. i.e.* an uncontrollable impulse. The Rabbis required the husband first to prohibit the woman, in the presence of witnesses, to hold any further communication with the man suspected; and then only, in case of the wife's disobedience, could the husband subject her to the Ordeal. The Ordeal could not be made use of if there was any connivance on the part of the husband; see also on *v.* 28.

11. And the LORD spake unto Moses, saying,
12. Speak unto the children of Israel, and say unto
them, If any man's wife go aside, and commit a
trespass against him, 13. and a man lie with her
carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled,
and there be no witness against her, neither she
be taken in the act; 14. and the spirit of jealousy
come upon him, and he be jealous of his wife,
and she be defiled: or if the spirit of jealousy
come upon him, and he be jealous of his wife,
and she be not defiled: 15. then shall the man
bring his wife unto the priest, and shall bring
her oblation for her, the tenth part of an ephah
of barley meal; he shall pour no oil upon it,
nor put frankincense thereon; for it is a meal
offering of jealousy, a meal offering of memorial,
bringing iniquity to remembrance. 16. And the

15. *and shall bring her oblation for her.* *i.e.* on her account; the offerings required in her case.

the tenth part of an ephah. A little under seven pints.

of barley meal. Offerings usually consisted of fine rather than coarse meal, and the ingredient was wheat rather than barley. It was thus to indicate the abased condition of the suspected woman.

no oil . . . nor put frankincense thereon. These symbols of joy and festivity would not harmonise with the grievous nature of the occasion (Philo).

bringing iniquity to remembrance. Unlike other offerings it is a reminder not of Divine mercy, but of the guilt to be discovered and to be punished by God. Dillmann considers this phrase to be the technical term for accusation; see I Kings XVII, 18; Ezek. XXI, 23f.

16 מַזְכֶּרֶת עָוֺן׃ וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהֶעֱמִדָהּ לִפְנֵי יְהוָה׃
17 וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי־חָרֶשׂ וּמִן־הֶעָפָר אֲשֶׁר
18 יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמָּיִם׃ וְהֶעֱמִיד
הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן
עַל־כַּפֶּיהָ אֵת מִנְחַת הַזִּכָּרוֹן מִנְחַת קְנָאֹת הִוא וּבְיַד הַכֹּהֵן
19 יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים׃ וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר
אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אֹתָךְ וְאִם־לֹא שָׂטִית
טֻמְאָה תַּחַת אִישֵׁךְ הִנָּקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה׃
כ וְאַתְּ כִּי שָׂטִית תַּחַת אִישֵׁךְ וְכִי נִטְמֵאת וַיִּתֵּן אִישׁ בָּךְ אֶת־
21 שְׁכָבְתּוֹ מִבַּלְעֲדֵי אִישֵׁךְ׃ וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה
בִּשְׁבֻעַת הָאָלָה וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לְאָלָה
וְלִשְׁבֻעָה בְּתוֹךְ עַמֵּךְ בְּתֵת יְהוָה אֶת־יְרֵכֵךְ נֹפֶלֶת וְאֶת־

16. *before the* LORD. Near the Altar of burnt-offering; in later times, to the eastern gate of the Temple.

17. *holy water.* Taken from the brazen laver which stood near the Altar (Exod. xxx, 18). It was made from the metal mirrors which the faithful women offered to the Sanctuary. Let her who is suspected of unfaithfulness be tested by water taken from that font (Rashi).

dust. Also holy, in virtue of the place whence it was taken.

an earthen vessel. Cheap and coarse, like the offering itself.

18. *the hair . . . go loose.* As a sign of mourning (Lev. x, 6), or in token of her shame, as it was a sign of lack of morality for a woman to appear publicly with hair unloosed.

in her hands. To make her feel the severity of the ordeal to such an extent that she volunteer a confession of her guilt.

water of bitterness. Water which produces woeful results (Rashi).

that causeth the curse. Better, *that brings the guilt to light* (Luzzatto, following the Samaritan Version).

priest shall bring her near, and set her before the LORD: 17. and the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water: 18. and the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy: and the priest shall have in his hand the water of bitterness that causeth the curse: 19. and the priest shall cause her to swear, and shall say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness, being under thy husband, be thou free from this water of bitterness that causeth the curse: 20. but if thou hast gone aside, being under thy husband, and if thou be defiled, and some man have lien with thee besides thine husband: 21. then the priest shall cause the woman to swear with the oath of adjuration, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to fall away, and thy belly

19–22. The Oath of Purgation

19. *being under thy husband.* *i.e.* as a wife under the authority of her husband, and therefore bound to be faithful to him. The priest begins with the assumption of innocence.

be thou free from this water. Be unpunished by it.

21. *a curse and an oath.* So that people employ thy name both as a warning example and as an imprecation.

22 בִּטְנֵךְ צָבָה׃ וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמֵעַיִךְ לַצְבּוֹת
23 בֶּטֶן וְלַנְפִּל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן ׀ אָמֵן׃ וְכָתַב אֶת־
24 הָאָלֹת הָאֵלֶּה הַכֹּהֵן בַּסֵּפֶר וּמָחָה אֶל־מֵי הַמָּרִים׃ וְהִשְׁקָה
אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בָהּ הַמַּיִם
כה הַמְאָרְרִים לְמָרִים׃ וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֵת מִנְחַת
הַקְּנָאֹת וְהֵנִיף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־
26 הַמִּזְבֵּחַ׃ וְקָמַץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אַזְכָּרָתָהּ וְהִקְטִיר
27 הַמִּזְבֵּחָה וְאַחַר יַשְׁקֶה אֶת־הָאִשָּׁה אֶת־הַמָּיִם׃ וְהִשְׁקָהּ
אֶת־הַמַּיִם וְהָיְתָה אִם־נִטְמְאָה וַתִּמְעֹל מַעַל בְּאִישָׁהּ וּבָאוּ

22. *Amen.* Its original meaning is, "So be it"! A solemn affirmation to a preceding statement. Whosoever answers Amen to an oath, it is as if he had himself pronounced that oath.

In later times, Amen becomes in the Synagogue—as distinct from the Temple—the regular liturgical response of the worshippers. It was often doubled at the end of a psalm or prayer. Great spiritual value was attached by the Rabbis to the reverent response of Amen in prayer. "Whosoever says Amen with all his strength, to him the gates of Paradise shall be opened." *Amen* is now one of the commonest words of human speech. Three great Religions have brought it into the daily lives of men of all races, climes and cultures.

23. *in a book.* On anything that can receive writing (Mishnah). In Roman times, a royal proselyte to Judaism, Queen Helena, donated a tablet of gold to the Temple, with the chapter of the Ordeal of Jealousy written on it, and the priests would transcribe the oath from that tablet.

blot them out. Or, "wash them into the bitter water." A symbolical action to indicate that the curse is in this manner conveyed to the potion.

24. *make the woman drink.* This is said by anticipation, because she did not really drink it till after the offering; *v.* 26. The translation should read, "and when he shall

to swell; 22. and this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away: and the woman shall say, Amen, Amen. 23. And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness: 24. and he shall make the woman drink the water of bitterness that causeth the curse: and the water that causeth the curse shall enter into her and become bitter. 25. And the priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before the LORD, and bring it unto the altar: 26. and the priest shall take an handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman drink the water. 27. And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into

make the woman to drink the water that brings the guilt to light, the water that brings the guilt to light shall enter into her and become bitter." The solemnity of the oath, and the awe-inspiring ritual which accompanied it, might of themselves deter a woman from taking it, unless she were supported by the consciousness of innocence (Speaker's Bible).

and become bitter. lit. "for bitterness"; *i.e.* proving unpleasant and injurious.

26. *as the memorial thereof.* See Lev. II, 2.

27. *that causeth the curse.* Better, *that bringeth the guilt to light;* see on *v.* 18.

בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים וְצָבְתָה בִטְנָהּ וְנָפְלָה יְרֵכָהּ
28 וְהָיְתָה הָאִשָּׁה לְאָלָה בְּקֶרֶב עַמָּהּ׃ וְאִם־לֹא נִטְמְאָה
29 הָאִשָּׁה וּטְהֹרָה הִוא וְנִקְּתָה וְנִזְרְעָה זָרַע׃ זֹאת תּוֹרַת
ל הַקְּנָאֹת אֲשֶׁר תִּשְׂטֶה אִשָּׁה תַּחַת אִישָׁהּ וְנִטְמָאָה׃ אוֹ
אִישׁ אֲשֶׁר תַּעֲבֹר עָלָיו רוּחַ קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ
וְהֶעֱמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וְעָשָׂה לָהּ הַכֹּהֵן אֵת כָּל־
31 הַתּוֹרָה הַזֹּאת׃ וְנִקָּה הָאִישׁ מֵעָוֺן וְהָאִשָּׁה הַהִוא תִּשָּׂא
אֶת־עֲוֺנָהּ׃ פ

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ו 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

shall be a curse. The opposite of this phrase is seen in Gen. xii, 2.

28. *she shall be free.* Acquitted and proved innocent; and as Divine compensation for the suffering she had undergone, she would bear offspring—an indication of God's favour in Scripture.

31. *free from iniquity.* Of having cast suspicion on one who is innocent (Sforno). The Rabbis, however, inferred from these Heb. words, that the Ordeal proved ineffective if the husband was himself guilty of immorality.

shall bear her iniquity. Should she be proved guilty.

Chapter VI

The Law of the Nazirite

The previous chapter provided for the exclusion of certain forms of guilt and defilement from the pale of God's people. The present chapter offers an opening to the life of the devotee who, not content with observing what

her and become bitter, and her belly shall swell,
and her thigh shall fall away: and the woman
shall be a curse among her people. 28. And
if the woman be not defiled, but be clean; then
she shall be free, and shall conceive seed. 29. This
is the law of jealousy, when a wife, being under
her husband, goeth aside, and is defiled, 30. or
when the spirit of jealousy cometh upon a man,
and he be jealous over his wife; then shall he
set the woman before the LORD, and the priest
shall execute upon her all this law. 31. And
the man shall be free from iniquity, and that
woman shall bear her iniquity.

CHAPTER VI

6 1. And the LORD spake unto Moses, saying,

is obligatory, seeks austere modes of self-dedication. The Nazirite vow includes three things; 1) the hair to remain unshorn during the period of the vow; 2) abstinence from intoxicants; 3) avoidance of contact with a dead body. The Nazirite vow was often taken by men and women alike purely for personal reasons, such as thanksgiving for recovery from illness, or for the birth of a child. The minimum period of the vow was thirty days, but we have instances of Nazirite vows extending over repeated periods of seven years. Scripture records also life-long Nazirites who, however, were not bound by all the regulations of the temporary Nazirite. Mention is also made of the Rechabites, who abstained from wine (Jer. XXXV) and, in later times, the Essenes, whose life was semi-monastic. The institution in its entirety disappeared with the destruction of the Temple.

וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר
3 לְהַזִּיר לַיהוָה׃ מִיַּיִן וְשֵׁכָר יַזִּיר חֹמֶץ יַיִן וְחֹמֶץ שֵׁכָר לֹא
יִשְׁתֶּה וְכָל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וַעֲנָבִים לַחִים וִיבֵשִׁים
4 לֹא יֹאכֵל׃ כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן הַיַּיִן
ה מֵחַרְצַנִּים וְעַד־זָג לֹא יֹאכֵל׃ כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־
יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַיהוָה קָדֹשׁ
6 יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃ כָּל־יְמֵי הַזִּירוֹ לַיהוָה עַל־
7 נֶפֶשׁ מֵת לֹא יָבֹא׃ לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאַחֹתוֹ לֹא־
8 יִטַּמָּא לָהֶם בְּמֹתָם כִּי נֵזֶר אֱלֹהָיו עַל־רֹאשׁוֹ׃ כֹּל יְמֵי

2. *make a special vow.* The Heb. root implies the clear and solemn utterance of some express purpose.

Nazirite. That is, one separated or consecrated. Heb. *Nazir*; cf. Judges XIII, 5, 7.

to consecrate himself. lit. "to separate himself."

3. *wine.* The priest had to refrain from wine during service in the Sanctuary (Lev. x, 9), and the Nazirite's whole life was conceived as service of God; see, however, on *v.* 11.

strong drink. A comprehensive term for intoxicating liquors other than wine.

vinegar. Any preparation made from any intoxicant that has gone sour.

liquor of grapes. Made by soaking grape-skins in water.

4. *kernels.* Pressed grapes from which the wine has already been extracted (Talmud).

husk. Better, *grape-stone* (AJ).

5. *no razor come upon his head.* The hair was regarded as the symbol of the vital power at its full natural development; and the free growth of the hair on the head of the Nazirite represented the dedication of the man with all his strength and powers to the service of God.

holy. Here signifying separated, detached from ordinary mundane pursuits by leading a life of self-denial and

2. Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to consecrate himself unto the LORD: 3. he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. 4. All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the kernels even to the husk. 5. All the days of his vow of Naziriteship there shall be no razor come upon his head: until the days be fulfilled, in the which he consecrateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long. 6. All the days that he consecrateth himself unto the LORD he shall not come near to a dead body. 7. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because his consecration unto God is upon his head. 8. All the days

self-dedication to God. Unshorn hair was the outward sign of the consecrated life.

7. *unclean for his father.* In respect to contact with a dead body, the ordinary Nazirite was as stringently bound as the High Priest (Lev. XXI, 11). Not so another class of Nazirite, called by the Rabbis the Samson type of Nazirite. He could disregard the prohibition of contact with the dead.

his consecration unto God. lit. "the crown of his God"; the sign and symbol of his special consecration unto God; the hair of the Nazirite being to him what the crown was to the king and what the mitre was to the High Priest.

9 נִזְרוֹ קָדֹשׁ הוּא לַיהוָה׃ וְכִי־יָמוּת מֵת עָלָיו בְּפֶתַע פִּתְאֹם
וְטִמֵּא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בְּיוֹם טָהֳרָתוֹ בַּיּוֹם הַשְּׁבִיעִי
י יְגַלְּחֶנּוּ׃ וּבַיּוֹם הַשְּׁמִינִי יָבִא שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה
11 אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ וְעָשָׂה הַכֹּהֵן אֶחָד
לְחַטָּאת וְאֶחָד לְעֹלָה וְכִפֶּר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנָּפֶשׁ
12 וְקִדַּשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא׃ וְהִזִּיר לַיהוָה אֶת־יְמֵי נִזְרוֹ
וְהֵבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְאָשָׁם וְהַיָּמִים הָרִאשֹׁנִים יִפְּלוּ כִּי
13 טָמֵא נִזְרוֹ׃ וְזֹאת תּוֹרַת הַנָּזִיר בְּיוֹם מְלֹאת יְמֵי נִזְרוֹ יָבִיא
14 אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה
כֶּבֶשׂ בֶּן־שְׁנָתוֹ תָמִים אֶחָד לְעֹלָה וְכַבְשָׂה אַחַת בַּת־
טו שְׁנָתָהּ תְּמִימָה לְחַטָּאת וְאַיִל־אֶחָד תָּמִים לִשְׁלָמִים׃ וְסַל

9–12. Involuntary Defilement

9. *beside him.* In the tent wherein he is (Rashi).

the head of his consecration. "His consecrated head" (AJ).

day of his cleansing. The eighth day after his defilement.

11. *for that he sinned.* Although his defilement was involuntary it had to be atoned for. The Nazirite should have avoided even the remotest possibility of defilement. The Talmud, however, takes the phrase על הנפש as referring to the Nazirite himself, explaining that he was ordered to make atonement for his vow to abstain from drinking wine. Some Rabbis held that man would be called to account for any unnecessary self-denial in regard to the innocent pleasures of life.

shall hallow . . . that same day. Renew his vow from the moment he has effected atonement.

12. *shall consecrate.* Resume his life under the Nazirite rule for the whole period which he had originally intended.

guilt offering. For the sin committed unwittingly through which his defilement overtook him.

shall be void. Not be counted as part of the period during which the vow was valid.

of his consecration he is holy unto the LORD.
9. And if any man die very suddenly beside him,
and he defile the head of his consecration; then
he shall shave his head in the day of his cleansing,
on the seventh day shall he shave it. 10. And
on the eighth day he shall bring two turtledoves,
or two young pigeons, to the priest, to the door
of the tent of meeting: 11. and the priest shall
offer one for a sin offering, and the other for
a burnt offering, and make atonement for him,
for that he sinned by reason of the dead, and
shall hallow his head that same day. 12. And he
shall consecrate unto the LORD the days of his
Naziriteship, and shall bring a he-lamb of the
first year for a guilt offering: but the former
days shall be void, because his consecration was
defiled.

13. And this is the law of the Nazirite, when
the days of his consecration are fulfilled: he
shall be brought unto the door of the tent of
meeting: 14. and he shall offer his oblation unto
the LORD, one he-lamb of the first year without
blemish for a burnt offering, and one ewe-lamb of
the first year without blemish for a sin offering,
and one ram without blemish for peace offerings,

13–21. RITES TO BE PERFORMED AT THE COMPLETION OF THE VOW

13. *he shall be brought.* Better, *he shall bring it* (AJ); *i.e.* he shall come with his consecrated head unshaven to the door of the Tent of Meeting; see further *v.* 18.

14. *he shall offer his oblation.* Which included all four

מַצּוֹת סֹלֶת חַלֹּת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים
16 בַּשָּׁמֶן וּמִנְחָתָם וְנִסְכֵּיהֶם׃ וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וְעָשָׂה
17 אֶת־חַטָּאתוֹ וְאֶת־עֹלָתוֹ׃ וְאֶת־הָאַיִל יַעֲשֶׂה זֶבַח שְׁלָמִים
לַיהוָה עַל סַל הַמַּצּוֹת וְעָשָׂה הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ׃
18 וְגִלַּח הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וְלָקַח אֶת־
שְׂעַר רֹאשׁ נִזְרוֹ וְנָתַן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים׃
19 וְלָקַח הַכֹּהֵן אֶת־הַזְּרֹעַ בְּשֵׁלָה מִן־הָאַיִל וְחַלַּת מַצָּה אַחַת
מִן־הַסַּל וּרְקִיק מַצָּה אֶחָד וְנָתַן עַל־כַּפֵּי הַנָּזִיר אַחַר
כ הִתְגַּלְּחוֹ אֶת־נִזְרוֹ׃ וְהֵנִיף אוֹתָם הַכֹּהֵן ׀ תְּנוּפָה לִפְנֵי יְהוָה
קֹדֶשׁ הוּא לַכֹּהֵן עַל חֲזֵה הַתְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה
21 וְאַחַר יִשְׁתֶּה הַנָּזִיר יָיִן׃ זֹאת תּוֹרַת הַנָּזִיר אֲשֶׁר יִדֹּר קָרְבָּנוֹ
לַיהוָה עַל־נִזְרוֹ מִלְּבַד אֲשֶׁר־תַּשִּׂיג יָדוֹ כְּפִי נִדְרוֹ אֲשֶׁר
יִדֹּר כֵּן יַעֲשֶׂה עַל תּוֹרַת נִזְרוֹ׃ פ

ordinary sacrifices: a) burnt-offering; b) sin-offering; c) peace-offering; and d) meal-offering.

18. *and shall take the hair.* As the Nazirite had during his vow worn his hair unshorn in honour of God, so when the time was complete it was natural that the hair, the symbol of his vow, should be cut off at the Sanctuary. In the times of the Mishnah, a special room was assigned to the Nazirites for that purpose in one of the Temple courts.

20. *the Nazirite may drink wine.* Presumably the other restrictions also fell away.

21. *beside that which he is able to get.* Apart from whatever else he may be able to afford over and above the offerings laid down in this chapter.

according to his vow . . . so he must do. This warning concerning vows is clearly stated in Deut. XXIII, 24. "That which is gone out of thy lips thou shalt observe and do;

15. and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings. 16. And the priest shall present them before the LORD, and shall offer his sin offering, and his burnt offering: 17. and he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also the meal offering thereof, and the drink offering thereof. 18. And the Nazirite shall shave the head of his consecration at the door of the tent of meeting, and shall take the hair of the head of his consecration, and put it on the fire which is under the sacrifice of peace offerings. 19. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven the head of his consecration: 20. and the priest shall wave them for a wave offering before the LORD; this is holy for the priest, together with the wave breast and heave shoulder: and after that the Nazirite may drink wine. 21. This is the law of the Nazirite who voweth, and of his oblation unto the LORD for his Naziriteship, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his Naziriteship.

according as thou hast vowed unto the LORD thy God, a freewill offering, which thou hast promised with thy mouth."

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו
23 לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃ ס
24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ ס

22–27. **THE PRIESTLY BLESSING**

The simple and beautiful threefold petition which follows in *v.* 24–26 is known as ברכת כהנים, "The Priestly Blessing." It is as it were the crown and seal of the whole sacred order by which Israel was now fully organised as the people of God, for the march to the Holy Land. The Heb. text consists of three short verses, of three, five, and seven words respectively. "It mounts by gradual stages from the petition for material blessing and protection tc that for Divine favour as a spiritual blessing, and in beautiful climax culminates in the petition for God's most consummate gift, *shalom*, peace, the welfare in which all material and spiritual well-being is comprehended" (Kautzsch). The fifteen words that constitute these three verses contain a world of trust in God and faith in God. They are clothed in a rhythmic form of great beauty, and they fall with majestic solemnity upon the ear of the worshipper. The Priestly Blessing was one of the most impressive features of the Service in the Temple at Jerusalem, and holds a prominent place in the worship of the Synagogue. In the Temple it was pronounced from a special tribune (*duchan*; hence the current name "duchaning") after the sacrifice of the daily offering, morning and evening. In the Synagogue, it was early introduced into the daily Amidah (Authorised Prayer Book, p. 53). Its pronouncement by the Priests is in Ashkenazi communities limited, as a rule, to Festivals when not falling on Sabbaths. The ancient melody that accompanies its pronouncement by the Priests is in its original form weird and most impressive. Since the Reformation, the Priestly Blessing is a constituent of the service in many Protestant Churches.

23. *on this wise ye shall bless.* The Rabbis based on these words their specific regulations as to the manner in which

22. And the LORD spake unto Moses, saying,
23. Speak unto Aaron and unto his sons, saying,
On this wise ye shall bless the children of Israel;
ye shall say unto them,
24. The LORD bless thee, and keep thee:

alone the Blessing was to be pronounced. Only a priest, and not "a stranger," was to pronounce it; it was to be done standing, and with outspread hands; the priest must be sober when blessing; and it must be given in the Hebrew tongue. These prescriptions have deep spiritual implications for all time. A stranger cannot bless; blessing requires knowledge and loving understanding of the person or cause to be blessed. Furthermore, to bless others is a difficult task, requiring readiness for sacrifice and prayerfulness. And, unless the blessing is to prove a blight, he that blesses must be quite "sober"—the fanatic or he whose judgment is beclouded by hatred or prejudice can never truly bless anyone. The requirement as to the language of the Blessing is as vital as any. As far as the Jew is concerned, every measure on his behalf must be in the Sacred Tongue—*i.e.* translatable into Hebrew terms, and in line with Jewish history and Jewish ideals.

24. THE GUARDIANSHIP OF GOD

24. *the* LORD *bless thee.* With life, health, prosperity.

thee. Why is the singular used? A current explanation is, as the prerequisite of all blessing for Israel is unity, all Israel is to feel as one organic body.

and keep thee. Or, "guard thee"; grant thee His Divine protection against evil, sickness, poverty, calamity. The LORD is the Keeper of Israel. He delivers our souls from death, keeps our eyes from tears, and our feet from stumbling. The Rabbis gave a wide application to these three Heb. words: May God bless thee, with possessions; and keep thee, from these possessions possessing thee. May God guard thee from sin, and shield thee from all destructive influences (מן המזיקין) that so often follow in the wake of earthly prosperity.

כה יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ ס

26 יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ ס

25. The Grace of God

25. *his face to shine upon thee.* Light in Scripture is the symbol not only of happiness and purity but also of friendship. To cause the face to shine upon one, is the Biblical idiom for to be friendly to him. When God's "face" is said to be turned towards man and to shine upon him, it implies the outpouring of Divine love and salvation (Ps. lxxx, 20). In contrast to this, we have the prayer, "Hide not Thy face from me."

The Rabbis interpret the words, "make his face to shine upon thee," in a purely spiritual sense, to imply the gift of knowledge and moral insight. "May He give thee enlightment of the eyes, the light of the Shechinah; may the fire of Prophecy burn in the souls of thy children; may the light of the Torah illumine thy home" (Sifri).

gracious unto thee. This is more than "keep thee" in the preceding verse. May He be beneficent unto thee, and graciously fulfil thy petition. The Rabbis understand ויחנך in the sense of "May He give thee grace in the eyes of thy fellowmen"; *i.e.* may He make thee lovable, and beloved in the eyes of others. Rabbi Chanina ben Dosa said, "He in whom his fellow-creatures take delight, in him the All-present takes delight."

26. The Peace of God

26. *lift up his countenance upon thee.* Or, "turn His face unto thee"; turn His attention, His loving care unto thee.

give thee. lit. "set thee," establish for thee. The Heb. is not ויתן but וישם.

peace. "Peace in thy coming in, peace in thy going out, peace with all men. Great is peace for it is the seal of all blessings" (Talmud). The Heb. *shalom* means not only freedom from all disaster; but health, welfare, security and tranquility; "the peace which alone reconciles and strengthens, which calms us and clears our vision, which

25. The LORD make his face to shine upon thee, and be gracious unto thee:

26. The LORD lift up his countenance upon thee, and give thee peace.

frees us from restlessness and from the bondage of unsatisfied desire, which gives us the consciousness of attainment, the consciousness of permanence even amid the transitoriness of ourselves and of outward things" (Montefiore).

"Peace, say the Rabbis, is one of the pillars of the world; without it the social order could not exist. Therefore let a man do his utmost to promote it. Thus it is that the greatest Sages made a point of being the first to salute passers-by in the street. Peace is the burthen of the prayer with which every service in the synagogue concludes: 'May He who maketh peace in His high heavens grant peace unto us!' And so a twofold duty is indicated. We are not only to be peaceful ourselves, but to help others to be peaceful also. Peace is not only a personal, but a national ideal. There are, doubtless, occasions when war is defensible as a less evil than a disastrous and dishonourable peace. There are worse things, it is true, than war; but the worst of them is the belief that war is indispensable. Such a belief is fatal to the ultimate establishment of universal peace. The Jew who is true to himself will labour with especial energy in the cause of peace. The war-loving Jew is a contradiction in terms. Only the peace-loving Jew is a true follower of his Prophets, who set universal brotherhood in the forefront of their pictures of coming happiness for mankind, predicting the advent of a Golden Age when nations should not lift up sword against nation, nor learn war any more" (Morris Joseph).

Peace is no negative conception and is not the equivalent of inactivity. Whether for the individual or for society, it is that harmonious co-operation of all human forces towards ethical and spiritual ends which men call the Kingdom of God. The Prophets longed for a Messianic peace that should pervade the universe, and include all men, all peoples—that should include also the beasts of the field; Isaiah, XI, 6–10.

(רביעי לספ׳) חמישי 27 וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְכֵֽם׃ ס

CAP. VII. ז

ז א וַיְהִ֡י בְּיוֹם֩ כַּלּ֨וֹת מֹשֶׁ֜ה לְהָקִ֣ים אֶת־הַמִּשְׁכָּ֗ן וַיִּמְשַׁ֨ח אֹת֜וֹ
וַיְקַדֵּ֤שׁ אֹתוֹ֙ וְאֶת־כָּל־כֵּלָ֔יו וְאֶת־הַמִּזְבֵּ֖חַ וְאֶת־כָּל־כֵּלָ֑יו
2 וַיִּמְשָׁחֵ֖ם וַיְקַדֵּ֥שׁ אֹתָֽם׃ וַיַּקְרִ֙יבוּ֙ נְשִׂיאֵ֣י יִשְׂרָאֵ֔ל רָאשֵׁ֖י
בֵּ֣ית אֲבֹתָ֑ם הֵ֚ם נְשִׂיאֵ֣י הַמַּטֹּ֔ת הֵ֥ם הָעֹמְדִ֖ים עַל־הַפְּקֻדִֽים׃
3 וַיָּבִ֨יאוּ אֶת־קָרְבָּנָ֜ם לִפְנֵ֣י יְהוָ֗ה שֵׁשׁ־עֶגְלֹ֥ת צָב֙ וּשְׁנֵ֣י עָשָׂ֣ר
בָּקָ֔ר עֲגָלָ֛ה עַל־שְׁנֵ֥י הַנְּשִׂאִ֖ים וְשׁ֣וֹר לְאֶחָ֑ד וַיַּקְרִ֥יבוּ אוֹתָ֛ם
4 ה לִפְנֵ֥י הַמִּשְׁכָּֽן׃ וַיֹּ֥אמֶר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ קַ֚ח מֵֽאִתָּ֔ם

ז v. 2. ק דמקה

27. *put my name.* Announce to the children of Israel the blessed and beneficent nearness of the living God. In this prayer on behalf of Israel, the priests pronounced over the people the Ineffable Name of God. Outside the Temple, *Adonay* was invariably substituted for the Tetragrammaton.

and I will bless them. *i.e.* the children of Israel. The Israelites say; Why didst Thou order the priest to bless us? We want Thy blessing only. And God replies, It is I who stand by the priests and bless you (Talmud). The priest was no Mediator; and no priest could say, *I* bless the children of Israel. God is the source of, and He alone can give effect, to, the blessing pronounced by the priests. They were merely the channel through which the blessing was conveyed *to* the Israelites.

CHAPTER VII

THE OFFERINGS OF THE PRINCES

In this chapter we have the narrative of the presentation of identical gifts by the princes of each of the twelve tribes at the dedication of the Altar. This presentation took place at the time when Moses, after having completed the erection of the Tabernacle, anointed and sanctified it as well as the Altar and all the vessels connected with it

27. So shall they put my name upon the children of Israel; and I will bless them.*iv s v a

CHAPTER VII

7 1. And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them; 2. that the princes of Israel, the heads of their fathers' houses, offered; these were the princes of the tribes, these are they that were over them that were numbered: 3. and they brought their oblation before the LORD, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle. 4. And the LORD spake unto Moses, saying, 5. Take it of them, that they may be to do

(Lev. VIII, 10, 11). Chronologically the present chapter follows immediately after Lev. VIII. The offerings consist of gifts for the transport of the Tabernacle, and golden and silver vessels for the service of the Sanctuary, with sacrificial animals for the dedication ceremony. They were offered on twelve separate days. The narrative, describing each in unaltered language, reflects the stately solemnity that marked the repetition of the same ceremonial day by day. "None among the princes wished to outrival the others, but such harmony reigned among them and such unity of spirit that God valued the service of each as if he had brought not only his own gifts but also those of his companions" (Midrash).

1. *on the day.* At the time when.

2. *over them that were numbered.* The leaders who were appointed to act with Moses in taking the census; see I, 4f.

וְהָיוּ לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְנָתַתָּה אוֹתָם אֶל־
6 הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ׃ וַיִּקַּח מֹשֶׁה אֶת־הָעֲגָלֹת וְאֶת־
7 הַבָּקָר וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם׃ אֵת ׀ שְׁתֵּי הָעֲגָלוֹת וְאֵת
8 אַרְבַּעַת הַבָּקָר נָתַן לִבְנֵי גֵרְשׁוֹן כְּפִי עֲבֹדָתָם׃ וְאֵת ׀
אַרְבַּע הָעֲגָלֹת וְאֵת שְׁמֹנַת הַבָּקָר נָתַן לִבְנֵי מְרָרִי כְּפִי
9 עֲבֹדָתָם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃ וְלִבְנֵי קְהָת לֹא
י נָתָן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ׃ וַיַּקְרִיבוּ
הַנְּשִׂאִים אֵת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ וַיַּקְרִיבוּ
11 הַנְּשִׂיאִם אֶת־קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ׃ וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד לַיּוֹם יַקְרִיבוּ אֶת־
(חמישי לספ׳) 12 קָרְבָּנָם לַחֲנֻכַּת הַמִּזְבֵּחַ׃ ס וַיְהִי הַמַּקְרִיב בַּיּוֹם הָרִאשׁוֹן
13 אֶת־קָרְבָּנוֹ נַחְשׁוֹן בֶּן־עַמִּינָדָב לְמַטֵּה יְהוּדָה׃ וְקָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת

9. *they bare it upon their shoulders.* It was not seemly that the holiest vessels should be placed on wagons. Staves or poles had been provided so as to enable them to be borne on shoulders.

10. *dedication-gift of the altar.* After having presented the wagons and oxen for the conveyance of the Tabernacle and its appurtenances, the princes brought further sacrifices for the dedication of the Altar.

12. *Nahshon the son of Amminadab.* The "prince" appointed to act with Moses in the census (I, 7) and as captain of the camp of Judah (II, 3). The names of the other princes and the order in which they are mentioned in the present chapter are the same as given previously in connection with the march. "Nahshon was rewarded in this way for the devotion he had shown to God during the passage through the Red Sea. When Israel, beset by the Egyptians, reached the sea, the tribes hesitated to enter

the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service. 6. And Moses took the wagons and the oxen, and gave them unto the Levites. 7. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: 8. and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. 9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonged unto them; they bare it upon their shoulders. 10. And the princes offered for the dedication-gift of the altar in the day that it was anointed, even the princes offered their oblation before the altar. 11. And the LORD said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.*v s

12. And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah: 13. and his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal

the sea and one urged the other to be the first to do so. At that moment Nahshon, the prince of Judah, fearlessly plunged in, firmly trusting that God would stand by Israel in their need" (Midrash).

13. *an hundred and thirty shekels.* About 60 oz. Troy. *seventy shekels.* About 33 oz. Troy.

14 בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
טו קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
16 17 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן נַחְשׁוֹן בֶּן־עַמִּינָדָב׃ פ
18 19 בַּיּוֹם הַשֵּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעָר נְשִׂיא יִשָּׂשכָר׃ הִקְרִב
אֶת־קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ
מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀
כ מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה

14. *spoon.* Better, *cup.* Such incense-cups are to be seen in the representation of the Table of shewbread on the Arch of Titus.

17. *peace offerings.* Were an expression of the joyous gratitude of the worshipper to God. Hence they were, in these instances, the most multiplied, as befitted an occasion of joy and of thankful communion with God.

The offerings of the princes were a favourite theme for the later Rabbinical homilists. They held that though the offerings of all the princes were identical these had a different significance for each tribe. From the time of Jacob, who foretold it to them, every tribe knew his future history to the time of the Messiah; hence, at the dedication of the Altar, each prince brought such offerings as symbolized the history of his tribe. Apart from the significance that the offerings of the princes had for each tribe respectively, they were held also to symbolize the history of the world from the time of Adam to the erection of the Tabernacle. The following comments on the gifts of the princes of Issachar (*v.* 18), of Reuben (*v.* 30) and on *v.* 84f. are fair samples of this symbolisation.

18. *prince of Issachar.* "The tribe of Issachar had good claims to be among the first to offer sacrifices, for this tribe devoted itself to the study of the Torah, so that the great scholars in Israel were among them; and then, too, it was this tribe that had proposed to the others the

offering ; 14. one golden spoon of ten shekels, full of incense ; 15. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 16. one male of the goats for a sin offering ; 17. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Nahshon the son of Amminadab.

18. On the second day Nethanel the son of Zuar, prince of Issachar, did offer : 19. he offered for his oblation one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 20. one golden

bringing of the dedication offerings. As this was the tribe of erudition, its gifts symbolized things appertaining to the Torah. The silver charger and the silver bowl corresponded to the Written and to the Oral Torah ; and both vessels alike are filled with fine flour, for the two Laws are not antagonistic, but form a unity and contain the loftiest teachings. The fine flour was mingled with oil, just as knowledge of the Torah should be accompanied by good deeds ; for he who occupies himself with the Torah, who works good deeds, and keeps himself aloof from sin, fills his Creator with delight. The golden spoon of ten shekels symbolizes the Two Tables on which God wrote the Ten Commandments, and which contained between the Commandments all the particulars of the Torah, just as the spoon was filled with incense. The three burnt offerings, the bullock, the ram, and the lamb corresponded to the three groups of Priests, Levites, and Israelites ; whereas the kid of the goats alluded to the proselytes, for the Torah was revealed not only for Israel but for all the world ; and a proselyte who studies the Torah is no less than a high priest " (Midrash).

21 וְזָהָב מְלֵאָה קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־
22 23 אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נְתַנְאֵל בֶּן־צוּעָר׃ פ
24 כה בַּיּוֹם הַשְּׁלִישִׁי נָשִׂיא לִבְנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן׃ קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת
26 בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
27 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־
28 29 שְׁנָתוֹ לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֱלִיאָב בֶּן־חֵלֹן׃ פ
ל בַּיּוֹם הָרְבִיעִי נָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃
31 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים

30. *prince of the children of Reuben.* "The gifts of the tribe of Reuben symbolised the events in the life of their forefather Reuben. The silver charger recalled Reuben's words when he saved the life of Joseph, whom his brothers wanted to kill, for 'the tongue of the just is as choice silver.' The silver bowl, from which was sprinkled the sacrificial blood, recalled the same incident, for it was Reuben who advised his brothers to throw Joseph into the pit rather than to kill him. The spoon of ten shekels of gold symbolised the deed of Reuben, who restrained Jacob's sons from bloodshed, hence the gold out of which the spoon was fashioned had a blood-red colour. The spoon was filled with incense, and so too did Reuben fill his days with fasting and prayer until God forgave his sin with Bilhah, and his 'prayer was set forth before God as incense.' As

spoon of ten shekels, full of incense; 21. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 22. one male of the goats for a sin offering; 23. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nethanel the son of Zuar.

24. On the third day Eliab the son of Helon, prince of the children of Zebulun: 25. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 26. one golden spoon of ten shekels, full of incense; 27. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 28. one male of the goats for a sin offering; 29. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliab the son of Helon.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben: 31. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with

penance for this crime, Reuben offered the kid of the goats as a sin offering; whereas the two oxen of the peace offering corresponded to the two great deeds of Reuben, the deliverance of Joseph, and the long penance for his sin." (Midrash).

32 סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
33 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
34 לה לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃ פ
36 בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לִבְנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃
37 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים
38 סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
39 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
מ 41 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ פ ששי
42 43 בַּיּוֹם הַשִּׁשִּׁי נָשִׂיא לִבְנֵי גָד אֶלְיָסָף בֶּן־דְּעוּאֵל׃ קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת
44 בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃
מה פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃
46 47 שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה
זֶה קָרְבַּן אֶלְיָסָף בֶּן־דְּעוּאֵל׃ פ

oil for a meal offering; 32. one golden spoon of ten shekels, full of incense; 33. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 34. one male of the goats

for a sin offering ; 35. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Elizur the son of Shedeur.

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon : 37. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 38. one golden spoon of ten shekels, full of incense ; 39. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 40. one male of the goats for a sin offering ; 41. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Shelumiel the son of Zurishaddai.*vi

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad : 43. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 44. one golden spoon of ten shekels, full of incense ; 45. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 46. one male of the goats for a sin offering ; 47. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Eliasaph the son of Deuel.

48 בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לִבְנֵי אֶפְרָיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃
49 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם׀ מְלֵאִים
נ סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
51 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
52 53 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ פ
54 בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לִבְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃
נה קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם׀ מְלֵאִים
56 סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
57 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
58 59 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ פ
ס 61 בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי׃ קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם׀ מְלֵאִים סֹלֶת
62 בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim : 49. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one

silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 50. one golden spoon of ten shekels, full of incense; 51. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 52. one male of the goats for a sin offering; 53. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elishama the son of Ammihud.

54. On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh: 55. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 56. one golden spoon of ten shekels, full of incense; 57. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 58. one male of the goats for a sin offering; 59. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Gamaliel the son of Pedahzur.

60. On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin: 61. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 62. one golden spoon of ten shekels, full of incense; 63. one young

63 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
64 סה לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֲבִידָן בֶּן־גִּדְעֹנִי׃ פ
66 67 בַּיּוֹם הָעֲשִׂירִי נָשִׂיא לִבְנֵי דָן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי׃ קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת
68 בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
69 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
ע 71 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי׃ פ שביעי
72 בְּיוֹם עַשְׁתֵּי עָשָׂר יוֹם נָשִׂיא לִבְנֵי אָשֵׁר פַּגְעִיאֵל בֶּן־עָכְרָן׃
73 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים
74 סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
עה קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
76 77 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן פַּגְעִיאֵל בֶּן־עָכְרָן׃ פ
78 בְּיוֹם שְׁנֵים עָשָׂר יוֹם נָשִׂיא לִבְנֵי נַפְתָּלִי אֲחִירַע בֶּן־עֵינָן׃

bullock, one ram, one he-lamb of the first year, for a burnt offering ; 64. one male of the goats for a sin offering ; 65. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five

he-lambs of the first year: this was the oblation of Abidan the son of Gideoni.

66. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan: 67. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 68. one golden spoon of ten shekels, full of incense; 69. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 70. one male of the goats for a sin offering; 71. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahiezer the son of Ammishaddai.*vii

72. On the eleventh day Pagiel the son of Ochran, prince of the children of Asher: 73. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 74. one golden spoon of ten shekels, full of incense; 75. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 76. one male of the goats for a sin offering; 77. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Pagiel the son of Ochran.

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali: 79. his oblation

79 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀ מְלֵאִים
פ סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
81 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
82 83 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֲחִירַע בֶּן־עֵינָן׃ פ
84 זֹאת ׀ חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל
קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת
פה זָהָב שְׁתֵּים עֶשְׂרֵה׃ שְׁלֹשִׁים וּמֵאָה הַקְּעָרָה הָאַחַת כֶּסֶף
וְשִׁבְעִים הַמִּזְרָק הָאֶחָד כֹּל כֶּסֶף הַכֵּלִים אַלְפַּיִם וְאַרְבַּע־
86 מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ׃ כַּפּוֹת זָהָב שְׁתֵּים־עֶשְׂרֵה מְלֵאֹת
קְטֹרֶת עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ כָּל־זְהַב הַכַּפּוֹת
מפטיר 87 עֶשְׂרִים וּמֵאָה׃ כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם
שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי
88 עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת׃ וְכֹל בְּקַר ׀ זֶבַח הַשְּׁלָמִים עֶשְׂרִים
וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתֻּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־

"The gifts of the twelve princes of the tribes were equal in number as well as in the size and width of the objects bestowed. None among them wished to outrival the others; and such harmony and unity of spirit reigned among them, that God valued the service of each as if he had brought not only his own gifts but also those of his companions. The sum total of the gifts of the twelve princes of the tribes had also a symbolical significance.

was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 80. one golden spoon of ten shekels, full of incense; 81. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 82. one male of the goats for a sin offering; 83. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahira the son of Enan.

84. This was the dedication-gift of the altar, in the day when it was anointed, by the princes of Israel: twelve silver chargers, twelve silver bowls, twelve golden spoons: 85. each silver charger weighing an hundred and thirty shekels, and each bowl seventy: all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary; 86. the twelve golden spoons, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons an hundred and twenty shekels:*m 87. all the oxen for the burnt offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering: and the males of the goats for a sin offering twelve: 88. and all the oxen for the sacrifice of peace offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-gift of the altar, after that it was anointed. 89. And

89 שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃ וּבְבֹא
מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדַּבֵּר
אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים
וַיְדַבֵּר אֵלָיו׃

The twelve chargers correspond to the twelve constellations; the twelve bowls to the twelve months; the twelve spoons to the twelve guides of men, which are: the heart, the kidneys, the mouth, the palate, the windpipe, the esophagus, the lungs, the liver, the spleen, the crop and the stomach. 'All the silver of the vessels that weighed two thousand and four hundred shekels,' corresponded to the years that had passed from the Creation of the World to the advent of Moses in the fortieth year of his life. All the gold of the spoons, the weight of which was an hundred and twenty shekels, corresponded to the years of Moses' life" (Midrash).

89. *to speak with him.* *i.e.* with God.

he heard the Voice speaking unto him. lit. "he heard the Voice making itself as speaking;" *i.e.* Moses was audibly addressed by a Voice, not as before on the peak of Sinai far away, but in the Sanctuary that was now in the midst of Israel; Exod. xxv, 22.

when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim : and he spake unto him.

"Moses in his humility felt that his mission as leader of the people ended with the erection of the Tabernacle, as Israel could now satisfy all their spiritual needs without his aid. But God said, As truly as thou livest, I have for thee a far greater task than any thou hast yet accomplished, for thou shalt instruct My children about 'clean and unclean,' and shalt teach them how to offer up offerings to Me. God hereupon called Moses to the Tabernacle, to reveal to him there the laws and teachings. The Voice that called Moses was as powerful as at the revelation at Sinai, still it was audible to none but Moses. Not even the angels heard it, for the words of God were destined exclusively for Moses" (Midrash).

For the Lesson from the Prophets, Judges XIII, *see* The Haftorahs p. 382

For the Blessings before and after the Haftorah, see p. 368

Cap. VIII. ח

36 לו פ פ פ

ח 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ
אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת
3 הַנֵּרוֹת׃ וַיַּעַשׂ כֵּן אַהֲרֹן אֶל־מוּל פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ
4 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה

III. BEHAALOSECHA

(Chapters VIII–XII)

THE MENORAH

viii, 1–4. The making of the Menorah is described in Exod. xxv. The command to light the lamps in the Tabernacle had been given briefly in Exod. xxv, 37 ; and in Exod. xxvii, 21 Aaron and his sons are specially entrusted with that duty.

2. *when thou lightest the lamps.* lit. " when thou causest the lamps to go up " ; *i.e.* when thou causest the flame of the lamps to go up.

" Why does this command follow immediately after the consecration of the Altar " ? asks the Midrash. The answer is, when Aaron saw the rich gifts which the princes offered on that occasion, his heart grew faint that neither he nor his tribe had a part in that consecration. Thereupon the Holy One, blessed be He, reassured him in the words, " By thy life, thine is greater glory than theirs, for thou lightest the Menorah." There is a further rabbinical saying : " The Sanctuary will on another occasion also be dedicated by kindling the lights, and then it will be done by thy descendants, the Hasmoneans. Thus greater glory is destined for thee than for the princes. Their offerings to the Sanctuary will be employed only as long as it endures, but the lights of the Chanukah festival shall shine for ever."

give light in front of the candlestick. Aaron is here bidden to arrange the wicks of the seven lamps in such a

III. BEHAALOSECHA

CHAPTER VIII

8 1. And the LORD spake unto Moses, saying,
2. Speak unto Aaron, and say unto him, When
thou lightest the lamps, the seven lamps shall
give light in front of the candlestick. 3. And
Aaron did so; he lighted the lamps thereof so
as to give light in front of the candlestick, as
the LORD commanded Moses. 4. And this was
the work of the candlestick, beaten work of
gold; unto the base thereof, and unto the flowers

way that they shall give out one combined blaze of light over against the central shaft of the candelabrum itself (Talmud). Israel said before God, "Lord of the Universe, Thou commandest us to illumine before Thee; art Thou not the Light of the world, and with Whom light dwelleth"? "Not that I require your light," was the Divine reply, "but that you may perpetuate the light which I conferred on you as an example to the nations of the world" (Talmud).

The Menorah is one of the favourite symbols of Judaism. Through its association with Chanukah, the Menorah has come to typify spiritual conquest, and that spiritual conquest is achieved neither by might nor by power but by God's spirit (see the Haftorah, which is the same as for the Sabbath of Chanukah). Israel, as the Servant of the Lord, is to perform his Divine task without violence: "he is not to strive nor cry; the bruised reed he is not to break, nor quench the smoking flax" (Isa. XLII, 3). The image employed by Isaiah to describe Israel's mission is the gentle agency of light, with its irresistible illumination of the surrounding darkness. "This is among the loftiest conceptions of all human thought. How new an idea it was, is measured by the length of time it has taken before the idea began slowly to make its way that force cannot conquer spirit" (Moulton).

זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה
יְהוָה אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃ פ
ה 6 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי
7 יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם׃ וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה
עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ
8 בִגְדֵיהֶם וְהִטֶּהָרוּ׃ וְלָקְחוּ פַּר בֶּן־בָּקָר וּמִנְחָתוֹ סֹלֶת בְּלוּלָה
9 בַשָּׁמֶן וּפַר־שֵׁנִי בֶן־בָּקָר תִּקַּח לְחַטָּאת׃ וְהִקְרַבְתָּ אֶת־
הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְהִקְהַלְתָּ אֶת־כָּל־עֲדַת בְּנֵי
י יִשְׂרָאֵל׃ וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי יְהוָה וְסָמְכוּ בְנֵי־

5–26. Dedication of the Levites

The choice of the Levites for the service of the Sanctuary is given in III, 5–10 and their duties are detailed in IV. In view of the impending break-up of the camp, it was now necessary formally to dedicate them to their duties upon which they were about to enter.

6. *take the Levites.* “With kind words. Say unto them, Happy are ye inasmuch as ye have been found worthy to be servants to the Omnipresent” (Rashi). “For God elevates no man to an office unless He has tried him and found him worthy of his calling. He did not say, ‘and the Levites shall be Mine,’ before He had tried this tribe, and found them worthy. In Egypt none but the tribe of Levi observed the Torah, and clung to the token of the Abrahamic covenant; while the other tribes, abandoning both Torah and token of covenant, like the Egyptians, practised idolatry. In the desert, also, it was this tribe alone that did not take part in the worship of the Golden Calf. Justly, therefore, did God’s choice fall upon this godly tribe, who on this day were consecrated as the servants of God and His sanctuary” (Midrash).

cleanse them. Purify them from ritual uncleanness.

7. *sprinkle.* The Heb. is the infinitive. It does not, therefore, denote an act addressed to Moses which he himself must perform, an act that would have taken one person many months—but an action which he is to order to be performed (Ehrlich).

thereof, it was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5. And the LORD spake unto Moses, saying,
6. Take the Levites from among the children of
Israel, and cleanse them. 7. And thus shalt
thou do unto them, to cleanse them: sprinkle
the water of expiation upon them, and let them
cause a razor to pass over all their flesh, and
let them wash their clothes, and cleanse them-
selves. 8. Then let them take a young bullock,
and its meal offering, fine flour mingled with
oil, and another young bullock shalt thou take
for a sin offering. 9. And thou shalt present the
Levites before the tent of meeting: and thou
shalt assemble the whole congregation of the
children of Israel: 10. and thou shalt present
the Levites before the LORD: and the children
of Israel shall lay their hands upon the Levites:

water of expiation. lit. "water of sin"; *i.e.* water which removes sin; according to Rashi, it was the water used in the rites connected with the ordinance of the Red Heifer (XIX, 9) for the removal of defilement due to contact with a dead body. Among the large number of Levites to be consecrated some must have required such purification.

and let them wash their clothes. An act enjoined in Scripture as a preparation for any special religious service; Gen. XXXV, 2; Exod. XIX, 10. This ceremonial cleansing symbolised the inward purity required of those who bore the vessels of the Sanctuary.

10. *before the* LORD. Before the Altar of sacrifice.

lay their hands upon the Levites. The representatives of the Israelites laid their hands upon the representatives of the Levites, in order to indicate that the whole community offered them to the service of God; cf. Lev. I, 4.

11 יִשְׂרָאֵל אֶת־יְדֵיהֶם עַל־הַלְוִיִּם׃ וְהֵנִיף אַהֲרֹן אֶת־הַלְוִיִּם
תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־
12 עֲבֹדַת יְהוָה׃ וְהַלְוִיִּם יִסְמְכוּ אֶת־יְדֵיהֶם עַל רֹאשׁ הַפָּרִים
וַעֲשֵׂה אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה לַיהוָה לְכַפֵּר
13 עַל־הַלְוִיִּם׃ וְהַעֲמַדְתָּ אֶת־הַלְוִיִּם לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו
14 וְהֵנַפְתָּ אֹתָם תְּנוּפָה לַיהוָה׃ וְהִבְדַּלְתָּ אֶת־הַלְוִיִּם מִתּוֹךְ
שני טו בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם׃ וְאַחֲרֵי־כֵן יָבֹאוּ הַלְוִיִּם
לַעֲבֹד אֶת־אֹהֶל מוֹעֵד וְטִהַרְתָּ אֹתָם וְהֵנַפְתָּ אֹתָם תְּנוּפָה׃
16 כִּי נְתֻנִים נְתֻנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרַת
17 כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִי׃ כִּי
לִי כָל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה בְּיוֹם הַכֹּתִי
18 כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי אֹתָם לִי׃ וָאֶקַּח אֶת־
19 הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל׃ וָאֶתְּנָה אֶת־
הַלְוִיִּם נְתֻנִים ׀ לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד

11. *offer.* lit. "wave," so also in *v.* 13, 15, and 21.
a wave offering. The Levites were probably led backwards and forwards by Aaron in the direction of the Holy of Holies, or he may have only waved his hand over them. The idea underlying was unmistakable. This is: having been given by the Israelites to God, the Levites were given back to the Israelites, whose servants they were to be in all matters appertaining to the Sanctuary.

12. *and the Levites.* *i.e.* the chosen representatives of the Levites.

16. *for they are wholly given.* lit. "for they are given, given"; *given,* for carrying the Tabernacle and its furniture; and *given,* for singing the chants of the Sanctuary (Rashi)—these being the two main branches of work assigned to the Levites.

19. *the Levites as a gift.* lit. "the Levites—they are given" (AJ).

11. and Aaron shall offer the Levites before the
LORD for a wave offering, from the children of
Israel, that they may be to do the service of the
LORD. 12. And the Levites shall lay their hands
upon the heads of the bullocks: and offer thou
the one for a sin offering, and the other for a
burnt offering, unto the LORD, to make atonement
for the Levites. 13. And thou shalt set the
Levites before Aaron, and before his sons, and
offer them for a wave offering unto the LORD.
14. Thus shalt thou separate the Levites from
among the children of Israel: and the Levites
shall be mine.* ii 15. And after that shall
the Levites go in to do the service of the tent
of meeting: and thou shalt cleanse them, and
offer them for a wave offering. 16. For they
are wholly given unto me from among the children
of Israel; instead of all that openeth the womb,
even the firstborn of all the children of Israel,
have I taken them unto me. 17. For all the
firstborn among the children of Israel are mine,
both man and beast: on the day that I smote
all the firstborn in the land of Egypt I sanctified
them for myself. 18. And I have taken the
Levites instead of all the firstborn among the
children of Israel. 19. And I have given the
Levites as a gift to Aaron and to his sons from
among the children of Israel, to do the service

the children of Israel. The five-fold repetition of these words in *v.* 19 indicates the love felt by God towards the bearers of the name of Israel (Midrash).

אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי
יִשְׂרָאֵל וְלֹא יִהְיֶה בִּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל
כ אֶל־הַקֹּדֶשׁ׃ וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־עֲדַת בְּנֵי־יִשְׂרָאֵל
לַלְוִיִּם כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לַלְוִיִּם כֵּן־עָשׂוּ
21 לָהֶם בְּנֵי יִשְׂרָאֵל׃ וַיִּתְחַטְּאוּ הַלְוִיִּם וַיְכַבְּסוּ בִּגְדֵיהֶם
וַיָּנֶף אַהֲרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיְכַפֵּר עֲלֵיהֶם אַהֲרֹן
22 לְטַהֲרָם׃ וְאַחֲרֵי־כֵן בָּאוּ הַלְוִיִּם לַעֲבֹד אֶת־עֲבֹדָתָם בְּאֹהֶל
מוֹעֵד לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
23 עַל־הַלְוִיִּם כֵּן עָשׂוּ לָהֶם׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
24 לֵּאמֹר׃ זֹאת אֲשֶׁר לַלְוִיִּם מִבֶּן חָמֵשׁ וְעֶשְׂרִים שָׁנָה וָמַעְלָה
כה יָבוֹא לִצְבֹא צָבָא בַּעֲבֹדַת אֹהֶל מוֹעֵד׃ וּמִבֶּן חֲמִשִּׁים
26 שָׁנָה יָשׁוּב מִצְּבָא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד׃ וְשֵׁרֵת אֶת־

atonement. Here used not in the usual sense of making propitiation, but in the sense of "covering," a meaning inherent in the Heb. root. The Levites were to form a sort of protective cordon for the Sanctuary.

no plague. The explanation is indicated in Rashi's comment, which in effect states, "I have appointed the Levites to take over the service of the Sanctuary from the children of Israel upon whom it had hitherto devolved, and thereby to prevent a plague amongst the latter; because if *they* came near the Sanctuary there would certainly be a plague amongst them, since they have proved themselves unworthy of the priestly office."

21 *purified themselves.* By having the "water of expiation" sprinkled upon them; *v.* 7.

23–26. The Levites' Period of Service. Additional regulations to those in IV, including a probationary period from the age of 25 to 30, as well as the regulations for Levites over 50 years of age.

of the children of Israel in the tent of meeting, and to make atonement for the children of Israel: that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.
20. Thus did Moses, and Aaron, and all the congregation of the children of Israel, unto the Levites: according unto all that the LORD commanded Moses touching the Levites, so did the children of Israel unto them.
21. And the Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before the LORD; and Aaron made atonement for them to cleanse them.
22. And after that went the Levites in to do their service in the tent of meeting before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23. And the LORD spake unto Moses, saying,
24. This is that which belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service in the work of the tent of meeting:
25. and from the age of fifty years they shall cease waiting upon the work, and shall serve no more;
26. but shall

24. *twenty and five years old and upward.* "The years of twenty-five to thirty were for initiation in connection with the lighter labours in the Sanctuary" (Sifri).

to wait upon. Better, *to perform* (AJ).

25. *cease waiting upon.* Better, *return from the service* (AJ); retire from active service in connection with the Sanctuary.

אֶחָיו בְּאֹהֶל מוֹעֵד לִשְׁמֹר מִשְׁמֶרֶת וַעֲבֹדָה לֹא יַעֲבֹד כָּכָה
תַּעֲשֶׂה לַלְוִיִּם בְּמִשְׁמְרֹתָם׃ פ שלישי

Cap. IX. ט

ט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְמִדְבַּר־סִינַי בַּשָּׁנָה הַשֵּׁנִית
2 לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר׃ וְיַעֲשׂוּ
3 בְנֵי־יִשְׂרָאֵל אֶת־הַפָּסַח בְּמוֹעֲדוֹ׃ בְּאַרְבָּעָה עָשָׂר־יוֹם
בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמֹעֲדוֹ כְּכָל־חֻקֹּתָיו
4 וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ׃ וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל
ה לַעֲשֹׂת הַפָּסַח׃ וַיַּעֲשׂוּ אֶת־הַפֶּסַח בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר
יוֹם לַחֹדֶשׁ בֵּין הָעַרְבַּיִם בְּמִדְבַּר סִינָי כְּכֹל אֲשֶׁר צִוָּה יְהוָה
6 אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל׃ וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ
טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ לַעֲשֹׂת־הַפֶּסַח בַּיּוֹם הַהוּא

ט v. 2. קמץ בטרחא v. 6. סבירין ויהיו

26. *minister with their brethren.* Assist their younger fellow-Levites, but shall do no essential or responsible service. According to the Rabbis, their work was that of closing the gates of the Sanctuary and assisting in the choral singing.

keep the charge. Assist in dismantling and erecting the Tent of Meeting at the beginning or end of a journey (Rashi). A superannuated life need not be a useless life.

IX, 1–14. The Second Passover

A supplementary Passover on the same day in the second month for persons prevented by uncleanness and absence from participating in the Paschal sacrifice in Nisan.

1. *in the first month of the second year.* This date is earlier by one month than the date with which the Book of Numbers opens. "You learn hereby that the narratives of Scripture are not given in strict chronological sequence" אין מוקדם ומאוחר בתורה (Sifri). From Exod. xii, 25, xiii, 5–10, it appears that the Passover there ordained was for

minister with their brethren in the tent of meeting,
to keep the charge, and shall do no service.
Thus shalt thou do unto the Levites touching
their charges.*iii

Chapter IX

9 1. And the Lord spake unto Moses in the wilder-
ness of Sinai, in the first month of the second
year after they were come out of the land of
Egypt, saying, 2. Moreover let the children
of Israel keep the passover in its appointed
season. 3. In the fourteenth day of this month,
at even, ye shall keep it in its appointed season:
according to all the statutes of it, and according
to all the ordinances thereof, shall ye keep it.
4. And Moses spake unto the children of Israel,
that they should keep the passover. 5. And
they kept the passover in the first month, on
the fourteenth day of the month, at even, in
the wilderness of Sinai: according to all that the
Lord commanded Moses, so did the children
of Israel. 6. And there were certain men, who
were unclean by the dead body of a man, so that
they could not keep the passover on that day:
and they came before Moses and before Aaron

celebration after the settlement in Canaan. Special direction was, therefore, required for a Passover in the Wilderness.

2. *in its appointed season.* "Even if the Passover falls on the Sabbath" (Sifri).

3. *at even.* Better, *towards even* (Friedlander); "at dusk" (AJ); lit. "between the two evenings"; see on Exod. xii, 6.

5. *and they kept the passover.* According to Tradition, that was the only Paschal sacrifice offered in the Wilderness.

7 וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם הַהוּא׃ וַיֹּאמְרוּ
הָאֲנָשִׁים הָהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה
נִגָּרַע לְבִלְתִּי הַקְרִיב אֶת־קָרְבַּן יְהוָה בְּמֹעֲדוֹ בְּתוֹךְ בְּנֵי
8 יִשְׂרָאֵל׃ וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עִמְדוּ וְאֶשְׁמְעָה מַה־יְצַוֶּה
יְהוָה לָכֶם׃ פ
9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אִישׁ אִישׁ כִּי־יִהְיֶה טָמֵא ׀ לָנֶפֶשׁ אוֹ בְדֶרֶךְ רְחֹקָה
11 לָכֶם אוֹ לְדֹרֹתֵיכֶם וְעָשָׂה פֶסַח לַיהוָה׃ בַּחֹדֶשׁ הַשֵּׁנִי
בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת
12 וּמְרֹרִים יֹאכְלֻהוּ׃ לֹא־יַשְׁאִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְעֶצֶם לֹא
13 יִשְׁבְּרוּ־בוֹ כְּכָל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ׃ וְהָאִישׁ אֲשֶׁר־
הוּא טָהוֹר וּבְדֶרֶךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ כִּי ׀ קָרְבַּן יְהוָה לֹא הִקְרִיב בְּמֹעֲדוֹ
14 חֶטְאוֹ יִשָּׂא הָאִישׁ הַהוּא׃ וְכִי־יָגוּר אִתְּכֶם גֵּר וְעָשָׂה
פֶסַח לַיהוָה כְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ כֵּן יַעֲשֶׂה חֻקָּה
רביעי טו אַחַת יִהְיֶה לָכֶם וְלַגֵּר וּלְאֶזְרַח הָאָרֶץ׃ ס וּבְיוֹם

v. 10. נקוד על ה׳

7. *wherefore are we kept back?* lit. "why should we be made less"? Why should we, owing to accidental and temporary defilement, be made inferior to the rest of Israel by not being able to participate in the Festival celebration?

oblation. Better, *offering*; so also in *v.* 13.

10. *or be in a journey afar off.* So that he cannot reach the Sanctuary in time for the slaughtering of the sacrifice.

13. *cut off.* Not by a human tribunal.

14. *a stranger.* Heb. *ger*; a resident non-Israelite who had become a convert to the religion of Israel, and had undertaken to conform to the laws and precepts of the Torah.

on that day: 7. and those men said unto him,
We are unclean by the dead body of a man:
wherefore are we kept back, that we may not
offer the oblation of the LORD in its appointed
season among the children of Israel? 8. And
Moses said unto them, Stay ye; that I may hear
what the LORD will command concerning you.

9. And the LORD spake unto Moses, saying,
10. Speak unto the children of Israel, saying, If
any man of you or of your generations shall
be unclean by reason of a dead body, or be in a
journey afar off, yet he shall keep the passover
unto the LORD: 11. in the second month on the
fourteenth day at even they shall keep it; they
shall eat it with unleavened bread and bitter
herbs: 12. they shall leave none of it unto the
morning, nor break a bone thereof: according
to all the statute of the passover they shall
keep it. 13. But the man that is clean, and is
not in a journey, and forbeareth to keep the
passover, that soul shall be cut off from his people:
because he offered not the oblation of the LORD
in its appointed season, that man shall bear his
sin. 14. And if a stranger shall sojourn among
you, and will keep the passover unto the LORD;
according to the statute of the passover, and
according to the ordinance thereof, so shall he
do: ye shall have one statute, both for the stranger,
and for him that is born in the land.*iv

so shall he do. He must observe all the ordinances of the Passover, whether in regard to the first or to the supplementary Passover, even as does a homeborn Israelite.

4

הֵקִים אֶת־הַמִּשְׁכָּן כִּסָּה הֶעָנָן אֶת־הַמִּשְׁכָּן לְאֹהֶל הָעֵדֻת
16 וּבָעֶרֶב יִהְיֶה עַל־הַמִּשְׁכָּן כְּמַרְאֵה־אֵשׁ עַד־בֹּקֶר׃ כֵּן יִהְיֶה
17 תָמִיד הֶעָנָן יְכַסֶּנּוּ וּמַרְאֵה־אֵשׁ לָיְלָה׃ וּלְפִי הֵעָלוֹת
הֶעָנָן מֵעַל הָאֹהֶל וְאַחֲרֵי כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל וּבִמְקוֹם
18 אֲשֶׁר יִשְׁכָּן־שָׁם הֶעָנָן שָׁם יַחֲנוּ בְּנֵי יִשְׂרָאֵל׃ עַל־פִּי
יְהוָה יִסְעוּ בְּנֵי יִשְׂרָאֵל וְעַל־פִּי יְהוָה יַחֲנוּ כָּל־יְמֵי אֲשֶׁר
19 יִשְׁכֹּן הֶעָנָן עַל־הַמִּשְׁכָּן יַחֲנוּ׃ וּבְהַאֲרִיךְ הֶעָנָן עַל־הַמִּשְׁכָּן
יָמִים רַבִּים וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא
כ יִסָּעוּ׃ וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן יָמִים מִסְפָּר עַל־הַמִּשְׁכָּן עַל־
21 פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסָּעוּ׃ וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן
מֵעֶרֶב עַד־בֹּקֶר וְנַעֲלָה הֶעָנָן בַּבֹּקֶר וְנָסָעוּ אוֹ יוֹמָם וָלַיְלָה
22 וְנַעֲלָה הֶעָנָן וְנָסָעוּ׃ אוֹ־יֹמַיִם אוֹ־חֹדֶשׁ אוֹ־יָמִים בְּהַאֲרִיךְ

15–23. The Fiery Cloud upon the Tabernacle

This section connects with Exod. xl, 34, when Moses had set up the Tabernacle and "the cloud covered the Tent of Meeting and the glory of the Lord filled the Tabernacle." It was the invariable custom to start on the march when the Cloud rose from the Tabernacle, and to halt when and as long as it rested.

15. *the cloud covered the tabernacle.* As the manifestation of the Divine Presence in the midst of Israel. It did not cover the whole structure, Court and all, but only that part of it in which the Ark was placed.

at even. The manifestation of the Divine Presence had the appearance of fire.

17. *and whenever the cloud was taken up.* This verse and the following to the end of the chapter are an amplification of Exod. xl, 36–38.

18. *at the commandment of the* Lord. The Israelites were uncertain as to the duration of their sojourn in any

15. And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. 16. So it was alway: the cloud covered it, and the appearance of fire by night. 17. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. 18. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they encamped: as long as the cloud abode upon the tabernacle they remained encamped. 19. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. 20. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of the LORD they remained encamped, and according to the commandment of the LORD they journeyed. 21. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by day and by night, when the cloud was taken up, they journeyed. 22. Whether it were two days, or a month, or a year, that the cloud tarried

place; but, looking upon the Cloud as the symbol of the Divine Presence, they considered the Cloud's movements as orders from on High, which they invariably obeyed.

הֶעָנָן עַל־הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו יַחֲנוּ בְנֵי־יִשְׂרָאֵל וְלֹא יִסָּעוּ
23 וּבְהֵעָלֹתוֹ יִסָּעוּ׃ עַל־פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסָּעוּ אֶת־
מִשְׁמֶרֶת יְהוָה שָׁמָרוּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה׃ פ

Cap. X. י

י א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרֹת
כֶּסֶף מִקְשָׁה תַּעֲשֶׂה אֹתָם וְהָיוּ לְךָ לְמִקְרָא הָעֵדָה וּלְמַסַּע
3 אֶת־הַמַּחֲנוֹת׃ וְתָקְעוּ בָּהֵן וְנוֹעֲדוּ אֵלֶיךָ כָּל־הָעֵדָה אֶל־
4 פֶּתַח אֹהֶל מוֹעֵד׃ וְאִם־בְּאַחַת יִתְקָעוּ וְנוֹעֲדוּ אֵלֶיךָ
ה הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל׃ וּתְקַעְתֶּם תְּרוּעָה וְנָסְעוּ
6 הַמַּחֲנוֹת הַחֹנִים קֵדְמָה׃ וּתְקַעְתֶּם תְּרוּעָה שֵׁנִית וְנָסְעוּ
הַמַּחֲנוֹת הַחֹנִים תֵּימָנָה תְּרוּעָה יִתְקְעוּ לְמַסְעֵיהֶם׃
7 8 וּבְהַקְהִיל אֶת־הַקָּהָל תִּתְקְעוּ וְלֹא תָרִיעוּ׃ וּבְנֵי אַהֲרֹן

ט׳ v. 23. קמץ בז״ק

X, 1–10. Clarions of Silver

They were for summoning the congregation or the princes to the Sanctuary, as well as signals to begin the journey or in times of war. The clarions were long and narrow, with an expanded mouth, as distinct from the Shofar, or ram's horn of the Jubilee (Lev. xxv, 9). There is an illustration of these clarions among the spoils of the Temple, on the Arch of Titus.

2. *of beaten work.* Made out of a single plate of silver.

3. *all the congregation.* *i.e.* the representatives of the congregation, and the heads of families.

4. *but with one.* A blast on one clarion was the signal for an assembly of only the princes of the tribes; on both, for all the congregation.

5. *and when ye blow an alarm.* Heb. *teruah*; a succession of short, sharp, separate notes.

camps . . east side. Judah, with Issachar and Zebulon.

upon the tabernacle, abiding thereon, the children
of Israel remained encamped, and journeyed
not: but when it was taken up, they journeyed.
23. At the commandment of the LORD they
encamped, and at the commandment of the
LORD they journeyed: they kept the charge
of the LORD, at the commandment of the LORD
by the hand of Moses.

CHAPTER X

10 1. And the LORD spake unto Moses, saying,
2. Make thee two trumpets of silver; of beaten
work shalt thou make them: and thou shalt use
them for the calling of the congregation, and for
the journeying of the camps. 3. And when they
shall blow with them, all the congregation shall
gather themselves unto thee at the door of the
tent of meeting. 4. And if they blow but with
one, then the princes, the heads of the thousands
of Israel, shall gather themselves unto thee.
5. And when ye blow an alarm, the camps that lie
on the east side shall take their journey. 6. And
when ye blow an alarm the second time, the
camps that lie on the south side shall take their
journey: they shall blow an alarm for their
journeys. 7. But when the assembly is to be
gathered together, ye shall blow, but ye shall
not sound an alarm. 8. And the sons of Aaron,

6. *camps . . south side.* Reuben, with Simeon and Gad. *an alarm for their journeys.* *i.e.* a separate signal was to be blown for the startings on their journeys for each of the four groups of tribes (Nachmanides).

הַכֹּהֲנִים יִתְקְעוּ בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם
9 לְדֹרֹתֵיכֶם׃ וְכִי־תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל־הַצַּר הַצֹּרֵר
אֶתְכֶם וַהֲרֵעֹתֶם בַּחֲצֹצְרֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
י וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם׃ וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם
וּבְרָאשֵׁי חָדְשֵׁכֶם וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם וְעַל
זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי
יְהוָה אֱלֹהֵיכֶם׃ פ
חמישי 11 וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ נַעֲלָה
12 הֶעָנָן מֵעַל מִשְׁכַּן הָעֵדֻת׃ וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמַסְעֵיהֶם

v. 9. צ׳ פתוחה

8. *statute for ever.* That only the priests may sound these sacred clarions.

9. *remembered before the* LORD *your God.* The music of these clarions, by infusing both courage and cheerfulness in the hearers, will be the means of invoking the Divine aid against the foe; and thus shall Israel in his hour of danger "be remembered" of God and saved. That the usage of trumpets in war was viewed from this spiritual standpoint is attested by II Chron. XIII, 12–16, as well as I Macc. IV, 40; V, 33.

saved from your enemies. As in II Chron. XIII, 12–16.

10. *day of your gladness.* Any public rejoicing, such as after a victory. Tradition here confines the term to Sabbaths.

set feasts. Passover, Feast of Weeks, the Day of Memorial, the Day of Atonement, and the Feast of Tabernacles. These were all distinguished by special sacrifices; Lev. XXIII and Num. XXVIII and XXIX.

B. FROM SINAI TO MOAB

(CHAPTERS X, 11–XXI)

X, 11–34. THE DEPARTURE FROM SINAI

Ten months and nineteen days after the arrival at Sinai, the journeying towards Moab and the Holy Land began.

the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. 9. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. 10. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the LORD your God.*v

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. 12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

Guided by the Cloud they, in due course, encamp in the wilderness of Paran.

12. *their journeys.* Or, "their stages" (AJ); as in XXXIII, 2. Most Jewish commentators take it to mean the order in which the journeying took place.

abode in the wilderness. As a sign that they were to halt there.

Paran. North of the Sinai Peninsula. Its eastern border is a line drawn from the Dead Sea to the Gulf of Akaba, apparently corresponding to the modern et-Tih. Paran formed an important stage in the wanderings across the wilderness. Before it was reached, there were two halting places at the "Graves of Lust" (XI, 35) and Hazeroth (XII, 16).

13 מִמִּדְבַּר סִינָי וַיִּשְׁכֹּן הֶעָנָן בְּמִדְבַּר פָּארָן׃ וַיִּסְעוּ בָּרִאשֹׁנָה
14 עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה׃ וַיִּסַּע דֶּגֶל מַחֲנֵה בְנֵי־יְהוּדָה
טו בָּרִאשֹׁנָה לְצִבְאֹתָם וְעַל־צְבָאוֹ נַחְשׁוֹן בֶּן־עַמִּינָדָב׃ וְעַל־
16 צְבָא מַטֵּה בְּנֵי יִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר׃ וְעַל־צְבָא מַטֵּה
17 בְּנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן׃ וְהוּרַד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי־
18 גֵרְשׁוֹן וּבְנֵי מְרָרִי נֹשְׂאֵי הַמִּשְׁכָּן׃ וְנָסַע דֶּגֶל מַחֲנֵה רְאוּבֵן
19 לְצִבְאֹתָם וְעַל־צְבָאוֹ אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃ וְעַל־צְבָא מַטֵּה
כ בְּנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ וְעַל־צְבָא מַטֵּה בְּנֵי־
21 גָד אֶלְיָסָף בֶּן־דְּעוּאֵל׃ וְנָסְעוּ הַקְּהָתִים נֹשְׂאֵי הַמִּקְדָּשׁ
22 וְהֵקִימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאָם׃ וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי־
23 אֶפְרַיִם לְצִבְאֹתָם וְעַל־צְבָאוֹ אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ וְעַל־
24 צְבָא מַטֵּה בְּנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ וְעַל־צְבָא
כה מַטֵּה בְּנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעוֹנִי׃ וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי־
דָן מְאַסֵּף לְכָל־הַמַּחֲנֹת לְצִבְאֹתָם וְעַל־צְבָאוֹ אֲחִיעֶזֶר

17. *was taken down.* *i.e.* used to be taken down, and apart, for the journey; the fabric of it, the boards, curtains and other heavy portions that were packed upon the six wagons provided for the purpose (VII, 5–9).

21. *bearing the sanctuary.* *i.e.* the holy things of the Sanctuary.

the other did set up. The sons of Gershon and the sons of Merari.

against they came. "Against their coming" (AJ); *i.e.* before the arrival of the sons of Kohath with the Ark and the other holy vessels. Finding the Tabernacle properly set up, the sons of Kohath would deposit therein the Ark and the other holy vessels.

25. *the rearward.* The work of such a rearguard would consist in collecting stragglers, in taking charge of such as had fainted by the way, and in finding and restoring lost articles.

13. And they first took their journey according to the commandment of the LORD by the hand of Moses. 14. And in the first place the standard of the camp of the children of Judah set forward according to their hosts: and over his host was Nahshon the son of Amminadab. 15. And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar. 16. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. 17. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bare the tabernacle, set forward. 18. And the standard of the camp of Reuben set forward according to their hosts: and over his host was Elizur the son of Shedeur. 19. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. 20. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. 21. And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. 22. And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama the son of Ammihud. 23. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. 24. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. 25. And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host was Ahiezer

26 בֶּן־עַמִּֽישַׁדָּֽי׃ וְעַל־צְבָ֕א מַטֵּ֖ה בְּנֵ֣י אָשֵׁ֑ר פַּגְעִיאֵ֖ל בֶּן־
27 28 עָכְרָֽן׃ וְעַל־צְבָ֕א מַטֵּ֖ה בְּנֵ֣י נַפְתָּלִ֑י אֲחִירַ֖ע בֶּן־עֵינָֽן׃ אֵ֛לֶּה
(ששי לספ׳) 29 מַסְעֵ֥י בְנֵֽי־יִשְׂרָאֵ֖ל לְצִבְאֹתָ֑ם וַיִּסָּֽעוּ׃ ס וַיֹּ֣אמֶר
מֹשֶׁ֗ה לְ֠חֹבָב בֶּן־רְעוּאֵ֣ל הַמִּדְיָנִי֮ חֹתֵ֣ן מֹשֶׁה֒ נֹסְעִ֣ים ׀
אֲנַ֗חְנוּ אֶל־הַמָּקוֹם֙ אֲשֶׁ֣ר אָמַ֣ר יְהוָ֔ה אֹת֖וֹ אֶתֵּ֣ן לָכֶ֑ם לְכָ֤ה
ל אִתָּ֙נוּ֙ וְהֵטַ֣בְנוּ לָ֔ךְ כִּֽי־יְהוָ֥ה דִּבֶּר־ט֖וֹב עַל־יִשְׂרָאֵֽל׃ וַיֹּ֤אמֶר
אֵלָיו֙ לֹ֣א אֵלֵ֔ךְ כִּ֧י אִם־אֶל־אַרְצִ֛י וְאֶל־מוֹלַדְתִּ֖י אֵלֵֽךְ׃
31 וַיֹּ֕אמֶר אַל־נָ֖א תַּעֲזֹ֣ב אֹתָ֑נוּ כִּ֣י ׀ עַל־כֵּ֣ן יָדַ֗עְתָּ חֲנֹתֵ֙נוּ֙ בַּמִּדְבָּ֔ר
32 וְהָיִ֥יתָ לָּ֖נוּ לְעֵינָֽיִם׃ וְהָיָ֖ה כִּֽי־תֵלֵ֣ךְ עִמָּ֑נוּ וְהָיָ֣ה ׀ הַטּ֣וֹב
33 הַה֗וּא אֲשֶׁ֨ר יֵיטִ֧יב יְהוָ֛ה עִמָּ֖נוּ וְהֵטַ֥בְנוּ לָֽךְ׃ וַיִּסְעוּ֙ מֵהַ֣ר
יְהוָ֔ה דֶּ֖רֶךְ שְׁלֹ֣שֶׁת יָמִ֑ים וַאֲר֨וֹן בְּרִֽית־יְהוָ֜ה נֹסֵ֣עַ לִפְנֵיהֶ֗ם

29–32. Hobab

Moses requests his father-in-law to remain with them and act as their guide.

29. *Hobab, the son of Reuel.* According to Rabbinic tradition, Hobab is identical with Jethro, the father-in-law of Moses. Reuel was the father of Jethro, or Hobab. Exod. II, 18, where the daughters of Jethro call Reuel their father, presents no difficulty. The Rabbis rightly explain that children oft times call their grandfather "father."

31. *instead of eyes.* As Midian bordered on Sinai and Paran, he was thoroughly familiar with that desert. The Cloud, IX, 15f, was not a guide; it only indicated the times of breaking up and of resting. Hobab's answer is not given; but it may be inferred from Judges I, 16, IV, 11 that he yielded, and consented to be "eyes" unto them in the desert.

33–34. On the Journey

33. *they set forward.* These words mark the moment of actual departure from Sinai, which has been anticipated in the general statement of *v.* 12.

three days' journey. "When God commanded Israel to set out from Sinai where they had received many laws and continue their march, the Israelites were glad. Instead

the son of Ammishaddai. 26. And over the host of the tribe of the children of Asher was Pagiel the son of Ochran. 27. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. 28. Thus were the journeyings of the children of Israel according to their hosts; and they set forward.*vi s

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. 30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. 31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. 32. And it shall be, if thou go with us, yea, it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of the LORD three days' journey; and the ark of the

of making a day's march from Sinai as God had commanded them, they marched incessantly for three days. They behaved like a boy who runs quickly away after dismissal from school, that his teacher might not call him back" (Midrash).

the ark. On this special occasion only, when they started the journey, did the Ark go in front, in order to inspire them with confidence and courage (Ibn Ezra). Otherwise, the Ark and its appurtenances were carried by the Kohathites in the *middle* of the line of march.

34 דֶּרֶךְ שְׁלֹשֶׁת יָמִים לָתוּר לָהֶם מְנוּחָה׃ וַעֲנַן יְהוָה
לה עֲלֵיהֶם יוֹמָם בְּנָסְעָם מִן־הַמַּחֲנֶה׃ ׆ ס וַיְהִי בִּנְסֹעַ
הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ׀ יְהוָה וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ
36 מְשַׂנְאֶיךָ מִפָּנֶיךָ׃ וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה רִבְבוֹת
אַלְפֵי יִשְׂרָאֵל׃ ׆ פ

׆ v.35. 36. נון הפוכה v. 36. ובנחה ק

went before them in the three days' journey. This is the rendering of the AV (and Seforno, Luzzatto), and is a departure from the RV which omits the words " in the," and thereby attaches an impossible meaning to the text.

34. *was over them by day.* This phrase, taken in conjunction with Psalm cv, 39, " He spread a cloud for a screen," would seem to indicate that the Cloud not only served the purpose of a signal but also of a shade, protecting the wanderers from the burning heat of the sun.

35–36. INVOCATION PRAYERS

These verses preserve the invocation prayers in connection with the going forward and the resting of the Ark in the wilderness; and we still feel the thrill of sacred enthusiasm that animated the men of old on hearing them. They are used to this day at the opening and closing of the Ark, whenever the Torah is read in the synagogue. These two verses are enclosed in inverted *Nuns*, to indicate either that they are not here in their original place (Talmud); or that they are taken from another source (possibly from " the Book of the Wars of the LORD," see xxi, 14) and form a distinct section, scroll, or even " book " of the Torah. Some of the Rabbis thought of the Book of Numbers as consisting of three parts (i–x, 34; x, 35, 36; xi–xxxvi), and, in consequence counted *seven* books of the Torah. Thus, according to Rabbi Johanan, " Wisdom hath hewn out her seven pillars " (Prov. ix, 1) referred to the *Seven* Books of the Torah.

35. *when the ark set forward.* The Ark going forward at the head of Israel's tribes typified God in front of His people protecting and helping them, and leading them on to final victory. " Through the wilderness Israel went, not

covenant of the LORD went before them in the three days' journey, to seek out a resting place for them. 34. And the cloud of the LORD was over them by day, when they set forward from the camp.*vi a

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. 36. And when it rested, he said, Return, O LORD, unto the ten thousands of the thousands of Israel.

knowing from what quarter the sudden raid of a desert people might be made. Swiftly, silently, as if springing out of the very sand, the Arab raiders might bear down upon the travellers. They were assured of the guardianship of Him whose eye never slumbered" (Expositor's Bible).

said. *i.e.* would say; the tense is the so-called "frequentative."

rise up . . . be scattered. "The impressive war-cry of truth against error, of righteousness against sin" (Abrahams). God's enemies are the enemies of Israel. When God arises against the hosts of Israel's enemies, they scatter as the darkness before the sunlight.

36. *unto the ten thousands of the thousands of Israel.* Heb. רבבות אלפי ישראל. The second "thousands" is here equivalent to "families" or "clans." Ehrlich takes the whole phrase as a synonym of God—and renders, "O Thou Who art the ten thousands of the thousands of Israel"—a most appropriate invocation addressed to God as the Ark returned from victory; cf. II Kings II, 12 where Elijah is addressed as "the chariot of Israel, and the horsemen thereof"; or the Divine title, "the LORD of Hosts."

"Long after those desert days, a psalmist laid hold of the old prayer and offered it, as not antiquated yet by the thousand years that had intervened. 'Let God arise, and let His enemies be scattered; let them that hate Him flee before Him' (Psalm LXVIII, 1). We too may take up the immortal though ancient words, and, at the beginnings and endings of all our efforts, offer this old prayer—the

CAP. XI. יא

א וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיִּחַר
אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ יְהוָה וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה׃
2 וַיִּצְעַק הָעָם אֶל־מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל־יְהוָה וַתִּשְׁקַע
3 הָאֵשׁ׃ וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַּבְעֵרָה כִּי־בָעֲרָה בָם
4 אֵשׁ יְהוָה׃ וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ
ה וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בָּשָׂר׃ זָכַרְנוּ
אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חִנָּם אֵת הַקִּשֻּׁאִים וְאֵת

יא v. 4. א׳ נחה

prayer which asked for a Divine Presence in the incipiency of our efforts, and the prayer which asked for a Divine Presence on the completion of our work" (Maclaren).

CHAPTER XI

MURMURINGS AND REBELLIONS

This and the following three chapters deal with the successive rebellions of the People after their departure from Sinai that resulted in their being excluded from the Promised Land.

1–3. AT TABERAH

1. *as murmurers.* Rebellious and complaining, instead of bearing their troubles in a spirit of trustful dependence upon God.

the fire of the LORD. The punishment was swift and terrible. It may either have been lightning (Job I, 16), a miraculous outburst of flame (Lev. x, 2), or an ordinary conflagration that, occurring immediately upon the offence, was regarded as a just retribution.

2. *unto Moses; and Moses prayed.* The Midrash says, "It may be likened unto an earthly king who was angry with his son. What did the son do? He went to his father's

Chapter XI

11 1. And the people were as murmurers, speaking
evil in the ears of the Lord: and when the Lord
heard it, his anger was kindled; and the fire
of the Lord burnt among them, and devoured
in the uttermost part of the camp. 2. And
the people cried unto Moses; and Moses prayed
unto the Lord, and the fire abated. 3. And
the name of that place was called Taberah:
because the fire of the Lord burnt among them.
4. And the mixed multitude that was among
them fell a lusting: and the children of Israel
also wept again, and said, Who shall give us
flesh to eat? 5. We remember the fish, which

friend, saying, Go and seek mercy from my father for me."

abated. Went out.

3. *Taberah.* *i.e.* "Burning."

4–35. "The Graves of Lust"

4. *and the mixed multitude.* The Heb. form is a contemptuous term denoting a number of people gathered together from all quarters, a rabble, or riff-raff. It is identical with the mixed multitude (Exod. xii, 38) of aliens who had attached themselves to the Israelites and accompanied them out of Egypt.

fell a lusting. Began to have a strong craving for flesh food.

the children of Israel also wept. Discontent, like sin, is contagious. "They were not so much suffering as seeking for some pretext for grumbling" (Sifri).

5. *we remember.* "The natural dainties of Egypt are set forth in this passage with the fulness and relish which bespeak personal experience" (Speaker's Bible). These words enable us clearly to see into those slave souls who preferred the garlic of Egypt to the bread of freedom.

הָאֲבַטִּחִים וְאֶת־הֶחָצִיר וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים׃
6 7 וְעַתָּה נַפְשֵׁנוּ יְבֵשָׁה אֵין כֹּל בִּלְתִּי אֶל־הַמָּן עֵינֵינוּ׃ וְהַמָּן
8 כִּזְרַע־גַּד הוּא וְעֵינוֹ כְּעֵין הַבְּדֹלַח׃ שָׁטוּ הָעָם וְלָקְטוּ
וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדֹכָה וּבִשְּׁלוּ בַּפָּרוּר וְעָשׂוּ אֹתוֹ
9 עֻגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן׃ וּבְרֶדֶת הַטַּל
י עַל־הַמַּחֲנֶה לָיְלָה יֵרֵד הַמָּן עָלָיו׃ וַיִּשְׁמַע מֹשֶׁה אֶת־
הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו אִישׁ לְפֶתַח אָהֳלוֹ וַיִּחַר־אַף יְהוָה
11 מְאֹד וּבְעֵינֵי מֹשֶׁה רָע׃ וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָה
הֲרֵעֹתָ לְעַבְדֶּךָ וְלָמָּה לֹא־מָצָתִי חֵן בְּעֵינֶיךָ לָשׂוּם אֶת־
12 מַשָּׂא כָּל־הָעָם הַזֶּה עָלָי׃ הֶאָנֹכִי הָרִיתִי אֵת כָּל־הָעָם
הַזֶּה אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ
כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ
13 לַאֲבֹתָיו׃ מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ
14 עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃ לֹא־אוּכַל אָנֹכִי

v. 11 חסר א

for nought. Classical writers attest that in Egypt fish was to be had in abundance and was incredibly cheap.

7. *coriander seed.* About the size of a pepper-corn; Exod. XVI, 31.

as the appearance of bdellium. See Gen. II, 12. The manna is said to have been white. The comparison probably turns on the *shining* or *sparkling* nature of the bdellium.

8. *as the taste of cakes baked with oil.* lit. "something juicy made with oil." In Exod. XVI, 31, it is said to have tasted like wafers made with honey, the "oily" taste no doubt coming to it after it had been ground and beaten.

10–15. Moses' Discouragement and Complaint

10. *throughout their families.* The weeping was general and unconcealed.

11. *evil entreated.* Dealt ill with.

we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 6. but now our soul is dried away; there is nothing at all: we have nought save this manna to look to. 7. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. 8. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was as the taste of cakes baked with oil. 9. And when the dew fell upon the camp in the night, the manna fell upon it. 10. And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of the LORD was kindled greatly; 11. and Moses was displeased. And Moses said unto the LORD, Wherefore hast thou evil entreated thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? 12. Have I conceived all this people? have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which thou swarest unto their fathers? 13. Whence should I have flesh to give unto all this people? for they weep unto me,

wherefore have I not found favour in thy sight. "This is the language of despair, not the murmuring of unbelief; it is addressed to God for the purpose of entreating help and deliverance from Him" (Keil).

טו לְבַדִּ֔י לָשֵׂ֖את אֶת־כָּל־הָעָ֣ם הַזֶּ֑ה כִּ֥י כָבֵ֖ד מִמֶּֽנִּי׃ וְאִם־
כָּ֣כָה ׀ אַתְּ־עֹ֣שֶׂה לִּ֗י הָרְגֵ֤נִי נָא֙ הָרֹ֔ג אִם־מָצָ֥אתִי חֵ֖ן בְּעֵינֶ֑יךָ
וְאַל־אֶרְאֶ֖ה בְּרָעָתִֽי׃ פ
16 וַיֹּ֨אמֶר יְהוָ֜ה אֶל־מֹשֶׁ֗ה אֶסְפָה־לִּ֞י שִׁבְעִ֣ים אִישׁ֮ מִזִּקְנֵ֣י
יִשְׂרָאֵל֒ אֲשֶׁ֣ר יָדַ֔עְתָּ כִּי־הֵ֛ם זִקְנֵ֥י הָעָ֖ם וְשֹׁטְרָ֑יו וְלָקַחְתָּ֤
17 אֹתָם֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד וְהִֽתְיַצְּב֥וּ שָׁ֖ם עִמָּֽךְ׃ וְיָרַדְתִּ֗י וְדִבַּרְתִּ֣י
עִמְּךָ֮ שָׁם֒ וְאָצַלְתִּ֗י מִן־הָר֛וּחַ אֲשֶׁ֥ר עָלֶ֖יךָ וְשַׂמְתִּ֣י עֲלֵיהֶ֑ם
18 וְנָשְׂא֣וּ אִתְּךָ֗ בְּמַשָּׂ֣א הָעָ֔ם וְלֹא־תִשָּׂ֥א אַתָּ֖ה לְבַדֶּֽךָ׃ וְאֶל־
הָעָ֨ם תֹּאמַ֜ר הִתְקַדְּשׁ֣וּ לְמָחָר֮ וַאֲכַלְתֶּ֣ם בָּשָׂר֒ כִּ֗י בְּכִיתֶ֞ם
בְּאָזְנֵ֣י יְהוָ֗ה לֵאמֹ֗ר מִ֤י יַאֲכִלֵ֙נוּ֙ בָּשָׂ֔ר כִּי־ט֥וֹב לָ֖נוּ בְּמִצְרָ֑יִם
19 וְנָתַ֨ן יְהוָ֥ה לָכֶ֛ם בָּשָׂ֖ר וַאֲכַלְתֶּֽם׃ לֹ֣א י֥וֹם אֶחָ֛ד תֹּאכְל֖וּן
וְלֹ֣א יוֹמָ֑יִם וְלֹ֣א ׀ חֲמִשָּׁ֣ה יָמִ֗ים וְלֹא֙ עֲשָׂרָ֣ה יָמִ֔ים וְלֹ֖א
כ עֶשְׂרִ֥ים יֽוֹם׃ עַ֣ד ׀ חֹ֣דֶשׁ יָמִ֗ים עַ֤ד אֲשֶׁר־יֵצֵא֙ מֵֽאַפְּכֶ֔ם וְהָיָ֥ה
לָכֶ֖ם לְזָרָ֑א יַ֗עַן כִּֽי־מְאַסְתֶּ֤ם אֶת־יְהוָה֙ אֲשֶׁ֣ר בְּקִרְבְּכֶ֔ם

15. *my wretchedness.* *i.e.* the failure of his hopes and efforts; cf. the despairing complaint of Elijah in I Kings XIX, 4 and of Jeremiah in Jer. XV, 10. "*My wretchedness*: his failure to fulfil the task which he cannot abandon because God-given—a feeling of woe that arises whenever a spiritual leader toils vainly and wearily with the dull masses, to whom he is tied by feelings of love and duty" (Holzinger).

16–30. The Seventy Elders

16. *whom thou knowest to be the elders.* Ripe in years as well as qualified by their wisdom to share the burdens of leadership.

17. *the spirit which is upon thee.* Implying no diminution of the spiritual power of Moses, "even as a light that kindles other lights is not thereby dimmed" (Sifri).

saying, Give us flesh, that we may eat. 14. I
am not able to bear all this people alone, because
it is too heavy for me. 15. And if thou deal
thus with me, kill me, I pray thee, out of hand,
if I have found favour in thy sight; and let me
not see my wretchedness.

16. And the LORD said unto Moses, Gather unto
me seventy men of the elders of Israel, whom
thou knowest to be the elders of the people, and
officers over them; and bring them unto the
tent of meeting, that they may stand there with
thee. 17. And I will come down and talk with
thee there: and I will take of the spirit which
is upon thee, and will put it upon them; and
they shall bear the burden of the people with
thee, that thou bear it not thyself alone. 18.
And say thou unto the people, Sanctify yourselves
against to-morrow, and ye shall eat flesh: for
ye have wept in the ears of the LORD, saying,
Who shall give us flesh to eat? for it was well
with us in Egypt: therefore the LORD will give
you flesh, and ye shall eat. 19. Ye shall not eat
one day, nor two days, nor five days, neither
ten days, nor twenty days; 20. but a whole month,

with thee. Endowed with a portion of Moses' prophetic power, their influence in the camp would silence the murmurings and help towards putting an end to dejection and faithlessness.

18. *sanctify yourselves.* Fit yourselves to receive the promised gift of God.

against to-morrow. In readiness for to-morrow.

21 וַתִּבְכּוּ לְפָנָיו לֵאמֹר לָמָּה זֶּה יָּצָאנוּ מִמִּצְרָיִם׃ וַיֹּאמֶר
מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ
22 וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃ הֲצֹאן
וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף
לָהֶם וּמָצָא לָהֶם׃ פ
23 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲיַד יְהוָה תִּקְצָר עַתָּה תִרְאֶה
24 הֲיִקְרְךָ דְבָרִי אִם־לֹא׃ וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל־הָעָם אֵת
דִּבְרֵי יְהוָה וַיֶּאֱסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם
כה סְבִיבֹת הָאֹהֶל׃ וַיֵּרֶד יְהוָה ׀ בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל
מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי
26 כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃ וַיִּשָּׁאֲרוּ שְׁנֵי־
אֲנָשִׁים ׀ בַּמַּחֲנֶה שֵׁם הָאֶחָד ׀ אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵידָד

22. *to suffice them.* Moses expresses amazement at the Divine promise. His realization of the power of God fails for a moment. Scripture portrays Moses as but human!

23. *is the* LORD'S *hand waxed short. i.e.* is it too weak or powerless?

25. *in the cloud.* The symbol of His perpetual Presence with them.

they prophesied. A feeling of spiritual ecstasy and exaltation possessed them, causing them to break out into praises of God, and declaring His will and His goodness. By prophecy is here meant, not prediction of the future, but the power of instructing and admonishing the people with an authority that was recognised as having its source in God.

but they did so no more. "They prophesied that day but never after" (Sifri). They were not intended to be permanent sharers with Moses in his task of leadership. Maimonides compares the recipients of Divine revelations to men whose night is illumined by flashes of lightning. "To some it is given to behold the lightning flashes in rapid

until it come out at your nostrils, and it be loathsome unto you: because that ye have rejected the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? 21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. 22. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23. And the LORD said unto Moses, Is the LORD's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not. 24. And Moses went out, and told the people the words of the LORD: and he gathered seventy men of the elders of the people, and set them round about the Tent. 25. And the LORD came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more. 26. But there remained two men in the camp, the name

succession; they seem to be in perpetual light, and their night is as clear as day. This was the degree of prophetic excellence obtained by Moses, the greatest of the Prophets. Others perceive the prophetic flash at long intervals; this is the degree of most of the Prophets. By still others a flash of lightning is perceived only once during the whole night. This is the case of those of whom we are told, "They prophesied, but they did so no more."

וַתָּ֧נַח עֲלֵהֶ֣ם הָר֗וּחַ וְהֵ֙מָּה֙ בַּכְּתֻבִ֔ים וְלֹ֥א יָצְא֖וּ הָאֹ֑הֱלָה
27 וַיִּֽתְנַבְּא֖וּ בַּֽמַּחֲנֶֽה׃ וַיָּ֣רָץ הַנַּ֔עַר וַיַּגֵּ֥ד לְמֹשֶׁ֖ה וַיֹּאמַ֑ר אֶלְדָּ֣ד
28 וּמֵידָ֔ד מִֽתְנַבְּאִ֖ים בַּֽמַּחֲנֶֽה׃ וַיַּ֜עַן יְהוֹשֻׁ֣עַ בִּן־נ֗וּן מְשָׁרֵ֥ת
29 מֹשֶׁ֛ה מִבְּחֻרָ֖יו וַיֹּאמַ֑ר אֲדֹנִ֥י מֹשֶׁ֖ה כְּלָאֵֽם׃ וַיֹּ֤אמֶר לוֹ֙ מֹשֶׁ֔ה
הַֽמְקַנֵּ֥א אַתָּ֖ה לִ֑י וּמִ֨י יִתֵּ֜ן כָּל־עַ֤ם יְהוָה֙ נְבִיאִ֔ים כִּֽי־יִתֵּ֧ן יְהוָ֛ה
ל אֶת־רוּח֖וֹ עֲלֵיהֶֽם׃ וַיֵּאָסֵ֥ף מֹשֶׁ֖ה אֶל־הַֽמַּחֲנֶ֑ה ה֖וּא וְזִקְנֵ֥י שביעי
31 יִשְׂרָאֵֽל׃ וְר֜וּחַ נָסַ֣ע ׀ מֵאֵ֣ת יְהוָ֗ה וַיָּ֣גָז שַׂלְוִים֮ מִן־הַיָּם֒ וַיִּטֹּ֨שׁ
עַל־הַֽמַּחֲנֶ֜ה כְּדֶ֧רֶךְ י֣וֹם כֹּ֗ה וּכְדֶ֤רֶךְ יוֹם֙ כֹּ֔ה סְבִיב֖וֹת הַֽמַּחֲנֶ֑ה
32 וּכְאַמָּתַ֖יִם עַל־פְּנֵ֥י הָאָֽרֶץ׃ וַיָּ֣קָם הָעָ֡ם כָּל־הַיּוֹם֩ הַה֨וּא וְכָל־
הַלַּ֜יְלָה וְכֹ֣ל ׀ י֣וֹם הַֽמָּחֳרָ֗ת וַיַּֽאַסְפוּ֙ אֶת־הַשְּׂלָ֔ו* הַמַּמְעִ֕יט אָסַ֖ף
עֲשָׂרָ֣ה חֳמָרִ֑ים וַיִּשְׁטְח֤וּ לָהֶם֙ שָׁט֔וֹחַ סְבִיב֖וֹת הַֽמַּחֲנֶֽה׃

יא v. 32. השלו ק

26. *Eldad . . . Medad.* Two of the seventy elders had declined the honour and remained in the camp. They were nevertheless seized with the same ecstasy.

of them that were written. They belonged to those who were originally registered as being of the seventy elders.

27. *a young man.* lit. "the young man"; someone whose name was known but is not given here; possibly some servant of Moses.

28. *forbid them.* Restrain them from continuing their prophetic efforts. He feared that the honour and authority of Moses would be diminished by men prophesying who had not received the spirit from Moses.

29. *would God that all the* LORD'S *people were prophets.* This one saying proves the incomparable greatness of Moses' character. He loves his people more than himself. When a man is really great and good he longs that all should be as he is, and better. So far from being displeased with Eldad and Medad, he yearned for all Israel, elders or not, without the camp or within, to receive the Divine spirit. "Moses expresses the conviction which is true for all time, that the possession of the spirit is not confined to particular persons or classes" (McNeile).

of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent: and they prophesied
in the camp. 27. And there ran a young man,
and told Moses, and said, Eldad and Medad
do prophesy in the camp. 28. And Joshua
the son of Nun, the minister of Moses, one of
his chosen men, answered and said, My lord
Moses, forbid them. 29. And Moses said unto
him, Art thou jealous for my sake? would God
that all the LORD'S people were prophets, that the
LORD would put his spirit upon them!*vii 30.
And Moses gat him into the camp, he and the
elders of Israel. 31. And there went forth a wind
from the LORD, and brought quails from the sea,
and let them fall by the camp, about a day's
journey on this side, and a day's journey on the
other side, round about the camp, and about two
cubits above the face of the earth. 32. And the
people rose up all that day, and all the night, and
all the next day, and gathered the quails: he
that gathered least gathered ten homers: and they

31–34. FULFILMENT OF THE DIVINE PROMISE.

31. *from the sea.* Across the sea; probably the modern Gulf of Akaba.

and let them fall by the camp. The wind lessened, and the quails exhausted by their long flight across the sea fell down from the heights.

two cubits above the face of the earth. Flying at such a low height, they were easily netted.

32. *gathered.* They were arranged in heaps and spread out to be "cured" in the sun.

homers. A homer is about ten bushels.

33 הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם טֶרֶם יִכָּרֵת וְאַף יְהוָה חָרָה בָעָם
34 וַיַּךְ יְהוָה בָּעָם מַכָּה רַבָּה מְאֹד׃ וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם
הַהוּא קִבְרוֹת הַתַּאֲוָה כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים׃
לה מִקִּבְרוֹת הַתַּאֲוָה נָסְעוּ הָעָם חֲצֵרוֹת וַיִּהְיוּ בַּחֲצֵרוֹת׃ פ

CAP. XII. יב

יב א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל־אֹדוֹת הָאִשָּׁה הַכֻּשִׁית
2 אֲשֶׁר לָקָח כִּי־אִשָּׁה כֻשִׁית לָקָח׃ וַיֹּאמְרוּ הֲרַק אַךְ־בְּמֹשֶׁה
3 דִּבֶּר יְהוָה הֲלֹא גַּם־בָּנוּ דִבֵּר וַיִּשְׁמַע יְהוָה׃ וְהָאִישׁ

33. *very great plague.* Their passionate lust was gratified, but the surfeit killed them; see Psalm LXXVIII, 26–31; CVI, 13–15.

34. *Kibroth-hattaavah.* That is, "The graves of lust."

35. *and they abode at Hazeroth.* The site has not been identified.

CHAPTER XII

MIRIAM AND THE VINDICATION OF MOSES

Moses bore with resignation the complaints and murmurings of his People, and—as we shall see—their alternate cowardice and foolhardiness. His foes were also of his own household. This chapter tells how his only brother and only sister offended against him.

1. *spake against Moses.* Miriam seems to have been the instigator of the evil speaking against Moses. The story of Miriam in Scripture is brief, but memorable. She first appears during the Oppression in Egypt, guarding the ark of bulrushes in which Moses was saved from destruction. Then many years later at the crossing of the Red Sea, she led the women's refrain, 'Sing unto the LORD, for He hath triumphed gloriously.' Because of the merit of Miriam—says Jewish legend—a Well accompanied the Israelites on their wanderings till the day of her death. It is a spiritual tragedy that such a prophetic soul should have been guilty of an offence deserving the dire punishment recorded in this chapter.

spread them all abroad for themselves round
about the camp. 33. While the flesh was yet
between their teeth, ere it was chewed, the
anger of the LORD was kindled against the people,
and the LORD smote the people with a very
great plague. 34. And the name of that place
was called Kibroth-hattaavah: because there
they buried the people that lusted. 35. From
Kibroth-hattaavah the people journeyed unto
Hazeroth; and they abode at Hazeroth.

CHAPTER XII

12 1. And Miriam and Aaron spake against Moses
because of the Cushite woman whom he had
married: for he had married a Cushite woman.
2. And they said, Hath the LORD indeed spoken
only with Moses? hath he not spoken also with
us? And the LORD heard it. 3. Now the

the Cushite woman. The wife in question is held by some to be Zipporah. She was from Midian, which is a synonym of Cushan (Habak. III, 7). It is now definitely known that there was a North Arabian people called "Kusi." Others take the word *Cushite* in the usual sense of "Ethiopian." In that case, (the second) marriage of Moses with a South Egyptian woman was the occasion of complaint by Miriam and Aaron. Further details are not given, which fact led legend to step in and fill in the gap, and supply a reason that would serve as the connection between *v.* 1 and 2. (Guedemann traces the growth of that legend in a masterly study in the *Monatschrift* for 1870).

2. *only with Moses.* Having spoken ill of Moses and thus belittled his importance, they asked, "Has Moses a monopoly of Divine communications? Can we not claim equality with him"?

משֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ ס
4 וַיֹּאמֶר יְהוָה פִּתְאֹם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם
ה צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלָשְׁתָּם׃ וַיֵּרֶד
יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֹד פֶּתַח הָאֹהֶל וַיִּקְרָא אַהֲרֹן וּמִרְיָם
6 וַיֵּצְאוּ שְׁנֵיהֶם׃ וַיֹּאמֶר שִׁמְעוּ־נָא דְבָרָי אִם־יִהְיֶה נְבִיאֲכֶם
7 יְהוָה בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ׃ לֹא־כֵן
8 עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא׃ פֶּה אֶל־פֶּה אֲדַבֶּר־
בּוֹ וּמַרְאֶה וְלֹא בְחִידֹת וּתְמֻנַת יְהוָה יַבִּיט וּמַדּוּעַ לֹא

יב v. 3. ענו ק

and the Lord *heard it.* God said, Moses is very meek and pays no heed to the injustice meted out to him. I will therefore defend him (Midrash).

3. *now the man Moses was very meek.* These words explain how it was that Moses took no steps to vindicate himself.

" There is about these words, as also about the passages in which Moses no less equivocally records his own faults (xx, 12f ; Exod. iv, 22f ; Deut. i, 37) that simplicity which is witness at once to their genuineness and inspiration. The Heb. word for *meek* (ענו) occurs frequently in the Psalms, and as here is applied by the writers to themselves ; cf. Psalm x, 17 and Psalm xxii, 27 " (Speaker's Bible).

4. *suddenly.* Reproof and retribution followed without delay.

5. *both came forth.* They were separated from Moses, because a man's whole praise may only be uttered in his absence (Sifri). This praise is given in *v.* 7, 8.

6. *if there be a prophet among you.* Better, *if there be a prophet of the* Lord *among you.* This is the translation required by the Heb. idiom (also used in Lev. xxvi, 42, Song of Songs, i, 15).

I the Lord *will make.* Better, *I make* ; omitting "the Lord."

man Moses was very meek, above all the men which were upon the face of the earth. 4. And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out. 5. And the LORD came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth. 6. And he said, Hear now my words: if there be a prophet among you, I the LORD will make myself known unto him in a vision, I will speak with him in a dream. 7. My servant Moses is not so; he is faithful in all mine house: 8. with him will I speak mouth to mouth,

I will speak. Better, *I speak.*

in a vision . . . dream. "With some of the higher Prophets, such as Jeremiah, dreams as a source of revelation fell into complete disrepute" (Gray).

7. *faithful in all mine house.* Found worthy of God's confidence in everything appertaining to the guidance of the House of Israel. Moses is pre-eminent among the Prophets. While other Prophets chiefly warned their own generation and comforted them with blessings in the remote future, Moses addresses all times, communicating to them everlasting statutes and laws for all generations.

8. *mouth to mouth.* The same as "face to face" (Deut. XXXIV, 10). These phrases denote figuratively "the clearest, most direct, and most simple communication, the figure being taken from the way in which men communicate to each other things which they desire to be clearly understood and to leave no doubt as to their truth or meaning" (Friedlander).

9 יְרֵאתֶם לְדַבֵּר בְּעַבְדִּי בְמֹשֶׁה׃ וַיִּחַר־אַף יְהֹוָה בָּם
י וַיֵּלַךְ׃ וְהֶעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֹרַעַת כַּשָּׁלֶג
11 וַיִּפֶן אַהֲרֹן אֶל־מִרְיָם וְהִנֵּה מְצֹרָעַת׃ וַיֹּאמֶר אַהֲרֹן אֶל־
מֹשֶׁה בִּי אֲדֹנִי אַל־נָא תָשֵׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאַלְנוּ
12 וַאֲשֶׁר חָטָאנוּ׃ אַל־נָא תְהִי כַּמֵּת אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם
13 אִמּוֹ וַיֵּאָכֵל חֲצִי בְשָׂרוֹ׃ וַיִּצְעַק מֹשֶׁה אֶל־יְהֹוָה לֵאמֹר אֵל
נָא רְפָא נָא לָהּ׃ פ מפטיר
14 וַיֹּאמֶר יְהֹוָה אֶל־מֹשֶׁה וְאָבִיהָ יָרֹק יָרַק בְּפָנֶיהָ הֲלֹא
תִכָּלֵם שִׁבְעַת יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה

not in dark speeches. The Talmud expresses this distinction by comparing the vision received by Moses to the reflection given out by a bright mirror (אספקלריא מאירה), whilst the visions of other Prophets were like the blurred images produced by a dim mirror.

the similitude of the LORD. A departure from the RV. Not the essential nature of God which no man can see, but the similitude in which for the time it pleased Him to veil His glory; as, *e.g.* the burning bush.

9. *he departed.* As a judge departs after trying and convicting evil-doers.

10. *Miriam was leprous.* Aaron was exempted from punishment, as he was merely drawn into this attack on his brother. Leprosy was regarded as the Providential punishment for slander (מצורע, מוציא שם רע), the slanderer being a moral leper.

11. *Oh my lord.* Aaron now feels humbled and speaks to Moses as to a superior.

lay not, I pray thee, sin upon us. Do not bring upon us the *consequences* of our sin.

12. *as one dead.* "Let us not bear the penalty of this wicked folly we have committed. Let her not turn like a corpse, like one born with a body half wasted" (Moffatt).

13. *Moses cried unto the* LORD. Showing fullest forgiveness for both, and sincerest pity for his smitten sister.

even manifestly, and not in dark speeches; and
the similitude of the LORD shall he behold: where-
fore then were ye not afraid to speak against
my servant, against Moses? 9. And the anger of
the LORD was kindled against them; and he
departed. 10. And the cloud removed from over
the Tent; and, behold, Miriam was leprous, as
white as snow: and Aaron looked upon Miriam,
and, behold, she was leprous. 11. And Aaron
said unto Moses, Oh my lord, lay not, I pray thee,
sin upon us, for that we have done foolishly,
and for that we have sinned. 12. Let her not, I
pray, be as one dead, of whom the flesh is half
consumed when he cometh out of his mother's
womb. 13. And Moses cried unto the LORD, say-
ing, Heal her, O God, I beseech thee.*m. 14. And
the LORD said unto Moses, If her father had
but spit in her face, should she not be ashamed
seven days? let her be shut up without the
camp seven days, and after that she shall be
brought in again. 15. And Miriam was shut up

heal her, O God, I beseech thee. This prayer is a model of brevity. It says so much in five of the simplest, shortest Hebrew words!

14. *be ashamed seven days.* Would not a father's putting his daughter to shame before all the world entail her retirement for seven days at least? How much more, when her Heavenly Father has seen fit to inflict a public punishment upon Miriam, should she be shut away for at least a similar period!

טו וְאַחַ֖ר תֵּאָסֵֽף׃ וַתִּסָּגֵ֥ר מִרְיָ֛ם מִח֥וּץ לַֽמַּחֲנֶ֖ה שִׁבְעַ֣ת יָמִ֑ים
16 וְהָעָם֙ לֹ֣א נָסַ֔ע עַד־הֵאָסֵ֖ף מִרְיָֽם׃ וְאַחַ֛ר נָסְע֥וּ הָעָ֖ם מֵֽחֲצֵר֑וֹת
וַֽיַּחֲנ֖וּ בְּמִדְבַּ֥ר פָּארָֽן׃

15. *without the camp.* As was the case with lepers.

till Miriam was brought in again. This was done out of deference to Miriam. "Miriam waited for her brother Moses one hour, as it is said 'And his sister stood afar off to know what would be done to him' (Exod. II, 4). In return for this sisterly act, the people of Israel waited for Miriam seven days in the desert" (Talmud).

16. *from Hazeroth.* See XI, 35.

wilderness of Paran. See X, 12.

without the camp seven days: and the people
journeyed not till Miriam was brought in again.
16. And afterward the people journeyed from
Hazeroth, and pitched in the wilderness of
Paran.

For the Lesson from the Prophets, Zechariah II, 14–IV, 7, *see* The Haftorahs, p. 390
For the Blessings before and after the Haftorah, see p. 368

Cap. XIII. יג

פ פ פ לו 37

יג 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ
אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד
3 אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם׃ וַיִּשְׁלַח
אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי יְהוָה כֻּלָּם אֲנָשִׁים

יג v. 2. קמץ בז״ק

IV. SHELACH LECHA

(Chapters XIII–XV)

THE SPIES AND THEIR REPORT

According to some scholars, the victory of the Israelites over the king of Arad in the extreme south of Canaan, recorded in xxi, 1–3, took place at this stage. The Israelites inflicted an annihilating defeat on the enemy, and called his territory *Hormah*, lit. "utter destruction." So striking had been their success, that Moses deemed the moment ripe for undertaking the conquest of the Holy Land from this advanced station of their march. As reported in Deut. i, 22, the Israelites then came to Moses, saying, "Let us send men before us that they may search the land for us." And they would have succeeded in forcing their way into the heart of Canaan, if they had been animated by the high courage required for such an enterprise. This and the following chapter relate that such was far from being the case. Twelve men are sent to explore the land, and learn its character and that of the inhabitants. After forty days they return. The "majority report," which

IV. SHELACH LECHA

Chapter XIII

13 1. And the Lord spake unto Moses, saying,
2. Send thou men, that they may spy out the
land of Canaan, which I give unto the children of
Israel: of every tribe of their fathers shall ye
send a man, every one a prince among them.
3. And Moses sent them from the wilderness of
Paran according to the commandment of the
Lord: all of them men who were heads of the

is entirely against the possibility of conquest, threatens to demoralise the people by fear.

The incident of the Spies is the turning-point in the lives of all those that had been born in slavery. By the cowardice and murmurings with which they receive the report of the Spies, they show themselves unfit for the tasks of a free nation. They must die in the Wilderness. During thirty-eight years of wandering, a new generation that knew not Egypt was to be reared, in hardship and freedom, for the conquest and possession of the Promised Land.

XIII, 1–24. The Mission of the Spies

2. *send thou men.* Heb. *shelach lecha;* lit. "send for thyself." The Rabbis stress the word *lecha,* "for thyself," and make it imply, "If thou wishest to send spies, do so."

of every tribe. In order that the whole people might share in the interest and responsibility of the enterprise.

a prince. Not the same princes that took the leading part in the census (I, 5), but men of importance, capable of grappling with so trying a task.

4 רָאשֵׁ֥י בְנֵֽי־יִשְׂרָאֵ֖ל הֵֽמָּה׃ וְאֵ֖לֶּה שְׁמוֹתָ֑ם לְמַטֵּ֣ה רְאוּבֵ֔ן
ה 6 שַׁמּ֖וּעַ בֶּן־זַכּֽוּר׃ לְמַטֵּ֣ה שִׁמְע֔וֹן שָׁפָ֖ט בֶּן־חוֹרִֽי׃ לְמַטֵּ֣ה
7 יְהוּדָ֔ה כָּלֵ֖ב בֶּן־יְפֻנֶּֽה׃ לְמַטֵּ֣ה יִשָּׂשכָ֔ר יִגְאָ֖ל בֶּן־יוֹסֵֽף׃
8 9 לְמַטֵּ֥ה אֶפְרָ֖יִם הוֹשֵׁ֥עַ בִּן־נֽוּן׃ לְמַטֵּ֥ה בִנְיָמִ֖ן פַּלְטִ֥י בֶּן־
י 11 רָפֽוּא׃ לְמַטֵּ֣ה זְבוּלֻ֔ן גַּדִּיאֵ֖ל בֶּן־סוֹדִֽי׃ לְמַטֵּ֥ה יוֹסֵ֖ף
12 לְמַטֵּ֥ה מְנַשֶּׁ֖ה גַּדִּ֥י בֶּן־סוּסִֽי׃ לְמַטֵּ֣ה דָ֔ן עַמִּיאֵ֖ל בֶּן־גְּמַלִּֽי׃
13 14 לְמַטֵּ֣ה אָשֵׁ֔ר סְת֖וּר בֶּן־מִיכָאֵֽל׃ לְמַטֵּ֣ה נַפְתָּלִ֔י נַחְבִּ֖י
טו 16 בֶּן־וָפְסִֽי׃ לְמַטֵּ֣ה גָ֔ד גְּאוּאֵ֖ל בֶּן־מָכִֽי׃ אֵ֚לֶּה שְׁמ֣וֹת
הָֽאֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיִּקְרָ֥א
17 מֹשֶׁ֛ה לְהוֹשֵׁ֥עַ בִּן־נ֖וּן יְהוֹשֻֽׁעַ׃ וַיִּשְׁלַ֤ח אֹתָם֙ מֹשֶׁ֔ה לָת֖וּר
אֶת־אֶ֣רֶץ כְּנָ֑עַן וַיֹּ֣אמֶר אֲלֵהֶ֗ם עֲל֥וּ זֶה֙ בַּנֶּ֔גֶב וַעֲלִיתֶ֖ם
18 אֶת־הָהָֽר׃ וּרְאִיתֶ֥ם אֶת־הָאָ֖רֶץ מַה־הִ֑וא וְאֶת־הָעָם֙ הַיֹּשֵׁ֣ב
19 עָלֶ֔יהָ הֶחָזָ֥ק הוּא֙ הֲרָפֶ֔ה הַמְעַ֥ט ה֖וּא אִם־רָֽב׃ וּמָ֣ה הָאָ֗רֶץ
אֲשֶׁר־הוּא֙ יֹשֵׁ֣ב בָּ֔הּ הֲטוֹבָ֥ה הִ֖וא אִם־רָעָ֑ה וּמָ֣ה הֶֽעָרִ֗ים

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v. 8. קמץ בטרחא

4. *their names.* Read the note on I, 15 as to the importance of the names in Numbers. In the list before us, several of the names are abbreviated forms; *e.g.* Palti from Paltiel, Gaddi from Gaddiel, and Gemalli from Gamaliel.

16. *Moses called Hoshea . . . Joshua.* Better, *and Moses had called Hoshea the son of Nun Joshua.* The change had already been made at the time of the victory over Amalek, Exod. XVII, 9f. Hoshea signifies, "He has helped." Moses, by prefixing to it a letter of the Divine Name, changed it to Joshua, Heb. *Yehoshua, i.e.* "He will help," at the same time indicating the Source of salvation. According to the Midrash, however, Moses here pronounced over Joshua the prayer, "May God deliver thee from the counsel of the Spies."

17. *the South.* Better, *the Negeb;* lit. "the dry land;" southern Canaan, extending northward from Kadesh to

children of Israel. 4. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. 5. Of the tribe of Simeon, Shaphat the son of Hori. 6. Of the tribe of Judah, Caleb the son of Jephunneh. 7. Of the tribe of Issachar, Igal the son of Joseph. 8. Of the tribe of Ephraim, Hoshea the son of Nun. 9. Of the tribe of Benjamin, Palti the son of Raphu. 10. Of the tribe of Zebulun, Gaddiel the son of Sodi. 11. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. 12. Of the tribe of Dan, Ammiel the son of Gemalli. 13. Of the tribe of Asher, Sethur the son of Michael. 14. Of the tribe of Naphtali, Nahbi the son of Vophsi. 15. Of the tribe of Gad, Geuel the son of Machi. 16. These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua. 17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way into the South, and go up into the mountains: 18. and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many; 19. and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether

within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean; the steppe region which forms the transition to the true desert.

the mountains. The hill-country in Southern Palestine.

כ אֲשֶׁר־הוּא יוֹשֵׁב בָּהֵנָּה הַבְּמַחֲנִים אִם בְּמִבְצָרִים׃ וּמָה
הָאָרֶץ הַשְּׁמֵנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן
וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִּכּוּרֵי
שני 21 עֲנָבִים׃ וַיַּעֲלוּ וַיָּתֻרוּ אֶת־הָאָרֶץ מִמִּדְבַּר־צִן עַד־רְחֹב לְבֹא
22 חֲמָת׃ וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹא עַד־חֶבְרוֹן וְשָׁם אֲחִימַן שֵׁשַׁי
וְתַלְמַי יְלִידֵי הָעֲנָק וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי צֹעַן
23 מִצְרָיִם׃ וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה
וְאֶשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשָּׂאֻהוּ בַמּוֹט בִּשְׁנָיִם וּמִן־הָרִמֹּנִים
24 וּמִן־הַתְּאֵנִים׃ לַמָּקוֹם הַהוּא קָרָא נַחַל אֶשְׁכּוֹל עַל אֹדוֹת
כה הָאֶשְׁכּוֹל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל׃ וַיָּשֻׁבוּ מִתּוּר
26 הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם׃ וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־
אַהֲרֹן וְאֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר פָּארָן קָדֵשָׁה

22. v. סבירין ויבאו

20. *of the fruit.* As a tangible confirmation of their testimony.

the time of the firstripe grapes. The end of July or beginning of August.

21. *the wilderness of Zin.* NE of the wilderness of Paran, and therefore the southern boundary of Canaan.

unto Rehob. In the north of the land, at the base of Mount Hermon, near the sources of the Jordan.

the entering in of Hamath. *i.e.* the entrance to Hamath; the narrow pass between Mount Hermon and the Lebanon, often spoken of in Scripture as the northernmost border of the Holy Land (xxxiv, 8).

22. *Ahiman, Sheshai and Talmai.* Probably the names of clans, since we meet these names in the time of Joshua (Josh. xv, 14).

Anak. lit. "neck": the natives of the Negeb seem to have been very tall and lank, a fact that gave rise to the tradition that they were the remnants of a race of giants.

in camps, or in strong holds; 20. and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.*ii
21. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entering in of Hamath. 22. And they went up into the South, and came unto Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) 23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs. 24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence. 25. And they returned from spying out the land at the end of forty days. 26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel,

before Zoan. A city of great antiquity, older than 2000 B.C.E., and rebuilt in the beginning of the Nineteenth Egyptian Dynasty.

23. *valley.* Heb. *nachal*, denotes a stream and the gorge through which it flows—a wady.

Eshcol. lit. "cluster."

וַיָּשִׁיבוּ אוֹתָם דָּבָר וְאֶת־כָּל־הָעֵדָה וַיַּרְאוּם אֶת־פְּרִי הָאָרֶץ׃
27 וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם
28 זָבַת חָלָב וּדְבַשׁ הִוא וְזֶה־פִּרְיָהּ׃ אֶפֶס כִּי־עַז הָעָם הַיֹּשֵׁב
בָּאָרֶץ וְהֶעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלִדֵי הָעֲנָק רָאִינוּ
29 שָׁם׃ עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי
ל יוֹשֵׁב בָּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן׃ וַיַּהַס
כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֹה נַעֲלֶה וְיָרַשְׁנוּ אֹתָהּ
31 כִּי־יָכוֹל נוּכַל לָהּ׃ וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא
32 נוּכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ׃ וַיֹּצִיאוּ דִּבַּת
הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ

v. 30. ס׳ ובמ״ו לדעת קצת סופרים

25–33. The Report of the Spies

26. *Kadesh.* Was for many years the seat of encampment for the tribes during the wanderings, and the starting-point for the final march into Canaan. It has been identified with the the modern Ain Kadis ("Holy Spring"). "Out from the barren and desolate stretch of the burning desert-waste we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. Running water gurgled under the waving grass" (Trumbull).

27. *it floweth with milk and honey.* "Pursuing the tactics of slanderers, they began by extolling the land, so as not to arouse, by too unfavourable a report, the suspicion of the people; and knowing also that no report has a chance of being accepted, unless it contains some fragment of truth" (Talmud).

28. *howbeit.* Now comes the discouraging announcement of the impossibility of its conquest.

29. *Amalek, ... Hittite.* See note at the end of the chapter.

30. *Caleb stilled the people.* In the next chapter (xiv, 6, 30) Joshua is associated with Caleb in his opposition to the ten faithless men. Being the attendant of Moses, he may have

unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. 27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. 28. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the children of Anak there. 29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains: and the Canaanite dwelleth by the sea, and along by the side of Jordan. 30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. 31. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32. And they brought up an evil report of the land which they had spied out unto the

given place to Caleb as the one more likely to be listened to in the then temper of the people.

before Moses. Better, *toward Moses* (AJ); he restored silence so that Moses might be heard.

we are well able to. lit. "we shall certainly."

32. *an evil report of the land.* "The punishment that God brought upon Miriam was meant as a lesson of the severity with which God punishes slander. Her experience, nevertheless, did not awe the sinful men who, shortly after that incident, made an evil report of the Promised Land, and by their wicked tongues stirred up the whole people in rebellion against God, so that they desired rather to return to Egypt than enter Palestine" (Midrash).

אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא
וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת׃ וְשָׁם רָאִינוּ
אֶת־הַנְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וַנְּהִי בְעֵינֵינוּ כַּחֲגָבִים
וְכֵן הָיִינוּ בְּעֵינֵיהֶם׃

Cap. XIV. יד

יד א וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בַּלַּיְלָה

that eateth up the inhabitants thereof. That does not produce enough to support them; cf. Ezekiel xxxvi, 8, 11–14, 30 (Gray).

33. *the Nephilim.* The primeval giants mentioned in Gen. vi, 4. The Spies use that name to heighten the effect of their description of the invincibility of the sons of Anak (W. H. Green).

so we were in their sight. Or, "so must we have been in their sight." Those who are in their own eyes as grasshoppers assume, and rightly so, that others have a similar estimate of them.

The Spies traversed the entire land from south to north. The length of the Holy Land is about 180 miles, and its average breadth between the Mediterranean Sea and the River Jordan, about 40 miles. The country may be regarded as consisting of three strips running north and south. There is (1) the Maritime Plain extending inwards from the coast to a distance of from 4 to 15 miles. It is very fertile. It includes the famous Plain of Sharon and the Lowlands of the Philistines. (2) Behind this Maritime Plain, and parallel to it, rises the 'Hill Country,' the backbone of the Holy Land. On the east, it falls precipitously down to (3) the Valley of the Jordan and the Dead Sea. Across these lie the Highlands of Gilead and Moab, the modern Transjordania.

In the monumental records, the country is called 'the land of the Canaanites,' or the 'land of the Amorites'; from which it may be inferred that these were the tribes originally inhabiting it. At a very early period the Hittites, who formed a powerful kingdom to the north, established

children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.
33. And there we saw the giants, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

Chapter XIV

14 1. And all the congregation lifted up their voice, and cried; and the people wept that night.
2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we

themselves in Canaan. At the time of the Israelitish Conquest the land was inhabited by a mixture of tribes. Of these, the principal were the Canaanites (*i.e.* probably 'Lowlanders'), dwelling in the Maritime Plain and the Valley of the Jordan; the Hittites and the Jebusites in the south, in what was afterwards called Judea; the Hivites to the north of these, in what came to be known as Samaria; and, still further north, the Perizzites. The Amorites (*i.e.* probably, the 'Highlanders') were found in the north, and also in the south, to the east of the Jordan. The Philistines had obtained a settlement in the southern part of the Maritime Plain.

Chapter XIV, 1–10. Panic, Wailing and Rebellion

1. *wept that night.* "When the sound of their weeping reached heaven, God said: 'Ye weep now without cause; the time will come when ye shall have good cause to weep on this day.' It was then decreed that the Temple be destroyed on this same day, the ninth day of Ab; so that it became forever a day of tears" (Talmud).

2 הַהוּא׃ וַיִּלֹּ֨נוּ עַל־מֹשֶׁ֣ה וְעַֽל־אַהֲרֹ֔ן כֹּ֖ל בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֹּאמְר֨וּ
אֲלֵהֶ֜ם כָּל־הָעֵדָ֗ה לוּ־מַ֙תְנוּ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם א֛וֹ בַּמִּדְבָּ֥ר
3 הַזֶּ֖ה לוּ־מָֽתְנוּ׃ וְלָמָ֣ה יְ֠הוָה מֵבִ֨יא אֹתָ֜נוּ אֶל־הָאָ֤רֶץ הַזֹּאת֙
לִנְפֹּ֣ל בַּחֶ֔רֶב נָשֵׁ֥ינוּ וְטַפֵּ֖נוּ יִהְי֣וּ לָבַ֑ז הֲל֧וֹא ט֛וֹב לָ֖נוּ שׁ֥וּב
4 מִצְרָֽיְמָה׃ וַיֹּאמְר֖וּ אִ֣ישׁ אֶל־אָחִ֑יו נִתְּנָ֥ה רֹ֖אשׁ וְנָשׁ֥וּבָה
ה מִצְרָֽיְמָה׃ וַיִּפֹּ֥ל מֹשֶׁ֛ה וְאַהֲרֹ֖ן עַל־פְּנֵיהֶ֑ם לִפְנֵ֕י כָּל־קְהַ֖ל
6 עֲדַ֥ת בְּנֵ֖י יִשְׂרָאֵֽל׃ וִיהוֹשֻׁ֣עַ בִּן־נ֗וּן וְכָלֵב֙ בֶּן־יְפֻנֶּ֔ה מִן־
7 הַתָּרִ֖ים אֶת־הָאָ֑רֶץ קָרְע֖וּ בִּגְדֵיהֶֽם׃ וַיֹּ֣אמְר֔וּ אֶל־כָּל־עֲדַ֥ת
בְּנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֗רֶץ אֲשֶׁ֨ר עָבַ֤רְנוּ בָהּ֙ לָת֣וּר אֹתָ֔הּ
שלישי 8 טוֹבָ֥ה הָאָ֖רֶץ מְאֹ֥ד מְאֹֽד׃ אִם־חָפֵ֥ץ בָּ֙נוּ֙ יְהוָ֔ה וְהֵבִ֤יא
אֹתָ֙נוּ֙ אֶל־הָאָ֣רֶץ הַזֹּ֔את וּנְתָנָ֖הּ לָ֑נוּ אֶ֕רֶץ אֲשֶׁר־הִ֛וא זָבַ֥ת חָלָ֖ב
9 וּדְבָֽשׁ׃ אַ֣ךְ בַּיהוָה֮ אַל־תִּמְרֹ֒דוּ֒ וְאַתֶּ֗ם אַל־תִּֽירְאוּ֙ אֶת־עַ֣ם
הָאָ֔רֶץ כִּ֥י לַחְמֵ֖נוּ הֵ֑ם סָ֣ר צִלָּ֧ם מֵעֲלֵיהֶ֛ם וַֽיהוָ֥ה אִתָּ֖נוּ אַל־
י תִּירָאֻֽם׃ וַיֹּֽאמְרוּ֙ כָּל־הָ֣עֵדָ֔ה לִרְגּ֥וֹם אֹתָ֖ם בָּאֲבָנִ֑ים וּכְב֣וֹד
יְהוָ֗ה נִרְאָה֙ בְּאֹ֣הֶל מוֹעֵ֔ד אֶל־כָּל־בְּנֵ֖י יִשְׂרָאֵֽל׃ פ

4. *let us make a captain.* Heb. נתנה ראש; also in Neh. IX, 17. Ehrlich is inclined to see in this phrase an idiomatic expression like נתן קול, and he translates, "let us *set our mind* to return to Egypt."

5. *fell on their faces.* Overwhelmed by sorrow and shame.

6. *rent their clothes.* As at the news of some family bereavement or terrible calamity.

8. *if the* LORD *delight in us.* If they did nothing to alienate God's favour.

9. *for they are bread for us.* lit. "they are our bread"; *i.e.* we shall easily destroy them.

their defence. lit. "their shadow"; a common metaphor of great significance in a hot country (McNeile).

had died in the land of Egypt! or would God we
had died in this wilderness! 3. And wherefore
doth the LORD bring us unto this land, to fall
by the sword? Our wives and our little ones
shall be a prey: were it not better for us to return
into Egypt? 4. And they said one to another,
Let us make a captain, and let us return into
Egypt. 5. Then Moses and Aaron fell on their
faces before all the assembly of the congregation
of the children of Israel. 6. And Joshua the son
of Nun and Caleb the son of Jephunneh, which
were of them that spied out the land, rent their
clothes: 7. and they spake unto all the congrega-
tion of the children of Israel, saying, The land,
which we passed through to spy it out, is an
exceeding good land.*iii 8. If the LORD delight
in us, then he will bring us into this land, and
give it unto us; a land which floweth with milk
and honey. 9. Only rebel not against the LORD,
neither fear ye the people of the land; for they
are bread for us: their defence is removed from
over them, and the LORD is with us: fear them
not. 10. But all the congregation bade stone
them with stones. And the glory of the LORD
appeared in the tent of meeting unto all the
children of Israel.

The word לחמנו ("our bread") may refer to the manna, and סר צלם, lit. "their shadow is removed from over them," to the melting of the manna at noonday (Exod. XVI, 21). The meaning of the passage would then be: "Fear not the people of the land, for they are like the manna when the shadows pass, *i.e.* when the sun has come out. There is then no manna left. The LORD is with us: our enemies shall melt away—fear them not" (Ephraim Lenczic).

11 וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה עַד־אָ֥נָה יְנַאֲצֻ֖נִי הָעָ֣ם הַזֶּ֑ה וְעַד־
אָ֙נָה֙ לֹא־יַאֲמִ֣ינוּ בִ֔י בְּכֹל֙ הָֽאֹת֔וֹת אֲשֶׁ֥ר עָשִׂ֖יתִי בְּקִרְבּֽוֹ׃
12 אַכֶּ֥נּוּ בַדֶּ֖בֶר וְאוֹרִשֶׁ֑נּוּ וְאֶֽעֱשֶׂה֙ אֹֽתְךָ֔ לְגוֹי־גָּד֥וֹל וְעָצ֖וּם
13 מִמֶּֽנּוּ׃ וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־יְהוָ֑ה וְשָׁמְע֣וּ מִצְרַ֔יִם כִּֽי־הֶעֱלִ֧יתָ
14 בְכֹחֲךָ֛ אֶת־הָעָ֥ם הַזֶּ֖ה מִקִּרְבּֽוֹ׃ וְאָמְר֗וּ אֶל־יוֹשֵׁב֮ הָאָ֣רֶץ
הַזֹּאת֒ שָֽׁמְעוּ֙ כִּֽי־אַתָּ֣ה יְהוָ֔ה בְּקֶ֖רֶב הָעָ֣ם הַזֶּ֑ה אֲשֶׁר־עַ֨יִן
בְּעַ֜יִן נִרְאָ֣ה ׀ אַתָּ֣ה יְהוָ֗ה וַעֲנָֽנְךָ֙ עֹמֵ֣ד עֲלֵהֶ֔ם וּבְעַמֻּ֣ד עָנָ֗ן
טו אַתָּ֨ה הֹלֵ֤ךְ לִפְנֵיהֶם֙ יוֹמָ֔ם וּבְעַמּ֥וּד אֵ֖שׁ לָֽיְלָה׃ וְהֵמַתָּ֛ה
אֶת־הָעָ֥ם הַזֶּ֖ה כְּאִ֣ישׁ אֶחָ֑ד וְאָֽמְרוּ֙ הַגּוֹיִ֔ם אֲשֶׁר־שָׁמְע֥וּ אֶת־
16 שִׁמְעֲךָ֖ לֵאמֹֽר׃ מִבִּלְתִּ֞י יְכֹ֣לֶת יְהוָ֗ה לְהָבִיא֙ אֶת־הָעָ֣ם
17 הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נִשְׁבַּ֣ע לָהֶ֑ם וַיִּשְׁחָטֵ֖ם בַּמִּדְבָּֽר׃ וְעַתָּ֕ה
18 יִגְדַּל־נָ֖א כֹּ֣חַ אֲדֹנָ֑י כַּאֲשֶׁ֥ר דִּבַּ֖רְתָּ לֵאמֹֽר׃ יְהוָ֗ה אֶ֤רֶךְ

v. 17. י׳ רבתי

11–25. Divine Wrath and the Intercession of Moses

12. *disinherit them.* Destroy them; the Heb. root has this meaning in Exod. xv, 9.

make of thee a nation. Moses would be a second Abraham, and thus the oath sworn to the Patriarchs that their seed should inherit the land would be fulfilled.

13. *Egyptians shall hear.* Moses, the faithful shepherd, leaves an unsurpassed example of self-denial to the children of men. He refuses a glorious future for himself and his descendants, solely because Israel would have no share in it. He begs God to spare His people out of regard for His own Honour. The nations would misunderstand the destruction of Israel, and attribute it to His want of power to lead them into the land He promised them.

17. *let the power of the* Lord *be great.* Show, in the sight of all the nations, the greatness of Thy power in forbearing with sinners and forgiving sin. "In God's mercy is also revealed His power. He triumphs by His love and gentleness over the follies and frailties of men, and even in spite of

11. And the LORD said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? 12. I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. 13. And Moses said unto the LORD, Then the Egyptians shall hear it; for thou broughtest up this people in thy might from among them; 14. and they will tell it to the inhabitants of this land: they have heard that thou LORD art in the midst of this people; for thou LORD art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night. 15. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, 16. Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. 17. And now, I pray thee, let the power of the Lord be great, according as thou hast spoken,

themselves, they must at last fulfil the chosen and holy purposes of God" (Montefiore). Moses then pleads with God to spare His people out of regard for His own self-revealed Thirteen Attributes of Divine Mercy and Forgiveness, enumerated in Exod. XXXIV, 6–7 and reproduced here; see *Exodus*, 392–394. In Exod. God is spoken of as רב חסד ואמת, "abounding in lovingkindness and truth," to teach mortals that in our dealings with fellow mortals "lovingkindness" must precede "truth." Speak the truth to your fellow men by all means, but be quite sure that you

אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן
19 אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃ סְלַח־נָא לַעֲוֹן
הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם
כ 21 וְעַד־הֵנָּה׃ וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ׃ וְאוּלָם חַי־אָנִי
22 וְיִמָּלֵא כְבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ׃ כִּי כָל־הָאֲנָשִׁים
הָרֹאִים אֶת־כְּבֹדִי וְאֶת־אֹתֹתַי אֲשֶׁר־עָשִׂיתִי בְמִצְרַיִם
וּבַמִּדְבָּר וַיְנַסּוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי׃
23 אִם־יִרְאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָם וְכָל־מְנַאֲצַי
24 לֹא יִרְאוּהָ׃ וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ
וַיְמַלֵּא אַחֲרָי וַהֲבִיאֹתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזַרְעוֹ

speak it *in love.* Even more instructive is the wording in *v.* 18, רב חסד, "plenteous in mercy," lit. "abounding in lovingkindness." Here the words "and truth" are missing altogether, as if to impress upon our minds the teaching that there are occasions when "lovingkindness" is *all*-important.

19. *according unto the greatness of thy mercy.* And not in accordance with the smallness of their deserts.

from Egypt even until now. The thought that God has always forgiven, gives Moses courage to ask Him still to do so. It is otherwise with our fellowmen. If one has often forgiven us, we are ashamed to ask him again. But with God the gates of prayer, and forgiveness, are never closed.

20. *thy word.* Thy petition.

21. *as I live . . . glory of the* LORD. As truly as I live and as all the peoples of the earth shall know that I am the Omnipotent One and shall ascribe 'glory' and reverence to My Name, so truly shall I visit with retribution those who distrusted My promises and despised the good land.

22. *have tempted me.* Better, *have put me to proof* (AJ).

these ten times. A large number of times; cf. Gen. XXXI, 7. They had now filled up the measure of their iniquities, and punishment must inevitably come upon them.

24. *but my servant Caleb.* He alone is mentioned here, because it was he who 'stilled' the agitated people (XIII, 30).

saying, 18. The LORD is slow to anger, and plenteous in mercy, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation. 19. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even until now. 20. And the LORD said, I have pardoned according to thy word: 21. but in very deed, as I live, and as all the earth shall be filled with the glory of the LORD; 22. because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice; 23. surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it: 24. but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 25. Now

another spirit. Altogether different from that of the other Spies—unfaltering courage and unwavering faith in the Divine promise.

followed me fully. lit. "fulfilled to walk behind me," *i.e.* faithfully confirmed My word that the land was a good land.

possess it. Caleb received Hebron and the neighbouring hill-country; see Josh. XIV, 6–15.

כה יוֹרִשֶׁנָּה׃ וְהָעֲמָלֵקִי וְהַכְּנַעֲנִי יוֹשֵׁב בָּעֵמֶק מָחָר פְּנוּ וּסְעוּ
לָכֶם הַמִּדְבָּר דֶּרֶךְ יַם־סוּף׃ פ רביעי
26 27 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ עַד־מָתַי לָעֵדָה
הָרָעָה הַזֹּאת אֲשֶׁר הֵמָּה מַלִּינִים עָלָי אֶת־תְּלֻנּוֹת בְּנֵי
28 יִשְׂרָאֵל אֲשֶׁר הֵמָּה מַלִּינִים עָלַי שָׁמָעְתִּי׃ אֱמֹר אֲלֵהֶם חַי־
אָנִי נְאֻם־יְהוָה אִם־לֹא כַּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנָי כֵּן אֶעֱשֶׂה
29 לָכֶם׃ בַּמִּדְבָּר הַזֶּה יִפְּלוּ פִגְרֵיכֶם וְכָל־פְּקֻדֵיכֶם לְכָל־
מִסְפַּרְכֶם מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה אֲשֶׁר הֲלִינֹתֶם עָלָי׃
ל אִם־אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לְשַׁכֵּן
31 אֶתְכֶם בָּהּ כִּי אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ בִּן־נוּן׃ וְטַפְּכֶם
אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וְהֵבֵיאתִי אֹתָם וְיָדְעוּ אֶת־הָאָרֶץ
32 אֲשֶׁר מְאַסְתֶּם בָּהּ׃ וּפִגְרֵיכֶם אַתֶּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה׃
33 וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ אֶת־

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v. 31. מלא י

25. *Amalekite and the Canaanite.* Turn away from these formidable nations in another direction, so as not to risk a conflict with them.

valley. Here equivalent to mountain defile, declivity, elevated plain.

into the wilderness. Of the Sinai Peninsula; as distinguished from Palestine on the one hand, and from Egypt on the other.

26–39. The Punishment of the People

27. *how long shall I bear with this evil congregation?* lit. "how long shall this evil congregation continue to be?" According to Rabbinic tradition the reference here is to the ten Spies.

28. *as ye have spoken.* Your wish expressed in the words, "Would we had died in this wilderness," shall be fulfilled.

29. *numbered of you.* In the census detailed in Chap. I.

30. *I lifted up my hand.* "I have taken an oath."

the Amalekite and the Canaanite dwell in the valley: to-morrow turn ye, and get you into the wilderness by the way to the Red Sea.*iv

26. And the LORD spake unto Moses and unto Aaron, saying, 27. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. 28. Say unto them, As I live, saith the LORD, surely as ye have spoken in mine ears, so will I do to you: 29. your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30. surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. 32. But as for you, your carcases shall fall in this wilderness. 33. And your children shall be wanderers in the wilderness forty years, and shall bear your strayings, until your carcases be

33. *bear your strayings.* Although the children were to be spared the fate of their sinning parents, they would not altogether escape the consequences of that falling away from God. "Strayings" is a departure from the RV which gives the lit. translation of the Heb. זנות, the metaphor of marital infidelity used in Scripture to express Israel's disloyalty to God through the worship of strange gods.

34 וּזְנוּתֵיכֶם עַד־תֹּם פִּגְרֵיכֶם בַּמִּדְבָּר׃ בְּמִסְפַּר הַיָּמִים אֲשֶׁר־
תַּרְתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה
תִּשְׂאוּ אֶת־עֲוֺנֹתֵיכֶם אַרְבָּעִים שָׁנָה וִידַעְתֶּם אֶת־תְּנוּאָתִי׃
לה אֲנִי יְהוָה דִּבַּרְתִּי אִם־לֹא ׀ זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה
הַזֹּאת הַנּוֹעָדִים עָלָי בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם יָמֻתוּ׃
36 וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיָּשֻׁבוּ
וַיִּלּוֹנוּ עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דִבָּה עַל־הָאָרֶץ׃
37 וַיָּמֻתוּ הָאֲנָשִׁים מוֹצִאֵי דִבַּת־הָאָרֶץ רָעָה בַּמַּגֵּפָה לִפְנֵי
38 יְהוָה׃ וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה חָיוּ מִן־הָאֲנָשִׁים הָהֵם
39 הַהֹלְכִים לָתוּר אֶת־הָאָרֶץ׃ וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים
מ הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד׃ וַיַּשְׁכִּמוּ
בַבֹּקֶר וַיַּעֲלוּ אֶל־רֹאשׁ־הָהָר לֵאמֹר הִנֶּנּוּ וְעָלִינוּ אֶל־הַמָּקוֹם
41 אֲשֶׁר־אָמַר יְהוָה כִּי חָטָאנוּ׃ וַיֹּאמֶר מֹשֶׁה לָמָּה זֶּה אַתֶּם
42 עֹבְרִים אֶת־פִּי יְהוָה וְהִוא לֹא תִצְלָח׃ אַל־תַּעֲלוּ כִּי אֵין
43 יְהוָה בְּקִרְבְּכֶם וְלֹא תִּנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם׃ כִּי הָעֲמָלֵקִי
וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בֶּחָרֶב כִּי־עַל־כֵּן שַׁבְתֶּם

v. 36. וילינו ק

34. *my alienation.* Or, " the revoking of my promise " (RV Margin).

37. *died by the plague.* By a sudden visitation from God.

40–45. Instead of obeying the Divine injunction to turn southwards (*v.* 25), the people in self-willed defiance make a frantic effort to enter Canaan without delay.

40. *the top of the mountain.* Probably some mountain slope in the Negeb.

41. *wherefore now do ye transgress.* Your enterprise is contrary to the will of God, nor does the Ark accompany you. The commandment of the LORD in *v.* 42 is given more fully in Deut. I, 42. " Go not up, neither fight, for I am not among you ; lest ye be smitten before your enemies."

consumed in the wilderness. 34. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. 35. I the LORD have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. 36. And the men, which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, 37. even those men that did bring up an evil report of the land, died by the plague before the LORD. 38. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land. 39. And Moses told these words unto all the children of Israel: and the people mourned greatly. 40. And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. 41. And Moses said, Wherefore now do ye transgress the commandment of the LORD, seeing it shall not prosper? 42. Go not up, for the LORD is not among you; that ye be not smitten down before your enemies. 43. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following the LORD, therefore the LORD will not be with you.

44 מֵאַחֲרֵי יְהוָה וְלֹא־יִהְיֶה יְהוָה עִמָּכֶם׃ וַיַּעְפִּלוּ לַעֲלוֹת אֶל־
רֹאשׁ הָהָר וַאֲרוֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשׁוּ מִקֶּרֶב
מה הַמַּחֲנֶה׃ וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי הַיֹּשֵׁב בָּהָר הַהוּא וַיַּכּוּם
וַיַּכְּתוּם עַד־הַחָרְמָה׃ פ

Cap. XV. טו

טו 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי
3 נֹתֵן לָכֶם׃ וַעֲשִׂיתֶם אִשֶּׁה לַיהוָה עֹלָה אוֹ־זֶבַח לְפַלֵּא־
נֶדֶר אוֹ בִנְדָבָה אוֹ בְּמֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחֹחַ לַיהוָה

44. *but they presumed.* Their self-confidence rendered futile all the attempts of Moses to induce them to desist.

45. *even unto Hormah.* lit. " unto *the* Hormah " : They suffer a crushing defeat and are driven back to the Hormah which they had only recently conquered. Their direct march northwards is now definitely barred. Henceforth they can enter Canaan only by passing *through*—and if that is impossible, *around*—the territories situated to the south and east of the Dead Sea, till they have arrived north of the Dead Sea and can cross the Jordan into Western Palestine. It will be some thirty-eight years before a fresh military enterprise is undertaken. " In estimating the historical value of this story, we must remember that no nation gratuitously invents or accepts accounts of defeats it has never experienced. If Hebrew history tells us that the Israelites on attempting to enter the land they subsequently inhabited met with an overthrow so annihilating as to leave them too weak to do anything but wander helplessly in a wilderness for nearly forty years thereafter, we cannot refuse it credence. The tendency is always to minimise defeats, not to exaggerate them ; and a story such as this bears the hallmark of truth " (Wiener).

Chapter XV.

The priestly and ritual laws mentioned in this chapter

44. But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. 45. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even unto Hormah.

CHAPTER XV

15 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, 3. and will make an offering by fire unto the LORD, a burnt offering, or a sacrifice, in making a special vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the LORD, of the

seem to be supplementary to the sacrificial code of the Book of Leviticus. They were promulgated during the years of wandering in the desert.

1–16. MEAL OFFERINGS AND LIBATIONS

2. *when ye be come into the land.* These instructions, coming as they did immediately after the doom pronounced upon the generation in the Wilderness, were a welcome intimation that their children should possess the Land of Promise.

3. *offering by fire.* The general term for every sacrifice consumed on the Altar; see Lev. I, 9.

burnt offering. See Lev. I, 3.

a sacrifice. Termed more fully in Lev. III, 1, "a sacrifice of peace offerings."

a special vow. See VI, 2.

a sweet savour. See Lev. I, 9.

4 מִן־הַבָּקָ֖ר א֥וֹ מִן־הַצֹּֽאן׃ וְהִקְרִ֛יב הַמַּקְרִ֥יב קָרְבָּנ֖וֹ לַֽיהוָ֑ה
ה מִנְחָה֙ סֹ֣לֶת עִשָּׂר֔וֹן בָּל֕וּל בִּרְבִעִ֥ית הַהִ֖ין שָֽׁמֶן׃ וְיַ֤יִן
לַנֶּ֙סֶךְ֙ רְבִיעִ֣ית הַהִ֔ין תַּעֲשֶׂ֥ה עַל־הָעֹלָ֖ה א֣וֹ לַזָּ֑בַח לַכֶּ֖בֶשׂ
6 הָאֶחָֽד׃ א֤וֹ לָאַ֙יִל֙ תַּעֲשֶׂ֣ה מִנְחָ֔ה סֹ֖לֶת שְׁנֵ֣י עֶשְׂרֹנִ֑ים בְּלוּלָ֥ה
7 בַשֶּׁ֖מֶן שְׁלִשִׁ֥ית הַהִֽין׃ וְיַ֥יִן לַנֶּ֖סֶךְ שְׁלִשִׁ֣ית הַהִ֑ין תַּקְרִ֥יב
חמישי 8 רֵֽיחַ־נִיחֹ֖חַ לַיהוָֽה׃ וְכִֽי־תַעֲשֶׂ֥ה בֶן־בָּקָ֖ר עֹלָ֣ה אוֹ־זָ֑בַח
9 לְפַלֵּא־נֶ֛דֶר אֽוֹ־שְׁלָמִ֖ים לַיהוָֽה׃ וְהִקְרִ֤יב עַל־בֶּן־הַבָּקָר֙
מִנְחָ֔ה סֹ֖לֶת שְׁלֹשָׁ֣ה עֶשְׂרֹנִ֑ים בָּל֥וּל בַּשֶּׁ֖מֶן חֲצִ֥י הַהִֽין׃
י וְיַ֛יִן תַּקְרִ֥יב לַנֶּ֖סֶךְ חֲצִ֣י הַהִ֑ין אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהוָֽה׃
11 כָּ֣כָה יֵעָשֶׂ֗ה לַשּׁוֹר֙ הָֽאֶחָ֔ד א֖וֹ לָאַ֣יִל הָאֶחָ֑ד אֽוֹ־לַשֶּׂ֥ה
12 בַכְּבָשִׂ֖ים א֥וֹ בָעִזִּֽים׃ כַּמִּסְפָּ֖ר אֲשֶׁ֣ר תַּעֲשׂ֑וּ כָּ֛כָה תַּעֲשׂ֥וּ
13 לָאֶחָ֖ד כְּמִסְפָּרָֽם׃ כָּל־הָאֶזְרָ֥ח יַעֲשֶׂה־כָּ֖כָה אֶת־אֵ֑לֶּה
14 לְהַקְרִ֛יב אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהוָֽה׃ וְכִֽי־יָג֨וּר אִתְּכֶ֜ם גֵּ֗ר א֤וֹ
אֲשֶׁר־בְּתוֹכְכֶם֙ לְדֹרֹ֣תֵיכֶ֔ם וְעָשָׂ֛ה אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהוָ֑ה
טו כַּאֲשֶׁ֥ר תַּעֲשׂ֖וּ כֵּ֥ן יַעֲשֶֽׂה׃ הַקָּהָ֕ל חֻקָּ֥ה אַחַ֛ת לָכֶ֖ם וְלַגֵּ֣ר הַגָּ֑ר

4. *then shall he that offereth.* The following verses prescribe the quantities of flour and oil for the cereal offering, and wine for the drink offering, which must accompany the important sacrifices.

tenth part of an ephah. About seven pints.

fourth part of an hin. Rather less than three pints.

6. *for a ram.* The meal and drink offerings were to be increased when the animal sacrificed was of a larger size.

13. *that are homeborn.* The native Israelites.

14. *stranger.* See IX, 14.

herd, or of the flock : 4. then shall he that offereth his oblation offer unto the LORD a meal offering of a tenth part of an ephah of fine flour mingled with the fourth part of an hin of oil : 5. and wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt offering or for the sacrifice, for each lamb. 6. Or for a ram, thou shalt prepare for a meal offering two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil : 7. and for the drink offering thou shalt offer the third part of an hin of wine, of a sweet savour unto the LORD.*v 8. And when thou preparest a bullock for a burnt offering, or for a sacrifice, in making a special vow, or for peace offerings unto the LORD : 9. then shall he offer with the bullock a meal offering of three tenth parts of an ephah of fine flour mingled with half an hin of oil. 10. And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. 11. Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, or of the kids. 12. According to the number that ye shall prepare, so shall ye do to every one according to their number. 13. All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. 14. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer an offering made by fire, of a sweet savour unto the LORD ; as ye do, so he shall do. 15. For the

16 חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה׃ תּוֹרָה
ששי אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם׃ פ
17 18 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם
19 שָׁמָּה׃ וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְרוּמָה
כ לַיהוָה׃ רֵאשִׁית עֲרִסֹתֵכֶם חַלָּה תָּרִימוּ תְרוּמָה כִּתְרוּמַת
21 גֹּרֶן כֵּן תָּרִימוּ אֹתָהּ׃ מֵרֵאשִׁית עֲרִסֹתֵיכֶם תִּתְּנוּ לַיהוָה

16. *one law and one ordinance.* Another assertion of the identity, in respect of civil, moral, and religious rights and duties, of the home-born and stranger or proselyte.

17–21. Challah

18. *when ye come into the land.* "As soon as ye enter upon the soil of the Promised Land, even before ye have subjugated the enemy there, and settled down in comfort" (Sifri).

19. *heave offering.* Or, "contribution" or "selected portion"; Heb. *terumah*, see Exod. xxv, 2. It is here used in a wide sense to mean a gift in general.

20. *of the first of your dough.* This offering is called חלה *Challah.* The Torah does not specify how much dough there should be before the offering becomes obligatory, neither does it tell us what quantity of dough is to compose the offering. The Rabbis, however, laid it down that the dough in order to become subject to the law of Challah must consist of at least one omer of flour (about three quarts). The portion for Challah must be 1/24th of the dough of a private householder, and 1/48th of that of a baker.

as . . . of the threshing floor. This offering of bread from the home is as obligatory as the offering of grain from the threshing-floor at the annual harvest.

assembly, there shall be one statute for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations: as ye are, so shall the stranger be before the LORD. 16. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.*vi

17. And the LORD spake unto Moses, saying, 18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, 19. then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. 20. Of the first of your dough ye shall offer up a cake for an heave offering: as ye do the heave offering of the threshing-floor, so shall ye heave it. 21. Of the first of your dough ye shall give unto the LORD an heave offering throughout your generations.

21. *unto the* LORD. *i.e.* unto the priest; "ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house" (Ezek. XLIV, 30).

According to *v.* 18, the law of Challah applied only to Palestine. But in order that this institution should not be forgotten, the Rabbis ordained that it remain in force beyond Palestine and for all time. It is still kept in observant Jewish households where bread is baked. The חלה is, however, thrown into the fire and is not given to the "priest," because *Kohanim* are to-day precluded from observing the laws of priestly purity, and hence are disqualified from eating anything that is in the nature of a holy sacrifice.

22 תְּרוּמָה לְדֹרֹתֵיכֶם׃ ס וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֵת
23 כָּל־הַמִּצְוֺת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה׃ אֵת כָּל־
אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה
24 יְהוָה וָהָלְאָה לְדֹרֹתֵיכֶם׃ וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה
לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ
נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד
כה לְחַטָּת׃ וְכִפֶּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח
לָהֶם כִּי־שְׁגָגָה הִוא וְהֵם הֵבִיאוּ אֶת־קָרְבָּנָם אִשֶּׁה לַיהוָה
26 וְחַטָּאתָם לִפְנֵי יְהוָה עַל־שִׁגְגָתָם׃ וְנִסְלַח לְכָל־עֲדַת בְּנֵי
יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי לְכָל־הָעָם בִּשְׁגָגָה׃ ס שביעי
27 וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא בִשְׁגָגָה וְהִקְרִיבָה עֵז בַּת־שְׁנָתָהּ
28 לְחַטָּאת׃ וְכִפֶּר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגֶגֶת בְּחֶטְאָה בִשְׁגָגָה

v. 24. חסר א׳ v. 28. ה׳ רפה

22–28. Sin-offering for Unintentional Sins

22. *all these commandments.* According to the Talmud, the reference in the present passage is to the sin of idolatry committed unintentionally. That sin, involving as it does apostasy from the fundamental doctrines of Judaism, is equivalent to breaking *all* the commandments of the Torah. Other commentators, like Nachmanides, are inclined to refer these words to any comprehensive breach with the ordinances of the Torah.

24. *in error.* Heb. בשגגה; opposed to sins committed in wilful defiance of God's commandments; see *v.* 40.

shall offer. The whole community is to bring a common sacrifice.

26. *all the congregation shall be forgiven.* This verse is solemnly recited thrice before the opening of the evening service on Kol Nidré night. And rightly so; because it may be said to be the keynote of the Day of Atonement and its message of forgiveness for *all* sins, between Man and

22. And when ye shall err, and not observe all these commandments, which the LORD hath spoken unto Moses, 23. even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD gave commandment, and onward throughout your generations; 24. then it shall be, if it be done in error, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with the meal offering thereof, and the drink offering thereof, according to the ordinance, and one he-goat for a sin offering. 25. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire unto the LORD, and their sin offering before the LORD, for their error: 26. and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done in error.*vii 27. And if one person sin in error, then he shall offer a she-goat of the first year for a sin offering. 28. And the priest shall make atone-

his Maker, and not only of involuntary transgressions. By the sincere repentance which Yom Kippur demands, the sinner shows that his wilful sins also were largely due to ignorance; and hence are treated by God as if they were done "in error" (בשגגה); see *Leviticus*, 162.

27. *and if one person sin in error.* According to the Talmud, this too refers to the sin of idolatry.

29 לִפְנֵ֣י יְהוָ֑ה לְכַפֵּ֥ר עָלָ֖יו וְנִסְלַ֥ח לֽוֹ׃ הָֽאֶזְרָח֙ בִּבְנֵ֣י יִשְׂרָאֵ֔ל
וְלַגֵּ֖ר הַגָּ֣ר בְּתוֹכָ֑ם תּוֹרָ֤ה אַחַת֙ יִהְיֶ֣ה לָכֶ֔ם לָעֹשֶׂ֖ה בִּשְׁגָגָֽה׃
ל וְהַנֶּ֜פֶשׁ אֲשֶׁר־תַּעֲשֶׂ֣ה ׀ בְּיָ֣ד רָמָ֗ה מִן־הָֽאֶזְרָח֙ וּמִן־הַגֵּ֔ר אֶת־
יְהוָ֖ה ה֣וּא מְגַדֵּ֑ף וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מִקֶּ֥רֶב עַמָּֽהּ׃
31 כִּ֤י דְבַר־יְהוָה֙ בָּזָ֔ה וְאֶת־מִצְוָת֖וֹ הֵפַ֑ר הִכָּרֵ֧ת ׀ תִּכָּרֵ֛ת הַנֶּ֥פֶשׁ
הַהִ֖וא עֲוֺנָ֥הּ בָֽהּ׃ פ
32 וַיִּהְי֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל בַּמִּדְבָּ֑ר וַֽיִּמְצְא֗וּ אִ֛ישׁ מְקֹשֵׁ֥שׁ עֵצִ֖ים
33 בְּי֥וֹם הַשַּׁבָּֽת׃ וַיַּקְרִ֣יבוּ אֹת֔וֹ הַמֹּצְאִ֥ים אֹת֖וֹ מְקֹשֵׁ֣שׁ עֵצִ֑ים
34 אֶל־מֹשֶׁה֙ וְאֶֽל־אַהֲרֹ֔ן וְאֶ֖ל כָּל־הָעֵדָֽה׃ וַיַּנִּ֥יחוּ אֹת֖וֹ בַּמִּשְׁמָ֑ר
לה כִּ֚י לֹ֣א פֹרַ֔שׁ מַה־יֵּעָשֶׂ֖ה לֽוֹ׃ ס וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה
מ֥וֹת יוּמַ֖ת הָאִ֑ישׁ רָג֨וֹם אֹת֤וֹ בָֽאֲבָנִים֙ כָּל־הָ֣עֵדָ֔ה מִח֖וּץ
36 לַֽמַּחֲנֶֽה׃ וַיֹּצִ֨יאוּ אֹת֜וֹ כָּל־הָעֵדָ֗ה אֶל־מִחוּץ֙ לַֽמַּחֲנֶ֔ה וַיִּרְגְּמ֥וּ

v. 31. פתח באתנח ibid. ה׳ רפה

30. *with an high hand.* lit. "with a hand raised," as a sign of presumption, as a public defiance of His law.

the same blasphemeth the Lord. No sacrificial atonement is possible for a wilful offence.

from among his people. See note on IX, 13.

31. *his iniquity shall be upon him.* As long as he has not done repentance (Talmud).

32–36. The Sabbath-breaker. A concrete instance of intentional sin.

"In the penal code of Israel, idolatry is regarded as a crime of high treason, as being a subversion of the constitution and a revolt against God. Herein the law exhibits all its rigour, extending to public blasphemy and public violation of the Sabbath" (Joseph Salvador).

33. *and unto all the congregation.* To the Council of Elders

ment for the soul that erreth, when he sinneth in error, before the LORD, to make atonement for him; and he shall be forgiven. 29. Ye shall have one law for him that doeth aught in error, for him that is homeborn among the children of Israel, and for the stranger that sojourneth among them. 30. But the soul that doeth aught with an high hand, whether he be homeborn or a stranger, the same blasphemeth the LORD; and that soul shall be cut off from among his people. 31. Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

32. And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. 33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. 34. And they put him in ward, because it had not been declared what should be done to him. 35. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. 36. And all the congregation brought him without the camp, and stoned him with

who were the Congregation by representation: see Exod. XVIII, 25, 26.

34. *should be done to him.* The law against Sabbath-breaking had been made known, but not the method of execution; cf. Lev. XXIV, 12, to which this is a parallel case.

מפטיר אֹתוֹ בָּאֲבָנִים וַיָּמֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ
37 38 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
39 וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃ וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֺת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם

37–41. TZITZIS

38. *fringes.* Heb. ציצת. In Ezek. VIII, 3 it denotes a lock of hair. By analogy, it is employed in the present instance to denote a fringe or tassel.

their garments. Only of the men; because of the general rule, that women, whose duties are more absorbing in the home, are free from all precepts that have to be performed at a specified time (מצות עשה שהזמן גרמא).

a cord of blue. To be intertwined with the "tassel" itself.

blue. The thread had to be dyed with the blood of a mollusk called חלזון, found in the waters near the coast of Phoenicia. The dye was scarce even in Mishnaic times. Hence the authorities agreed that white wool-threads alone need be inserted.

39. *look upon it.* The Rabbis translated *see it,* which was held to imply that the fringe was reserved for worship during daylight.

stones, and he died; as the LORD commanded Moses.*m

37. And the LORD spake unto Moses, saying,
38. Speak unto the children of Israel, and bid them
that they make them fringes in the corners of
their garments throughout their generations,
and that they put upon the fringe of each corner
a cord of blue: 39. and it shall be unto you for
a fringe, that ye may look upon it, and remember
all the commandments of the LORD, and do
them; and that ye go not about after your own
heart and your own eyes, after which ye use

and remember. The Tzitzis are to be a constant reminder to the Israelite of all his duties to God, and of the special relationship in which the Israelite stands to God, whose "colours" he wore. The blue thread in the Tzitzis, say the Rabbis, resembles the sea, the sea resembles the heavens, and the heavens resemble the Throne of Glory. Thus, the outward act of looking upon the Tzitzis was to the Israelite an inward act of spiritual conformity with the precepts of God. It was such fine spiritualisation of ceremonial that led to the beautiful verses of Psalm XXXVI ("How precious is Thy lovingkindness, O God, and the children of men take refuge under the shadow of Thy wings. For with Thee is the fountain of life: in Thy light do we see light") being recited by the worshipper on putting on the Tallis.

after your own heart. The heart and the eyes are the agents of Sin—the eye seeth, the heart desireth, and the person executeth (Talmud). The true Israelite, however, arrayed in the sacred covering, reminding him of the Divine Presence, does not stray after the satisfaction of bodily pleasures; but is mindful that he is a member of a "holy" People, dedicated unto God and holiness; see next *v.*

מ זֹנִ֖ים אַחֲרֵיהֶֽם׃ לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם אֶת־כָּל־מִצְוֺתָ֑י
41 וִהְיִיתֶ֥ם קְדֹשִׁ֖ים לֵאלֹהֵיכֶֽם׃ אֲנִ֞י יְהוָ֣ה אֱלֹהֵיכֶ֗ם אֲשֶׁ֨ר
הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים אֲנִ֖י
יְהוָ֥ה אֱלֹהֵיכֶֽם׃

to go astray. A departure from the RV ; see on XIV, 33.

40. *and be holy unto your God.* The aim of this precept is thus distinctly stated to be the furtherance of holiness in the life of the individual and the nation.

In later generations, the law of the fringes was carried out by means of the Arba Kanfos and the Tallis. The former is an undergarment consisting of a rectangular piece of cloth, about three feet long and one foot wide, with an aperture in the centre sufficient to let it pass over the head. To its four corners are fastened the Tzitzis.

The Tallis is a woollen or silken mantle worn over the garments during worship by day (except on the eve of Atonement when it is put on some minutes before nightfall).

"By the thirteenth century it had become unusual for Jews to mark their ordinary outward garments by wearing fringes. But the fringed garment had become too deeply associated with Israel's religious life to be discarded entirely at the dictate of fashion in dress. Pope Innocent III in 1215 compelled the Jew to wear a degrading badge ; the fringed garment became all the more an honourable uniform, marking at once God's love for Israel and Israel's determination to 'remember to do all God's commandments and be holy unto his God'" (I. Abrahams).

to go astray: 40. that ye may remember and
do all my commandments, and be holy unto
your God. 41. I am the LORD your God, which
brought you out of the land of Egypt, to be
your God: I am the LORD your God.

For the Lesson from the Prophets, Joshua II, 1–24, *see* The Haftorahs, p. 398

For the Blessings before and after the Haftorah, see p. 368

V. KORACH

(Chapters XVI–XVIII)

THE GREAT MUTINY

Whenever the discouragements and hardships of the wandering proved more than usually grim, it was almost inevitable that discontent should find open expression; and also that some of the tribal chiefs should oppose the authority of the God-chosen leader. In the last Sedrah we had seen the people threatening to appoint a chieftain who was to take them back to Egypt. Though but an idle threat, it was ominous of further serious revolt. When the rebellion broke out, it was widespread though not homogeneous. There were two simultaneous lines of revolt. On the one hand, there were those who were discontented with the leadership of Moses. These were led by Dathan and Abiram, of the tribe of Reuben, the tribe that once possessed but had now lost the "birthright" in Israel, and was, it seems, chafing for the recovery of that primacy. On the other hand, there were Korah—himself a Levite—and his followers, who were aggrieved with Aaron, to whose family all priestly privileges were now confined. These two groups of malcontents, though united in common effort to depose Moses from his position as the head of the nation's civil life and Aaron as the head of its religious life, worked separately, and they were in the end cut off by entirely different acts of God (*v.* 32 and 35). Their punishment was signal, since the vindication of Moses and Aaron had to be complete. Otherwise, anarchy would soon have destroyed national unity; and, in its trail, there would have followed the total frustration of whatever Divine Mission was in store for Israel on the arena of history.

The general drift of the story of Korah and his companions is thus quite clear, though we cannot follow all the details. Bible Critics have their own explanation of this chapter of

Scripture. It is a fantastic explanation, and is quite unbelievable. The unprejudiced student finds nothing improbable in the story of such a revolt; and he knows that if it did arise, it could only have taken place in the Desert. During that period alone, the tribes of Reuben and Levi marched side by side, their joint conspiracy growing out of their proximity to one another at that time. "The two tribes afterwards became entirely parted asunder in their characters and fortunes; the one was incorporated into the innermost circle of the settled civilisation of Palestine; the other hovered on the very outskirts of the Holy Land and Chosen People, and dwindled away into a Bedouin tribe. But the story of Korah belongs to a time when Levi was still fresh from the great crisis in Sinai, by which that tribe had been consecrated and divided from the rest; when the recollection of the birthright of Reuben still lingered in the minds of his descendants" (Stanley).

KORAH

The great Mutiny sank deep into the memory of after-generations in Israel. To the Rabbis, this whole movement, of which Korah was the principal spokesman, became typical of all controversies that had their origin in personal motives—"not in the Name of Heaven"—and that could not therefore lead to any beneficent results (Ethics of the Fathers, v, 20). In Rabbinic legend, Korah is actuated by the malice of foiled ambition, and that ambition is represented as fanned into a flame of hatred by his wife. He was consumed by jealousy of his kinsman Moses. "He has passed me by in the appointment of all the high offices"—he is made to exclaim; "therefore, I will stir up rebellion against him, and overthrow the institutions founded by him." This the Rabbis illustrate in picturesque detail, possibly with an oblique reference to schismatic contemporaries. Korah—they state—began by attempting to make Moses appear ridiculous in the eyes of the people. In connection with the law of fringes that had just been promulgated by Moses (xv, 37–41), Korah had garments made entirely of blue wool for his two hundred and fifty men; and, thus arrayed, he and his company appeared before Moses and asked him whether these garments required fringes. Moses answered, "Yes." Korah replied: "The blue wool of which the entire garment is made, does not make it ritually correct; yet, according to your direction, four threads would!" Again he asked: Does a house filled with books of the Torah

Cap. XVI. טז

פ פ פ לח 38

טז א וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי
2 אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃ וַיָּקֻמוּ לִפְנֵי מֹשֶׁה

require a mezuzah? Moses answered, "Yes." Then Korah said: "The presence of the whole Torah does not fulfil the command, yet thou sayest that the few verses thereof contained in the mezuzah do make the house fit for human habitation!" He could not share the spiritual outlook of Moses which holds that knowledge, no matter how abounding, must ever be accompanied by reverent submission of mind and heart to the will of God (קבלת עול מלכות שמים) as proclaimed in the mezuzah.

Then Korah undertook to show that the laws instituted by Moses were hard beyond endurance. He told the following parable: "A poor widow had a field. When she came to plough it, Moses forbade her to plough it with an ox and an ass together; when she began to sow, Moses forbade her to sow it with mingled seeds. At the time of the harvest, Moses ordered her to leave unreaped the corners of the field and not to gather up the gleanings, but to leave them for the poor. He furthermore demanded the heave-offering for the priests, and the tithe for the Levites. The woman sold the field and purchased ewes, in the hope that she might live undisturbed. However, when the firstling of the sheep was born, Aaron appeared and demanded it as his due. At shearing-time Aaron reappeared and demanded 'the first of the fleece of the sheep,' which, according to Moses' Law, was his. He reappeared again and again with new demands, till the long-suffering woman slaughtered the sheep, and in her anger consecrated it to the Sanctuary. Thereupon it all fell to Aaron." "Such men," Korah concluded, "are Moses and Aaron!"

In brief, Korah was a demagogue, and recoiled from no weapon that would discredit Moses. Perhaps the best judgment on the man and the Cause he sought to destroy is contained in the following curious rabbinic legend. Rabbah bar Bar Chanah—the Munchausen of the Talmud—

V. KORACH

Chapter XVI

16 1. Now Korah, the son of Izhar, the son of
Kohath, the son of Levi, with Dathan and Abiram,
the sons of Eliab, and On, the son of Peleth,
sons of Reuben, took men: 2. and they rose

narrates that, while he was travelling in the desert, an Arab showed him the place where Korah and his companions had been engulfed. There was at the spot a crack in the ground, and on putting his ear to the crack he heard voices cry, " Moses and his Torah are true, and we are liars."

XVI, 1–15. Rebellion of Korah, Dathan, Abiram and On

1. *now Korah . . . took men.* In the Heb. Text, *took* is not followed by an object. Most versions follow Ibn Ezra and supply the word " men."

sons of Izhar, the son of Kohath. Korah was thus cousin to Moses and Aaron.

with Dathan and Abiram. They were leading men in the tribe of Reuben, who could not forget that theirs was the eldest tribe and from it—they held—should the rulers of Israel be recruited. The men of Levi and Reuben came to join hands—the Rabbis say—because they always marched next each other (II, 16, 17; X, 18, 21), illustrating the old proverb, " Woe to the wicked, woe to his neighbour."

On, the son of Peleth. He is not mentioned again either in this chapter or elsewhere. Legend represents him as saved from destruction by his wife. " When On told his wife that he had joined Korah's rebellion, she said to him, 'What benefit shalt *thou* reap from it? Either Moses remains master and thou art his follower, or Korah becomes master and thou art his follower.' It was Korah's wife who through her inciting words plunged her husband into destruction, and it was to his wife that On owed his salvation; as it is written in the Book of Proverbs, *every wise woman buildeth her house; but the foolish plucketh it down with her own hands*" (Midrash).

וַאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה
3 קְרִאֵי מוֹעֵד אַנְשֵׁי־שֵׁם׃ וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן
וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים
4 וּבְתוֹכָם יְהוָה וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה׃ וַיִּשְׁמַע
ה מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו׃ וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֲדָתוֹ
לֵאמֹר בֹּקֶר וְיֹדַע יְהוָה אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקָּדוֹשׁ וְהִקְרִיב
6 אֵלָיו וְאֵת אֲשֶׁר יִבְחַר־בּוֹ יַקְרִיב אֵלָיו׃ זֹאת עֲשׂוּ קְחוּ־
7 לָכֶם מַחְתּוֹת קֹרַח וְכָל־עֲדָתוֹ׃ וּתְנוּ בָהֵן ׀ אֵשׁ וְשִׂימוּ
עֲלֵיהֶן ׀ קְטֹרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחַר
8 יְהוָה הוּא הַקָּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי׃ וַיֹּאמֶר מֹשֶׁה אֶל־
9 קֹרַח שִׁמְעוּ־נָא בְּנֵי לֵוִי׃ הַמְעַט מִכֶּם כִּי־הִבְדִּיל אֱלֹהֵי

2. *of the congregation.* Hailing not from one tribe only, but from all Israel.

called to the assembly. Summoned for consultation as need arose.

men of renown. Distinguished and influential men.

3. *all the congregation are holy.* With the instinct of the true demagogue, Korah posed as the champion of the People against the alleged dictatorship of Moses and Aaron, the two brothers who usurped all power and authority in Israel. Translated into modern parlance, their cry was : " Your action is un-Jewish ; Judaism is a spiritual democracy ! "

4. *he fell upon his face.* Either an expression of despair at this sinful rebellion, or, of prayer for guidance ; *v.* 22.

5. *who are his . . . holy.* God will reveal which tribe He has chosen to be nearest unto Him, and who in that chosen tribe is fitted to be High Priest.

6. *take you censers.* Moses here addresses Korah and those Levites who were envious of the higher privileges of the priesthood. He challenges them to test their claims to equality with Aaron by undergoing a species of ordeal. They are to assume, for once, the functions of priesthood,

up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown: 3. and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assembly of the LORD? 4. And when Moses heard it, he fell upon his face: 5. and he spake unto Korah and unto all his company, saying, In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him. 6. This do; take you censers, Korah, and all his company; 7. and put fire therein, and put incense upon them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. 8. And Moses said unto Korah, Hear now, ye sons of Levi: 9. seemeth it but a small thing unto you, that the God of Israel hath

and God would show whether or not He approved of such assumption.

7. *ye take too much upon you.* Indignantly he retorts upon the rebels in their own words.

8–11. Moses upbraids Korah and the Levites for their discontent with the position already assigned to them.

8. *unto Korah.* While Moses deals with Korah and his group, Dathan and Abiram stand in the background with their grievance; *v.* 12.

יִשְׂרָאֵל אֶתְכֶם מֵעֲדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לַעֲבֹד
אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשָׁרְתָם׃
וַיַּקְרֵב אֹתְךָ וְאֶת־כָּל־אַחֶיךָ בְנֵי־לֵוִי אִתָּךְ וּבִקַּשְׁתֶּם גַּם־
11 כְּהֻנָּה׃ לָכֵן אַתָּה וְכָל־עֲדָתְךָ הַנֹּעָדִים עַל־יְהוָה וְאַהֲרֹן
12 מַה־הוּא כִּי תַלִּונוּ עָלָיו׃ וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן
13 וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה׃ הַמְעַט כִּי
הֶעֱלִיתָנוּ מֵאֶרֶץ זָבַת חָלָב וּדְבַשׁ לַהֲמִיתֵנוּ בַּמִּדְבָּר כִּי־
14 תִשְׂתָּרֵר עָלֵינוּ גַּם־הִשְׂתָּרֵר׃ אַף לֹא אֶל־אֶרֶץ זָבַת חָלָב
וּדְבַשׁ הֲבִיאֹתָנוּ וַתִּתֶּן־לָנוּ נַחֲלַת שָׂדֶה וָכָרֶם הַעֵינֵי
טו הָאֲנָשִׁים הָהֵם תְּנַקֵּר לֹא נַעֲלֶה׃ וַיִּחַר לְמֹשֶׁה מְאֹד
וַיֹּאמֶר אֶל־יְהוָה אַל־תֵּפֶן אֶל־מִנְחָתָם לֹא חֲמוֹר אֶחָד

תלינו קי v. 11.

11. *that ye murmur against him.* Aaron was not self-appointed. God Himself had called him to his office, and his duties and privileges were duly assigned to him. As a result of this appeal by Moses, some of the Levites—the children of Korah among them—seem to have been detached from the body of rebels. Furthermore, we learn from I Chronicles VI, 22, that in the line of Korah's descendants appeared leaders of sacred song. Several of the Psalms are attributed to the "Sons of Korah." See on XXVI, 11.

12–15. Dathan and Abiram contemptuously refuse Moses' summons to attend before him, accuse him of misleading the people, and charge him with playing the prince over the People on the strength of promises he cannot fulfil.

13. *a land flowing with milk and honey.* Insolently—and ironically—they apply to Egypt the very words by which Moses described the Promised Land.

14. *not brought us.* Probably a satiric reference to the disaster that overtook the Israelites when, despite the warning of Moses, they attempted to enter Cannan, recorded

separated you from the congregation of Israel, to bring you near to himself; to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them; 10. and that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ye the priesthood also? 11. Therefore thou and all thy company are gathered together against the LORD: and Aaron, what is he that ye murmur against him? 12. And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up: 13. is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?*ii 14. Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. 15. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not

in XIV, 45. Wickedly Dathan and Abiram now by insinuation shift the blame for that disaster on Moses! (Wiener).

put out the eyes. Are you trying to blind us to the true facts?

these men. A euphemism for "us."

15. *wroth.* Grieved and vexed.

respect not thou their offering. "Accept not the offering of incense which they are about to present unto Thee on the morrow" (Rashi).

16 מֵהֶם נָשָׂאתִי וְלֹא הֲרֵעֹתִי אֶת־אַחַד מֵהֶם׃ וַיֹּאמֶר מֹשֶׁה
אֶל־קֹרַח אַתָּה וְכָל־עֲדָתְךָ הֱיוּ לִפְנֵי יְהוָה אַתָּה וָהֵם
17 וְאַהֲרֹן מָחָר׃ וּקְחוּ ׀ אִישׁ מַחְתָּתוֹ וּנְתַתֶּם עֲלֵיהֶם קְטֹרֶת
וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ מַחְתָּתוֹ חֲמִשִּׁים וּמָאתַיִם
18 מַחְתֹּת וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ׃ וַיִּקְחוּ אִישׁ מַחְתָּתוֹ
וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיָּשִׂימוּ עֲלֵיהֶם קְטֹרֶת וַיַּעַמְדוּ פֶּתַח
19 אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן׃ וַיַּקְהֵל עֲלֵיהֶם קֹרַח אֶת־כָּל־
הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיֵּרָא כְבוֹד־יְהוָה אֶל־כָּל־
כ הָעֵדָה׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ שלישי
21 22 הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע׃ וַיִּפְּלוּ
עַל־פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר הָאִישׁ
23 אֶחָד יֶחֱטָא וְעַל כָּל־הָעֵדָה תִּקְצֹף׃ ס וַיְדַבֵּר יְהוָה

not taken one ass. "They accuse me of tyranny. But I have never so far abused my power and position as to accept even the meanest gift from any one of them!" In I Sam. VIII, 11–17, we read what an autocrat of early times had it in his power to do.

16–19. Korah and His Company Accept Moses' Challenge

16. *Moses said unto Korah.* Moses repeats his charge to Korah (*v.* 6, 7) to be ready on the morrow and put his claim to the test.

19. *assembled all the congregation.* The rebellion was indeed a serious matter. Korah's demagogy, in addition to his rallying round him the ambitious leaders, had won over to his banner large sections in all the tribes.

20–24. Moses' Intercession

21. *separate yourselves from among this congregation.* As the whole congregation, favouring Korah, had rendered itself worthy of extermination.

taken one ass from them, neither have I hurt
one of them. 16. And Moses said unto Korah,
Be thou and all thy congregation before the
LORD, thou, and they, and Aaron, to-morrow:
17. and take ye every man his censer, and put
incense upon them, and bring ye before the
LORD every man his censer, two hundred and
fifty censers; thou also, and Aaron, each his
censer. 18. And they took every man his censer,
and put fire in them, and laid incense thereon,
and stood at the door of the tent of meeting
with Moses and Aaron. 19. And Korah assembled
all the congregation against them unto the door
of the tent of meeting: and the glory of the
LORD appeared unto all the congregation.*iii

20. And the LORD spake unto Moses and unto
Aaron, saying, 21. Separate yourselves from among
this congregation, that I may consume them in
a moment. 22. And they fell upon their faces, and
said, O God, the God of the spirits of all flesh,
shall one man sin, and wilt thou be wroth with
all the congregation? 23. And the LORD spake

22. *God of the spirits of all flesh.* He who made all hearts can be trusted to distinguish between the guilty heart and the simple souls misled by that guilty heart.

shall one man sin. Korah, the chief instigator who leads the masses astray; cf. Gen. XVIII, 25 ("That be far from Thee . . . to slay the righteous with the wicked that so the righteous should be as the wicked; that be far from Thee: shall not the Judge of all the earth do right?")

wroth with all the congregation. The dupes of that one man and his misguided confederates.

24 אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־הָעֵדָה לֵאמֹר הֵעָלוּ מִסָּבִיב
כה לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם׃ וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל־
26 דָּתָן וַאֲבִירָם וַיֵּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל׃ וַיְדַבֵּר אֶל־
הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים
הָאֵלֶּה וְאַל־תִּגְּעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפוּ בְּכָל־
27 חַטֹּאתָם׃ וַיֵּעָלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם מִסָּבִיב
וְדָתָן וַאֲבִירָם יָצְאוּ נִצָּבִים פֶּתַח אָהֳלֵיהֶם וּנְשֵׁיהֶם
28 וּבְנֵיהֶם וְטַפָּם׃ וַיֹּאמֶר מֹשֶׁה בְּזֹאת תֵּדְעוּן כִּי־יְהוָה שְׁלָחַנִי
29 לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה כִּי־לֹא מִלִּבִּי׃ אִם־כְּמוֹת
כָּל־הָאָדָם יְמֻתוּן אֵלֶּה וּפְקֻדַּת כָּל־הָאָדָם יִפָּקֵד עֲלֵיהֶם
ל לֹא יְהוָה שְׁלָחָנִי׃ וְאִם־בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה
הָאֲדָמָה אֶת־פִּיהָ וּבָלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וְיָרְדוּ

24. *the tabernacle.* Better, *the dwelling.* It is not impossible, however, that the rebels had dared to put up a rival Tabernacle.

25–34. Destruction of the Rebels

Nothing could now have prevented the complete disintegration of the People save the destruction of the instigators of the sedition. That destruction, moreover, had to be in so striking a way that it would clearly reveal the Divine purpose.

25. *the elders of Israel.* Ibn Ezra suggests that these were the 70 elders who, according to xi, 16, 17, were to assist Moses in bearing the burden of the people. These remain loyal during the upheaval.

26. *in all their sins.* On account of the great multitude of their sins.

27. *Dathan and Abiram . . . stood at the door.* With a brazen mien, reviling and blaspheming God (Rashi).

unto Moses, saying, 24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. 26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. 27. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. 28. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. 29. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. 30. But if the LORD make a new thing, and the ground

28. *all these works.* *i.e.* constituting myself the leader, and my brother the High Priest.

not . . . of mine own mind. But at the express Divine command.

29. *these men.* Dathan and Abiram and their followers.

die the common death. A natural death.

visited after the visitation of all men. *i.e.* suffer no extraordinary or significant fate.

30. *make a new thing.* lit. "create a creation"; *i.e.* work a miracle which sweeps the rebels out of existence by one stroke; then will their guilt be apparent, and Moses' authority vindicated.

חַיִּים שְׁאֹלָה וִידַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־
31 יְהוָה׃ וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע
32 הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם׃ וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע
אֹתָם וְאֶת־בָּתֵּיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת כָּל־
33 הָרְכוּשׁ׃ וַיֵּרְדוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה וַתְּכַס
34 עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל׃ וְכָל־יִשְׂרָאֵל אֲשֶׁר
סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן־תִּבְלָעֵנוּ הָאָרֶץ׃
לה וְאֵשׁ יָצְאָה מֵאֵת יְהוָה וַתֹּאכַל אֵת הַחֲמִשִּׁים וּמָאתַיִם אִישׁ
מַקְרִיבֵי הַקְּטֹרֶת׃ ס

Cap. XVII. יז

יז א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ אֱמֹר אֶל־אֶלְעָזָר בֶּן־אַהֲרֹן
הַכֹּהֵן וְיָרֵם אֶת־הַמַּחְתֹּת מִבֵּין הַשְּׂרֵפָה וְאֶת־הָאֵשׁ זְרֵה־

into the pit. lit. "into Sheol"; regarded as deep down under the earth, and as the place where the wicked go after death.

32. *opened her mouth.* See p. 236.

that appertained unto Korah. All who associated themselves with Korah in his rebellion were suddenly engulfed. See, however, XXVI, 11, "notwithstanding the sons of Korah died not."

34. *at the cry of them.* At the mingled sound of the human shrieks and of the earth-convulsions that engulfed the men.

35. *that offered the incense.* The Reubenites who accused Moses of misleading the people were destroyed—like Nadab and Abihu—by fire from the Lord.

Chapter XVII

1–5. The brazen censers of the 250 men are to be collected and hammered into plates for the Altar of burnt-offering.

2. *and scatter thou the fire yonder.* Scatter the burning coals in the censers far away from the Altar.

open her mouth, and swallow them up, with
all that appertain unto them, and they go down
alive into the pit; then ye shall understand
that these men have despised the LORD. 31. And
it came to pass, as he made an end of speaking
all these words, that the ground clave asunder
that was under them: 32. and the earth opened
her mouth, and swallowed them up, and their
households, and all the men that appertained
unto Korah, and all their goods. 33. So they,
and all that appertained to them, went down
alive into the pit: and the earth closed upon
them, and they perished from among the as-
sembly. 34. And all Israel that were round
about them fled at the cry of them: for they
said, Lest the earth swallow us up. 35. And fire
came forth from the LORD, and devoured the
two hundred and fifty men that offered the
incense.

CHAPTER XVII

17 °1. And the LORD spake unto Moses, saying,
2. Speak unto Eleazar the son of Aaron the priest,
that he take up the censers out of the burning,
and scatter thou the fire yonder; for they are

°*In English Bibles, this is Chapter XVI, v. 36*

for they are holy. Better, *for they are become holy* (AJ); the censers had previously been private property, but they had, through the fact that incense had been offered in them, acquired sacredness, and must nevermore be used for a secular purpose.

3 הָלְאָה כִּי קָדֵשׁוּ׃ אֵת מַחְתּוֹת הַחַטָּאִים הָאֵלֶּה בְּנַפְשֹׁתָם
וְעָשׂוּ אֹתָם רִקֻּעֵי פַחִים צִפּוּי לַמִּזְבֵּחַ כִּי־הִקְרִיבֻם לִפְנֵי־
4 יְהוָה וַיִּקְדָּשׁוּ וְיִהְיוּ לְאוֹת לִבְנֵי יִשְׂרָאֵל׃ וַיִּקַּח אֶלְעָזָר
הַכֹּהֵן אֵת מַחְתּוֹת הַנְּחֹשֶׁת אֲשֶׁר הִקְרִיבוּ הַשְּׂרֻפִים
ה וַיְרַקְּעוּם צִפּוּי לַמִּזְבֵּחַ׃ זִכָּרוֹן לִבְנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר
לֹא־יִקְרַב אִישׁ זָר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא לְהַקְטִיר
קְטֹרֶת לִפְנֵי יְהוָה וְלֹא־יִהְיֶה כְקֹרַח וְכַעֲדָתוֹ כַּאֲשֶׁר דִּבֶּר
יְהוָה בְּיַד־מֹשֶׁה לוֹ׃ פ
6 וַיִּלֹּנוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִמָּחֳרָת עַל־מֹשֶׁה וְעַל־אַהֲרֹן
7 לֵאמֹר אַתֶּם הֲמִתֶּם אֶת־עַם יְהוָה׃ וַיְהִי בְּהִקָּהֵל הָעֵדָה
עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיִּפְנוּ אֶל־אֹהֶל מוֹעֵד וְהִנֵּה כִסָּהוּ
8 הֶעָנָן וַיֵּרָא כְּבוֹד יְהוָה׃ וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּנֵי אֹהֶל
רביעי 9 מוֹעֵד׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ הֵרֹמּוּ מִתּוֹךְ

3. *at the cost of their lives.* Or, "against their own souls" (RV Text).

covering of the altar. For an *additional* bronze covering of the Altar of burnt-offering; Exod. XXVII, 2.

a sign. A perpetual reminder of the fate that befell the rebels who handled the censers out of which these "beaten plates" were made.

5. *of the seed of Aaron.* A priest, and not a Levite.

unto him. Better, *regarding him;* Aaron.

6–15. The disaffection had spread so far that many of the people resented the death of Korah and his followers, and held Moses responsible for it. This further shows that the complete suppression of the rebellion was a question of To be or not to be for Israel. The people are visited by an outbreak of plague.

7. *the cloud covered it.* As a symbol of protection to God's loyal servants against the threatening mob.

holy; 3. even the censers of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar: for they offered them before the LORD, therefore they are holy: and they shall be a sign unto the children of Israel. 4. And Eleazar the priest took the brasen censers, which they that were burnt had offered; and they beat them out for a covering of the altar: 5. to be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the LORD; that he be not as Korah, and as his company: as the LORD spake unto him by the hand of Moses.

6. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 7. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it, and the glory of the LORD appeared. 8. And Moses and Aaron came to the front of the tent of meeting.*iv 9. And the LORD spake unto Moses, saying, 10. Get you up from

8. *to the front of the tent.* In response to this Divine manifestation, and to receive the Divine charge for further action.

11 הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע וַיִּפְּלוּ עַל־פְּנֵיהֶם׃ וַיֹּאמֶר
מֹשֶׁה אֶל־אַהֲרֹן קַח אֶת־הַמַּחְתָּה וְתֶן־עָלֶיהָ אֵשׁ מֵעַל
הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת וְהוֹלֵךְ מְהֵרָה אֶל־הָעֵדָה וְכַפֵּר
12 עֲלֵיהֶם כִּי־יָצָא הַקֶּצֶף מִלִּפְנֵי יְהוָה הֵחֵל הַנָּגֶף׃ וַיִּקַּח
אַהֲרֹן כַּאֲשֶׁר ׀ דִּבֶּר מֹשֶׁה וַיָּרָץ אֶל־תּוֹךְ הַקָּהָל וְהִנֵּה הֵחֵל
13 הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת־הַקְּטֹרֶת וַיְכַפֵּר עַל־הָעָם׃ וַיַּעֲמֹד
14 בֵּין־הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה׃ וַיִּהְיוּ הַמֵּתִים
בַּמַּגֵּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלְּבַד הַמֵּתִים
טו עַל־דְּבַר־קֹרַח׃ וַיָּשָׁב אַהֲרֹן אֶל־מֹשֶׁה אֶל־פֶּתַח אֹהֶל
מוֹעֵד וְהַמַּגֵּפָה נֶעֱצָרָה׃ פ חמישי
16 17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר ׀ אֶל־בְּנֵי יִשְׂרָאֵל

10. *fell upon their faces.* In prayer and entreaty to God to spare the rebellious people; XVI, 22.

11. *thy censer.* lit. "the censer"; *i.e.* the censer which belongs to the High Priest and which he used on the Day of Atonement (Lev. XVI, 12) when ministering in the Sanctuary.

make atonement for them. As we see from Lev. XVI, 12, 13, the use of incense played an important part in the Atonement ritual. In the present instance, it is quite possible that, as the sin which had brought about the calamity consisted in the burning of incense, the means for the atonement of the sin was also to consist in the burning of incense.

wrath gone out from the LORD. Wrath is spoken of as a Divine messenger that is to execute God's punishment upon the guilty. It goes forth to kill, and slays as it proceeds.

13. *between the dead and the living.* Aaron hastens and takes up a position in front of Wrath. All behind have died: those in front have not been touched; they are living. Thus it is that Aaron stands between the living and the dead, and stays the plague.

among this congregation, that I may consume them in a moment. And they fell upon their faces. 11. And Moses said unto Aaron, Take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for there is wrath gone out from the LORD; the plague is begun. 12. And Aaron took as Moses spake, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people. 13. And he stood between the dead and the living; and the plague was stayed. 14. Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. 15. And Aaron returned unto Moses unto the door of the tent of meeting: and the plague was stayed.*v

°16. And the LORD spake unto Moses, saying,

°In English Bibles, this is Chapter XVII, v. 1.

16–28. VINDICATION OF AARON

Moses deposits twelve wands for each of the twelve tribes, and an additional rod inscribed with the name of Aaron as head of the tribe of Levi. Ibn Ezra suggests that as the two tribes of the children of Joseph (Ephraim and Manasseh) were reckoned together (Deut. XXVII, 12), the total number of the rods did not exceed twelve. Next morning, Aaron's rod had budded and brought forth fruit, confirming the Divine choice of Levi. Henceforth, Aaron's right to the priesthood is unchallenged.

וְקַח מֵאִתָּם מַטֶּה מַטֶּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאֵהֶם
לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־
18 מַטֵּהוּ׃ וְאֵת שֵׁם אַהֲרֹן תִּכְתֹּב עַל־מַטֵּה לֵוִי כִּי מַטֶּה אֶחָד
19 לְרֹאשׁ בֵּית אֲבוֹתָם׃ וְהִנַּחְתָּם בְּאֹהֶל מוֹעֵד לִפְנֵי הָעֵדוּת
כ אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה׃ * וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר־בּוֹ
מַטֵּהוּ יִפְרָח וַהֲשִׁכֹּתִי מֵעָלַי אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר
21 הֵם מַלִּינִם עֲלֵיכֶם׃ וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ
אֵלָיו ׀ כָּל־נְשִׂיאֵיהֶם מַטֶּה לְנָשִׂיא אֶחָד מַטֶּה לְנָשִׂיא אֶחָד
לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת וּמַטֵּה אַהֲרֹן בְּתוֹךְ מַטּוֹתָם׃
22 23 וַיַּנַּח מֹשֶׁה אֶת־הַמַּטֹּת לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדֻת׃ וַיְהִי
מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־
24 אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים׃ וַיֹּצֵא
מֹשֶׁה אֶת־כָּל־הַמַּטֹּת מִלִּפְנֵי יְהוָה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל
וַיִּרְאוּ וַיִּקְחוּ אִישׁ מַטֵּהוּ׃ פ ששי

יז v. 20. חצי הספר בפסוקים v. 23. כצ״ל בהעמדה תחת הצ׳

17. *rods.* Ordinarily carried by the princes as the symbol of tribal authority.

fathers' house. Tribe.

princes. Those named in chapters II and VII.

18. *Aaron's name.* To indicate that God had appointed Aaron to be the prince of his tribe.

19. *before the testimony.* i.e. in front of the Ark that contained the two Tables of the Testimony.

20. *I shall choose.* For the special duties and privileges of the priesthood.

17. Speak unto the children of Israel, and take of
them rods, one for each fathers' house, of all
their princes according to their fathers' houses,
twelve rods: write thou every man's name upon
his rod. 18. And thou shalt write Aaron's name
upon the rod of Levi: for there shall be one rod
for each head of their fathers' houses. 19. And
thou shalt lay them up in the tent of meeting
before the testimony, where I meet with you.
20. And it shall come to pass, that the man whom
I shall choose, his rod shall bud: and I will make
to cease from me the murmurings of the children
of Israel, which they murmur against you. 21.
And Moses spake unto the children of Israel,
and all their princes gave him rods, for each
prince one, according to their fathers' houses,
even twelve rods: and the rod of Aaron was
among their rods. 22. And Moses laid up the
rods before the LORD in the tent of the testimony.
23. And it came to pass on the morrow, that Moses
went into the tent of the testimony; and, behold,
the rod of Aaron for the house of Levi was budded,
and put forth buds, and bloomed blossoms,
and bare ripe almonds. 24. And Moses brought
out all the rods from before the LORD unto all
the children of Israel: and they looked, and
took every man his rod.*vi 25. And the LORD

24. *and they looked.* Here was indeed Divine confirmation of the High Priesthood of Aaron.

כה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הָשֵׁב אֶת־מַטֵּה אַהֲרֹן לִפְנֵי הָעֵדוּת
לְמִשְׁמֶרֶת לְאוֹת לִבְנֵי־מֶרִי וּתְכַל תְּלוּנֹּתָם מֵעָלַי וְלֹא
26 יָמֻתוּ׃ וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה׃ פ
27 וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל אֶל־מֹשֶׁה לֵאמֹר הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ
28 אָבָדְנוּ׃ כֹּל הַקָּרֵב ׀ הַקָּרֵב אֶל־מִשְׁכַּן יְהוָה יָמוּת הַאִם
תַּמְנוּ לִגְוֹעַ׃ ס

Cap. XVIII. יח

יח א וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן אַתָּה וּבָנֶיךָ וּבֵית־אָבִיךָ אִתָּךְ תִּשְׂאוּ
אֶת־עֲוֺן הַמִּקְדָּשׁ וְאַתָּה וּבָנֶיךָ אִתָּךְ תִּשְׂאוּ אֶת־עֲוֺן כְּהֻנַּתְכֶם׃

25. *for a token.* A warning to future generations.

27. *behold, we perish.* This and *v.* 28 form a transition to the next chapter in which the Levites guard the Tent, lest any layman should perish by approaching it.

we are undone. A despairing outburst on the part of defeated and disheartened men. Korah, Dathan and Abiram and their company had perished, and furthermore a plague had swept away several thousands of the people. It looked as if the end had come to all!

28. *shall we perish all of us?* Better, *shall we ever have finished dying?*; "have we not yet done expiring"? (Benisch). It was in response to this agonising cry, that Aaron and the Levites were bidden in XVIII to guard the Sanctuary against the approach by any "stranger."

Chapter XVIII

Duties and Emoluments of Priests and Levites

1–7. The rebellion is made the occasion for recalling the Divine choice of the Levites, and for defining the duties and emoluments of the priests and Levites.

said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not. 26. Thus did Moses: as the LORD commanded him, so did he.

27. And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we are all undone. 28. Every one that cometh near, that cometh near unto the tabernacle of the LORD, dieth: shall we perish all of us?

CHAPTER XVIII

18 1. And the LORD said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. 2. And thy brethren also, the

1. *bear the iniquity of the sanctuary.* *i.e.* bear the *consequences* of the iniquity that would be incurred by laymen who, through neglect on the part of the priesthood, performed in the Sanctuary any service assigned to priests or Levites.

of your priesthood. If you allowed any of the ordinary Levites to usurp functions that were the prerogative of Aaron and his sons exclusively.

2 וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ
עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת׃
3 וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ
4 וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַם־הֵם גַּם־אַתֶּם׃ וְנִלְווּ
עָלֶיךָ וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכֹל עֲבֹדַת הָאֹהֶל
ה וְזָר לֹא־יִקְרַב אֲלֵיכֶם׃ וּשְׁמַרְתֶּם אֵת מִשְׁמֶרֶת הַקֹּדֶשׁ
וְאֵת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל׃
6 וַאֲנִי הִנֵּה לָקַחְתִּי אֶת־אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל
לָכֶם מַתָּנָה נְתֻנִים לַיהוָה לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד׃
7 וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כְּהֻנַּתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ
וּלְמִבֵּית לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת־כְּהֻנַּתְכֶם
וְהַזָּר הַקָּרֵב יוּמָת׃ פ
8 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן וַאֲנִי הִנֵּה נָתַתִּי לְךָ אֶת־מִשְׁמֶרֶת

קמץ בז״ק v. 3.

2. *joined unto thee.* The two other Levitical families; viz., the Gershonites and the Merarites shall assist in the duties of the Sanctuary, but Aaron and his sons shall be the principals.

the tent of the testimony. *i.e.* in the Inner Sanctuary.

3. *keep thy charge.* See III, 7; perform whatsoever sacred offices they are bidden to do by the priests.

nor ye. The sons of Aaron who would suffer the same fate for having permitted the Levites to transgress.

4. *a stranger.* A layman.

not come nigh. To the service in the Sanctuary (Sifri).

5. *that there be wrath no more.* As there had been in the case of Korah and his confederates.

6. *a gift, given unto the* LORD. See III, 9; VIII, 16, 19.

7. *that within the veil.* The Holy of Holies, the inmost Sanctuary of the Tabernacle.

as a service of gift. Which must not be regarded as a burden or a misfortune, but as a privilege.

tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall be before the tent of the testimony. 3. And they shall keep thy charge, and the charge of all the Tent: only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye. 4. And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come nigh unto you. 5. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be wrath no more upon the children of Israel. 6. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto the LORD, to do the service of the tent of meeting. 7. And thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil; and ye shall serve: I give you the priesthood as a service of gift: and the stranger that cometh nigh shall be put to death.

8. And the LORD spake unto Aaron, And I, behold, I have given thee the charge of mine

8–20. The dues of the priests from the people—the provisions made for the maintenance of the priests.

8. *I have given . . . for ever.* Or, "I have given thee that which is reserved (from the Altar) of the contributions made to Me, even all the sacred gifts of the children of

תְּרוּמֹתָי לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל לְךָ נְתַתִּים לְמָשְׁחָה
9 וּלְבָנֶיךָ לְחָק־עוֹלָם׃ זֶה יִהְיֶה לְךָ מִקֹּדֶשׁ הַקֳּדָשִׁים מִן־
הָאֵשׁ כָּל־קָרְבָּנָם לְכָל־מִנְחָתָם וּלְכָל־חַטָּאתָם וּלְכָל־
אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קֳדָשִׁים לְךָ הוּא וּלְבָנֶיךָ׃
י בְּקֹדֶשׁ הַקֳּדָשִׁים תֹּאכְלֶנּוּ כָּל־זָכָר יֹאכַל אֹתוֹ קֹדֶשׁ יִהְיֶה־
11 לָּךְ׃ וְזֶה־לְּךָ תְּרוּמַת מַתָּנָם לְכָל־תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לְךָ
נְתַתִּים וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם כָּל־טָהוֹר
12 בְּבֵיתְךָ יֹאכַל אֹתוֹ׃ כֹּל חֵלֶב יִצְהָר וְכָל־חֵלֶב תִּירוֹשׁ
13 וְדָגָן רֵאשִׁיתָם אֲשֶׁר־יִתְּנוּ לַיהוָה לְךָ נְתַתִּים׃ בִּכּוּרֵי כָּל־
אֲשֶׁר בְּאַרְצָם אֲשֶׁר־יָבִיאוּ לַיהוָה לְךָ יִהְיֶה כָּל־טָהוֹר
14 טו בְּבֵיתְךָ יֹאכְלֶנּוּ׃ כָּל־חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה׃ כָּל־פֶּטֶר

Israel, to thee have I given them as a perpetual due" (Kennedy).

heave offerings. The general term for offerings made to God.

9. *reserved from the fire.* *i.e.* saved from being totally burnt upon the Altar.

oblation. "Offering."

meal offering. See Lev. II, 2, 3.

guilt offering. See Lev. VII, 7.

10. *as the most holy things.* To be eaten in a holy place; viz., in the "Court of the Tent of meeting," which in Lev. VI, 19 is designated, "a holy place."

11. *and this is thine.* Here begins a second list (*v.* 11–15) of holy gifts that were to be given by the offerers *directly* to the priests, to be eaten at home by all ritually clean members of the priestly families.

heave offering . . . wave offering. See Lev. VII, 29–34.

12. *the best.* lit. "the fat" (in English, "the cream"), to denote the choicest parts of anything.

heave offerings, even all the hallowed things of the children of Israel, unto thee have I given them for a portion, and to thy sons, as a due for ever. 9. This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. 10. As the most holy things shalt thou eat thereof: every male shall eat thereof; it shall be holy unto thee. 11. And this is thine; the heave offering of their gift, even all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever: every one that is clean in thy house shall eat thereof. 12. All the best of the oil, and all the best of the vintage, and of the corn, the firstfruits of them which they give unto the LORD, to thee have I given them. 13. The firstripe fruits of all that is in their land, which they bring unto the LORD, shall be thine; every one that is clean in thy house shall eat thereof. 14. Every thing devoted in Israel shall be thine. 15. Every

13. *firstripe fruits.* See Deut. XVIII, 4, "the firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him."

14. *devoted.* See Lev. XXVII, 28. An object wholly given up to God; *i.e.* made over to the Sanctuary. It could not be sold or redeemed.

רֶחֶם לְכָל־בָּשָׂר אֲשֶׁר־יַקְרִיבוּ לַיהוָה בָּאָדָם וּבַבְּהֵמָה
יִהְיֶה־לָּךְ אַךְ ׀ פָּדֹה תִפְדֶּה אֵת בְּכוֹר הָאָדָם וְאֵת בְּכוֹר־
16 הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה׃ וּפְדוּיָו מִבֶּן־חֹדֶשׁ תִּפְדֶּה
בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים
17 גֵּרָה הוּא׃ אַךְ בְּכוֹר־שׁוֹר אוֹ בְכוֹר כֶּשֶׂב אוֹ־בְכוֹר עֵז
לֹא תִפְדֶּה קֹדֶשׁ הֵם אֶת־דָּמָם תִּזְרֹק עַל־הַמִּזְבֵּחַ וְאֶת־
18 חֶלְבָּם תַּקְטִיר אִשֶּׁה לְרֵיחַ נִיחֹחַ לַיהוָה׃ וּבְשָׂרָם יִהְיֶה־
19 לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין לְךָ יִהְיֶה׃ כֹּל ׀ תְּרוּמֹת
הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַיהוָה נָתַתִּי לְךָ וּלְבָנֶיךָ
וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי
כ יְהוָה לְךָ וּלְזַרְעֲךָ אִתָּךְ׃ וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן בְּאַרְצָם
לֹא תִנְחָל וְחֵלֶק לֹא־יִהְיֶה לְךָ בְּתוֹכָם אֲנִי חֶלְקְךָ
שביעי 21 וְנַחֲלָתְךָ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ ס וְלִבְנֵי לֵוִי הִנֵּה נָתַתִּי

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v. 20. קמץ בז״ק

15–18. Disposał of Firstlings

16. *redemption money.* Of the human firstborn.

17. *firstling of an ox . . . goat.* Being available for sacrifice upon the Altar, these were not to be redeemed.

18. *as the wave breast.* Which in the case of peace-offerings were given unto Aaron and his sons as their due (Lev. vii, 28–34), so shall the flesh of these firstlings also be their perquisite and subject to the same restrictions.

19. *the heave offerings.* Enumerated in *v.* 8–19.

covenant of salt. i.e. a permanent covenant. As salt was added to different kinds of food not only to give them a relish but to preserve them from putrefaction, it became the emblem of incorruptibility and permanence.

20. *no inheritance.* They were to have no share in the land of Canaan at the time of its division among the tribes.

thing that openeth the womb, of all flesh which they offer unto the LORD, both of man and beast, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. 16. And as to their redemption money, from a month old shalt thou redeem them, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary (the same is twenty gerahs). 17. But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. 18. And the flesh of them shall be thine, as the wave breast and as the right thigh, it shall be thine. 19. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee. 20. And the LORD said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.*vii

I am thy . . . inheritance. Just as the laity were to live upon what was yielded them by the land, so the priests were to live upon what God accorded them; *i.e.* the sacrifices brought to the Altar and the consecrated gifts.

כָל־מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֵלֶף עֲבֹדָתָם אֲשֶׁר־הֵם
22 עֹבְדִים אֶת־עֲבֹדַת אֹהֶל מוֹעֵד׃ וְלֹא־יִקְרְבוּ עוֹד בְּנֵי
23 יִשְׂרָאֵל אֶל־אֹהֶל מוֹעֵד לָשֵׂאת חֵטְא לָמוּת׃ וְעָבַד הַלֵּוִי
הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֺנָם חֻקַּת עוֹלָם
24 לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃ כִּי אֶת־
מַעְשַׂר בְּנֵי־יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי
לַלְוִיִּם לְנַחֲלָה עַל־כֵּן אָמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
לֹא יִנְחֲלוּ נַחֲלָה׃ פ
כה 26 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ
אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר
נָתַתִּי לָכֶם מֵאִתָּם בְּנַחֲלַתְכֶם וַהֲרֵמֹתֶם מִמֶּנּוּ תְּרוּמַת
27 יְהוָה מַעֲשֵׂר מִן־הַמַּעֲשֵׂר׃ וְנֶחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן
28 מִן־הַגֹּרֶן וְכַמְלֵאָה מִן־הַיָּקֶב׃ כֵּן תָּרִימוּ גַם־אַתֶּם תְּרוּמַת

21–24. Dues of the Levites from the People

21. *tithe.* A tenth part.

the tithe in Israel. Was paid on agricultural produce and on cattle to the Levites. It is designated in the Talmud "first tithe," as distinguished from "second tithe" and "the tithe for the poor"; Deut. xiv, 22–29.

24. *no inheritance.* Like the priests, they had no separate territory allotted to them. Their possessions consisted of 48 cities "with the open land about them"; see xxxv, 7.

25–32. The Dues of the Priests from the Levites

The Levites were to contribute to the priests a tithe of that which they had received from the people.

21. And unto the children of Levi, behold, I
have given all the tithe in Israel for an inheritance,
in return for their service which they serve,
even the service of the tent of meeting. 22.
And henceforth the children of Israel shall not
come nigh the tent of meeting, lest they bear
sin, and die. 23. But the Levites shall do the
service of the tent of meeting, and they shall
bear their iniquity: it shall be a statute for
ever throughout your generations, and among
the children of Israel they shall have no inherit-
ance. 24. For the tithe of the children of Israel,
which they offer as an heave offering unto the
LORD, I have given to the Levites for an inherit-
ance: therefore I have said unto them, Among
the children of Israel they shall have no inheritance.
25. And the LORD spake unto Moses, saying,
26. Moreover thou shalt speak unto the Levites,
and say unto them, When ye take of the children
of Israel the tithe which I have given you from
them for your inheritance, then ye shall offer
up an heave offering of it for the LORD, a tithe
of the tithe. 27. And your heave offering shall
be reckoned unto you, as though it were the
corn of the threshing-floor, and as the fulness
of the winepress. 28. Thus ye also shall offer

27. *the corn of the threshing-floor.* This tithe by you to the priests shall be regarded as though it were direct from your threshing-floor and wine-press.

יְהוָה מִכֹּל מַעְשְׂרֹתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל
29 וּנְתַתֶּם מִמֶּנּוּ אֶת־תְּרוּמַת יְהוָה לְאַהֲרֹן הַכֹּהֵן׃ מִכֹּל
מַתְּנֹתֵיכֶם תָּרִימוּ אֵת כָּל־תְּרוּמַת יְהוָה מִכָּל־חֶלְבּוֹ אֶת־
מפטיר ל מִקְדְּשׁוֹ מִמֶּנּוּ׃ וְאָמַרְתָּ אֲלֵהֶם בַּהֲרִימְכֶם אֶת־חֶלְבּוֹ
מִמֶּנּוּ וְנֶחְשַׁב לַלְוִיִּם כִּתְבוּאַת גֹּרֶן וְכִתְבוּאַת יָקֶב׃
31 וַאֲכַלְתֶּם אֹתוֹ בְּכָל־מָקוֹם אַתֶּם וּבֵיתְכֶם כִּי־שָׂכָר הוּא
32 לָכֶם חֵלֶף עֲבֹדַתְכֶם בְּאֹהֶל מוֹעֵד׃ וְלֹא־תִשְׂאוּ עָלָיו
חֵטְא בַּהֲרִימְכֶם אֶת־חֶלְבּוֹ מִמֶּנּוּ וְאֶת־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל
לֹא תְחַלְּלוּ וְלֹא תָמוּתוּ׃

28. *Aaron the priest.* And his descendants.

29. *the hallowed part.* So called because of its description in *v.* 24 as "a gift unto the LORD."

30. *say unto them. i.e.* to the Levites.

counted . . . increase. When the Levites had given as a tithe to the priests the best part from the tithe which they themselves had received from the laity, then the remainder was theirs just as if they had grown it and gathered it themselves.

32. *ye shall bear no sin.* When the tithe of the tithe had been duly contributed in accordance with the preceding instructions, then would the Levites incur no penalty of sin by eating and enjoying the produce of the threshing-floor and wine-press as and when they pleased.

an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the LORD's heave offering to Aaron the priest. 29. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.*m 30. Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress. 31. And ye shall eat it in every place, ye and your households: for it is your reward in return for your service in the tent of meeting. 32. And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall not profane the holy things of the children of Israel, that ye die not.

For the Lesson from the Prophets, I Samuel XI, 14–XII, 22, *see* The Haftorahs, p. 406
For the Blessings before and after the Haftorah see p. 368

Cap. XIX. יט

פ פ פ לט 39

יט א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ זֹאת חֻקַּת

VI. CHUKKAS

(Chapters XIX–XXII, 1)

Chapter XIX. The Red Heifer

The law set forth in this chapter belongs to the group of commandments dealt with in Lev. xii–xv; see the introductory note, " Laws of Purification," *Leviticus*, 110.

It provides for the removal of defilement resulting from contact with the dead. A red heifer, free from blemish and one that had not yet been broken to the yoke, was to be slain outside the camp. It was then to be burned, cedar-wood, hyssop and scarlet being cast upon the pyre. The gathered ashes, dissolved in fresh water, were to be sprinkled on those who had become contaminated through contact with a dead body.

This ordinance is the most mysterious rite in Scripture, the strange features of which are duly enumerated by the Rabbis. Thus, its aim was to purify the defiled, and yet it defiled all those who were in any way connected with the preparation of the ashes and water of purification. " It purifies the impure, and at the same time renders impure the pure "! So inscrutable was its nature—they said—that even King Solomon in his wisdom despaired of learning the secret meaning of the Red Heifer regulations. To a high-placed Roman questioner, who expressed his amazement at the procedure in connection with the Red Heifer, Johanan

VI. CHUKKAS

Chapter XIX

19 1. And the Lord spake unto Moses and unto

ben Zakkai replied by referring him to a Pagan analogy: "Just as a person afflicted by melancholy or possessed of an 'evil spirit' is freed of his disease by taking certain medicaments or by the burning of certain roots, in the same manner the ashes of the Red Heifer, prepared in the prescribed way and dissolved in water, drive away the 'unclean spirit' of defilement resulting from contact with the dead." The Roman was satisfied with the answer, and went his way. Thereupon the pupils of Johanan said to him: "That man's attack thou hast warded off with a broken reed, but what answer hast thou for *us?*" "By your lives," said the Master, "the dead man doth not make impure, neither do the ashes dissolved in water make pure: but the law concerning the Red Heifer is a decree of the All-holy, Whose reasons for issuing that decree it behoves not mortals to question." In brief, the attitude of Judaism as to the meaning of this law is not merely a confession of ignorance, but the realisation that we shall never know why such defilement should be removed in that specified manner ("ignorabimus").

Nevertheless there have been many attempts at explanation, at any rate of symbolisation, of this law both by Jews and non-Jews. One of them is, The majestic cedar of Lebanon represents pride, and hyssop represents humility; uncleanness and sin and death are all associated ideas: the ceremony, therefore, is a powerful object-lesson, teaching the eternal truth that a holy God can be served only by a holy People.

הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר ׀ אֶל־בְּנֵי יִשְׂרָאֵל
וְיִקְחוּ אֵלֶיךָ פָרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם
3 אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃ וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן
4 וְהוֹצִיא אֹתָהּ אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו׃ וְלָקַח
אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־
ה מוֹעֵד מִדָּמָהּ שֶׁבַע פְּעָמִים׃ וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו
6 אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף׃ וְלָקַח
הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלַעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ

2. *statute of the law.* Heb. חקת התורה. The word "statute" is used in connection with all laws and ordinances whose reason is not disclosed to us; see *Genesis*, 222. "Because Satan and the heathens taunt Israel with this and similar commandments, Scripture uses in this connection the term חֻקָּה 'statute,' implying, 'It is a decree from before Me, and you are not at liberty to cavil at My decrees'" (Rashi). This law served the generations in Israel as a pure instance of absolute obedience to the decrees of God.

red heifer. Heb. *parah adumah*; a young cow, not a calf or a full-grown cow. The early Jewish conception was that the sacrifice of the red heifer was an expiatory rite to atone for the sin of the Golden Calf תבא פרה ותכפר על מעשה העגל.

without spot. Faultlessly red; two hairs of another colour on its body were sufficient to disqualify it.

no blemish. Such as blindness and others referred to in Lev. XXII, 22–24, as rendering an animal unfit for sacrifice.

upon which never came yoke. A "virgin" animal in the sense of never having been used for secular purposes.

3. *unto Eleazar.* "As Aaron had made the Golden Calf, this rite was not to be carried out by him, because the prosecuting counsel cannot become the defending counsel"; *i.e.* Aaron who had caused the sin was not the fitting person to atone for it (Moses Haddarshan, quoted by Rashi). In

Aaron, saying, 2. This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: 3. and ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face: 4. and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times: 5. and one shall burn the heifer in his sight: her skin, and her flesh, and her blood, with her dung, shall he burn: 6. and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7. Then

later times, it was usually—though by no means invariably—the High Priests who officiated on these occasions.

he shall bring her forth. The Heb. is idiomatic, and is equivalent to "one shall bring her forth"; probably by the person ordered to slaughter her. Such person might be a layman.

4. *toward . . . tent of meeting.* An indication that the blood of the sacrifice was dedicated to the Sanctuary, and thereby acquired its atoning and purifying power.

seven times. As in the case of all sin-offerings; Lev. IV, 6, 17.

6. *cedar wood, and hyssop, and scarlet.* These were also employed in the purgation ritual of the lepers; Lev. XIV, 4. The scarlet may have been symbolic of sin (Isa. I, 18), just as the redness of the heifer.

7 שְׂרֵפַת הַפָּרָה׃ וְכִבֶּס בְּגָדָיו הַכֹּהֵן וְרָחַץ בְּשָׂרוֹ בַּמַּיִם
8 וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד־הָעָרֶב׃ וְהַשֹּׂרֵף
אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ בַּמָּיִם וְטָמֵא עַד־
9 הָעָרֶב׃ וְאָסַף ׀ אִישׁ טָהוֹר אֵת אֵפֶר הַפָּרָה וְהִנִּיחַ
מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל
י לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא׃ וְכִבֶּס הָאֹסֵף אֶת־אֵפֶר
הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהָיְתָה לִבְנֵי יִשְׂרָאֵל
11 וְלַגֵּר הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם׃ הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ
12 אָדָם וְטָמֵא שִׁבְעַת יָמִים׃ הוּא יִתְחַטָּא־בוֹ בַּיּוֹם הַשְּׁלִישִׁי
וּבַיּוֹם הַשְּׁבִיעִי יִטְהָר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי

7. *unclean until the even.* Which implied exclusion from the camp until sunset, and prohibition to partake of the meats of the holy sacrifices.

9. *it shall be kept.* *i.e.* the ashes.

for a water of separation. Better, *a water of sprinkling* (AJ, Rashi). Many commentators take its literal meaning to be, "water for the removal of impurity." That the ashes were mixed with water is seen from *v.* 17.

sin offering. Better, a *purification from sin ;* something that removes sin. The ashes of the heifer shall be a medium for the purification from sin ; cf. "water of purification," in VIII, 7.

10. *shall . . . be unclean.* Everyone, priest or layman, who had something to do with the preparation of this water of purification became unclean.

A word must be said on the paradox of the *parah adumah* מטהרת את הטמאים ומטמא את הטהורים *i.e.* the simultaneous possession of sanctification and defilement. There have been great institutions and movements in both Jewish and general history that have sanctified others, and yet have at the same time tended to defile those that created or directed those institutions and movements. The very men who helped others to self-sacrifice and holiness, not infrequently themselves became hard and self-centred,

the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even.
8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
9. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a sin offering.
10. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for statute for ever.
11. He that toucheth the dead body of any man shall be unclean seven days:
12. the same shall purify himself therewith on the third day and on the seventh day, so shall he be clean: but if he purify not himself the third day and the seventh day,

hating and hateful; elevating others, and themselves sinking into inhumanity, impurity, and unholiness. It is a real, if disturbing, fact in the spiritual life of man.

the stranger that sojourneth among them. *i.e.* the proselyte who assumes the religious duties of Israel.

11–13. The Specific Purpose of the Water for Purification

11. *of any man.* Israelite or non-Israelite.

12. *shall purify himself.* lit. "shall remove the sin from himself."

therewith. With the ashes.

13 וּבַיּ֥וֹם הַשְּׁבִיעִ֖י לֹ֥א יִטְהָֽר׃ כָּל־הַנֹּגֵ֡עַ בְּמֵ֣ת בְּנֶפֶשׁ֩ הָאָדָ֨ם
אֲשֶׁר־יָמ֜וּת וְלֹ֣א יִתְחַטָּ֗א אֶת־מִשְׁכַּ֤ן יְהוָה֙ טִמֵּ֔א וְנִכְרְתָ֛ה
הַנֶּ֥פֶשׁ הַהִ֖וא מִיִּשְׂרָאֵ֑ל כִּי֩ מֵ֨י נִדָּ֜ה לֹא־זֹרַ֤ק עָלָיו֙ טָמֵ֣א
14 יִהְיֶ֔ה ע֖וֹד טֻמְאָת֥וֹ בֽוֹ׃ זֹ֚את הַתּוֹרָ֔ה אָדָ֖ם כִּֽי־יָמ֣וּת בְּאֹ֑הֶל
כָּל־הַבָּ֤א אֶל־הָאֹ֙הֶל֙ וְכָל־אֲשֶׁ֣ר בָּאֹ֔הֶל יִטְמָ֖א שִׁבְעַ֥ת
טו יָמִֽים׃ וְכֹל֙ כְּלִ֣י פָת֔וּחַ אֲשֶׁ֥ר אֵין־צָמִ֛יד פָּתִ֖יל עָלָ֑יו טָמֵ֖א
16 הֽוּא׃ וְכֹ֨ל אֲשֶׁר־יִגַּ֜ע עַל־פְּנֵ֣י הַשָּׂדֶ֗ה בַּחֲלַל־חֶ֙רֶב֙ א֣וֹ בְמֵ֔ת
17 אֽוֹ־בְעֶ֥צֶם אָדָ֖ם א֣וֹ בְקָ֑בֶר יִטְמָ֖א שִׁבְעַ֥ת יָמִֽים׃ וְלָֽקְחוּ֙
לַטָּמֵ֔א מֵעֲפַ֖ר שְׂרֵפַ֣ת הַֽחַטָּ֑את וְנָתַ֥ן עָלָ֛יו מַ֥יִם חַיִּ֖ים אֶל־
18 כֶּֽלִי׃ וְלָקַ֨ח אֵז֜וֹב וְטָבַ֣ל בַּמַּ֘יִם֘ אִ֣ישׁ טָהוֹר֒ וְהִזָּ֤ה עַל־הָאֹ֙הֶל֙ שני
וְעַל־כָּל־הַכֵּלִ֔ים וְעַל־הַנְּפָשׁ֖וֹת אֲשֶׁ֣ר הָֽיוּ־שָׁ֑ם וְעַל־הַנֹּגֵ֗עַ
19 בַּעֶ֙צֶם֙ א֣וֹ בֶֽחָלָ֔ל א֥וֹ בַמֵּ֖ת א֥וֹ בַקָּֽבֶר׃ וְהִזָּ֣ה הַטָּהֹר֮ עַל־

13. *of any man that is dead.* Excluding the dead body of a beast.
the tabernacle. Here used in the larger sense to denote the Camp of Israel; cf. *v*, 3.
cut off. By Divine agency.

14–22. Mode of Purification

14. *in a tent.* Here used generally to denote any place wherein people live, because the Israelites at the time dwelt in tents rather than in houses (Ibn Ezra). The same law applies to any dead body that is brought *into* a tent.
every one. Better, *everything* (AJ); household utensils, wearing apparel, as well as the people who are in the tent at the time.
that cometh into the tent. *i.e.* whilst the dead body is inside it. Contact with the dead is not required for defilement. Mere presence under the same roof is sufficient.
unclean seven days. Even though these persons or things had no actual contact with the corpse.
15. *no covering.* Not hermetically sealed with a cover.

he shall not be clean. 13. Whosoever toucheth
the dead body of any man that is dead, and
purifieth not himself, defileth the tabernacle
of the LORD; and that soul shall be cut off from
Israel: because the water of separation was
not sprinkled upon him, he shall be unclean;
his uncleanness is yet upon him. 14. This is
the law when a man dieth in a tent: every one
that cometh into the tent, and every one that
is in the tent, shall be unclean seven days. 15.
And every open vessel, which hath no covering
bound upon it, is unclean. 16. And whosoever
in the open field toucheth one that is slain with
a sword, or a dead body, or a bone of a man,
or a grave, shall be unclean seven days. 17.
And for the unclean they shall take of the ashes
of the burning of the sin offering, and running
water shall be put thereto in a vessel: *ii 18.
and a clean person shall take hyssop, and dip
it in the water, and sprinkle it upon the tent,
and upon all the vessels, and upon the persons
that were there, and upon him that touched the
bone, or the slain, or the dead, or the grave:

16. *in the open field.* If one comes up against a dead body or a human bone or grave in the open, that is, not under cover, he contracts defilement only after actual contact with any of these.

17. *sin offering.* As in *v.* 9.

running water. lit. "living water." According to the Talmud, this water from a running stream had first to be put in a vessel and then the ashes mixed in.

הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטְּאוֹ בַּיּוֹם הַשְּׁבִיעִי
כ וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב׃ וְאִישׁ אֲשֶׁר־יִטְמָא
וְלֹא יִתְחַטָּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי אֶת־
21 מִקְדַּשׁ יְהוָה טִמֵּא מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא הוּא׃ וְהָיְתָה
לָהֶם לְחֻקַּת עוֹלָם וּמַזֵּה מֵי־הַנִּדָּה יְכַבֵּס בְּגָדָיו וְהַנֹּגֵעַ בְּמֵי
22 הַנִּדָּה יִטְמָא עַד־הָעָרֶב׃ וְכֹל אֲשֶׁר־יִגַּע־בּוֹ הַטָּמֵא יִטְמָא
וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד־הָעָרֶב׃ פ

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כ א וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְבַּר־צִן בַּחֹדֶשׁ הָרִאשׁוֹן

כ v. 1. ב טעמים

22. *the unclean person.* Who has had contact with a corpse or grave as mentioned in *v.* 18.

that toucheth him. *i.e.* the person that has any contact with the person mentioned in the foregoing clause. This is a departure from the RV, which has "that toucheth it." According to the Rabbis, contact with a corpse is the primary source of ritual impurity (אבי אבות הטומאה). He that has contact with the person thus contaminated becomes a secondary source of impurity (אב הטומאה), which in diminishing intensity is transmitted to food and liquids.

until even. When he becomes "clean," having bathed his body.

According to the Mishna, the ceremonial of the burning of a Red Heifer was enacted seven times; once by Moses, once by Ezra, and five times after Ezra. It naturally disappeared from Jewish life with the Destruction of the Temple.

Chapter XIX forms the reading for Sabbath Parah, one of the so-called four Extraordinary Sabbaths, on the last Sabbath but one in Adar; or on the last, if the first day of Nisan falls on a Saturday. The reading is to commemorate the purification of the unclean by sprinkling them with the "water of separation," so that they may be enabled to bring the Passover sacrifice in a state of purity. The Haftorah on Sabbath Parah is Ezek. XXXVI, 16–38, see *Exodus*, 596; *Leviticus*, 450.

19. and the clean person shall sprinkle upon the
unclean on the third day, and on the seventh
day: and on the seventh day he shall purify
him; and he shall wash his clothes, and bathe
himself in water, and shall be clean at even.
20. But the man that shall be unclean, and shall
not purify himself, that soul shall be cut off from
the midst of the assembly, because he hath
defiled the sanctuary of the LORD: the water of
separation hath not been sprinkled upon him;
he is unclean. 21. And it shall be a perpetual
statute unto them: and he that sprinkleth the
water of separation shall wash his clothes; and
he that toucheth the water of separation shall
be unclean until even. 22. And whatsoever the
unclean person toucheth shall be unclean; and
the soul that toucheth it shall be unclean until
even.

CHAPTER XX

20 1. And the children of Israel, even the whole
congregation, came into the wilderness of Zin
in the first month: and the people abode in
Kadesh; and Miriam died there, and was buried

CHAPTER XX

This chapter is, chronologically, the sequel of XIV, where it is related that the Israelites were condemned to wander forty years, and were foiled in an unauthorised attempt to enter Canaan from the south (XIV, 40–45). The events narrated in the present chapter belong to the last, the fortieth, year of the wanderings. As Ibn Ezra correctly points out, the history of the preceding thirty-eight years is a blank page in the Book of Numbers. And the reason

2 וַיֵּשֶׁב הָעָם בְּקָדֵשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם׃ וְלֹא
3 הָיָה מַיִם לָעֵדָה וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן׃ וַיָּרֶב
הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוּ גָוַעְנוּ בִּגְוַע אַחֵינוּ לִפְנֵי
4 יְהוָה׃ וְלָמָה הֲבֵאתֶם אֶת־קְהַל יְהוָה אֶל־הַמִּדְבָּר הַזֶּה
ה לָמוּת שָׁם אֲנַחְנוּ וּבְעִירֵנוּ׃ וְלָמָה הֶעֱלִיתֻנוּ מִמִּצְרַיִם
לְהָבִיא אֹתָנוּ אֶל־הַמָּקוֹם הָרָע הַזֶּה לֹא ׀ מְקוֹם זֶרַע וּתְאֵנָה

is not far to seek. The men of that generation had been found wanting, and condemned to a dying life in the wilderness. Their story was, therefore, of no further spiritual value to the Israel of the future. And yet, " the ages of silence in the history of the Hebrews were generally ages of growth. These thirty-eight almost uneventful years are one of those numerous gaps in the nation's history, during which real progress was made. From them Israel emerged transformed from a fugitive body of slaves into a nation; and it is an evidence of the greatness of the character of Moses, that he knew how to wait in silence, till his people were ready to advance to conquest in obedience to God's command " (Foakes-Jackson).

XX, 1. Death of Miriam

1. *into the wilderness of Zin.* This, the third and last stage of the journey from Sinai to the Promised Land started at Kadesh, was continued round the land of Edom (xxi, 4), and ended at the heights of Pisgah in the country of Moab, near the Dead Sea and the fords of the Jordan.

in the first month. Of the fortieth year of wandering.

Kadesh. See on xiii, 26.

Miriam died there. She died towards the end of the desert wanderings, and like her brothers did not reach the Promised Land. She is spoken of as one of the three good leaders of Israel (פרנסים טובים); and to her merit was due the Well, which according to the legend, accompanied the children of Israel as long as she lived.

there. 2. And there was no water for the
congregation: and they assembled themselves
together against Moses and against Aaron. 3.
And the people strove with Moses, and spake,
saying, Would God that we had died when our
brethren died before the LORD! 4. And why
have ye brought the assembly of the LORD into
this wilderness, that we should die there, we and
our cattle? 5. And wherefore have ye made us
to come up out of Egypt, to bring us in unto this

2–23. STRIKING OF THE ROCK. SIN OF MOSES AND AARON

Over and over again Scripture brings out, on the one hand, the fickleness of the people—their murmurings, mutinies, vehement repentance, and woeful self-assertion; and, on the other hand, the marvellous constancy of Moses,—his humility, faithfulness, generosity and his sublime patience. Once only was his mighty spirit unable to stand the strain. The meaning of "ye believed not in Me" (*v.* 12) does not make it quite clear whether the sin was a momentary presumptuousness, or disobedience to a Divine command. It is but a single blot in his career, and in any other man would have been unnoticed. "Judaism teaches that the greater the man, the stricter the standard by which he is judged and the greater the consequent guilt and punishment, if there is a falling away from that standard" (S. R. Hirsch). For this sin, recorded in this chapter, Moses forfeits his right to enter the Promised Land.

3. *when our brethren died.* In the revolt of Korah, or at other occasions of "murmuring."

4. *and our cattle.* "'A righteous man regardeth the life of his beast'; and the fact that these people, so near death, still considered the sufferings of their beasts, shows that they were, notwithstanding their attitude towards Moses and Aaron, really pious men. And in truth, God did not take amiss their words against Moses and Aaron, for God holds no one responsible for words uttered in distress" (Midrash).

6 וְגֶפֶן וְרִמּוֹן וּמַיִם אַיִן לִשְׁתּוֹת׃ וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי
הַקָּהָל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְבוֹד־
יְהוָה אֲלֵיהֶם׃ שלישי פ (שני כשהן מחוב׳)
7 8 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ קַח אֶת־הַמַּטֶּה וְהַקְהֵל
אֶת־הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־הַסֶּלַע
לְעֵינֵיהֶם וְנָתַן מֵימָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע וְהִשְׁקִיתָ
9 אֶת־הָעֵדָה וְאֶת־בְּעִירָם׃ וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֶּה מִלִּפְנֵי
י יְהוָה כַּאֲשֶׁר צִוָּהוּ׃ וַיַּקְהִלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקָּהָל
אֶל־פְּנֵי הַסָּלַע וַיֹּאמֶר לָהֶם שִׁמְעוּ־נָא הַמֹּרִים הֲמִן־הַסֶּלַע
11 הַזֶּה נוֹצִיא לָכֶם מָיִם׃ וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע
בְּמַטֵּהוּ פַּעֲמָיִם וַיֵּצְאוּ מַיִם רַבִּים וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם׃ ס

6. *went from the presence of the assembly.* Abarbanel and other commentators understand this in the sense of *fleeing* from before the assembly, and see in this action the lack of faith for which Moses and Aaron were condemned.

8. *take the rod.* With which the miracles had been wrought in Egypt and the rock at Rephidim had been smitten, when likewise the people strove with Moses; Exod. XVII, 4 ("what shall I do unto this people? They be almost ready to stone me").

unto the rock. i.e. the first rock in front of them, and standing in their sight (Nachmanides).

9. *took . . . the* LORD. It had been deposited in the Tabernacle.

10. *ye rebels.* Heb. *morim;* the Midrash connects it with the Greek word for "fools," and also with the Heb. word for "teacher," and renders it, "Hear now, ye who presume to teach your teachers"; *i.e.* ye who imagine yourselves to be wiser than your leaders! "This impatience with the people was considered reprehensible in Divinely appointed leaders" (Maimonides).

evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. 6. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them.*iii(**ii) 7. And the LORD spake unto Moses, saying, 8. Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink. 9. And Moses took the rod from before the LORD, as he commanded him. 10. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? 11. And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. 12. And the LORD said

shall we bring you forth. i.e. can we bring forth water out of this rock? In that moment of irritation and gloom, Moses gives expression to doubt in front of the masses as to the fulfilment of God's promise.

11. *smote the rock.* Carried away by anger, Moses still further forgot himself, and instead of speaking to the rock as he had been commanded, he struck it twice. Had he merely spoken to the rock, the miracle would have been undeniable, and God's Name would then have been sanctified in the eyes of the unbelieving multitude.

12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן יַעַן לֹא־הֶאֱמַנְתֶּם בִּי
לְהַקְדִּישֵׁנִי לְעֵינֵי בְּנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקָּהָל
13 הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם׃ הֵמָּה מֵי מְרִיבָה אֲשֶׁר־
רביעי 14 רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה וַיִּקָּדֵשׁ בָּם׃ ס וַיִּשְׁלַח
מֹשֶׁה מַלְאָכִים מִקָּדֵשׁ אֶל־מֶלֶךְ אֱדוֹם כֹּה אָמַר אָחִיךָ
יִשְׂרָאֵל אַתָּה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתְנוּ׃
טו וַיֵּרְדוּ אֲבֹתֵינוּ מִצְרַיְמָה וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים

12. *because . . . in the eyes of the children of Israel.* In what did the offence really consist for which Moses and Aaron were excluded from the Promised Land? Some commentators hold that Scripture intentionally does not specify the sin of Moses: his sin, like his grave, was to remain unknown to posterity. Such, however, is not the opinion of the Rabbis, who maintain that this sin is sufficiently indicated in *v.* 10 and 11. "'Thou hast decreed'—said Moses—'that I die in the desert like the generation of the desert that angered Thee. I implore Thee, write in Thy Torah wherefore I have been thus punished, so that future generations may not say I had been like the generation of the desert.' God granted his wish, and in several passages, Scripture sets forth the offence for which Moses was not to enter the Promised Land" (Midrash).

13. *waters of Meribah. i.e.* the waters of strife. There is a similar use of the word for a similar occasion in Exod. XVII, 7. To distinguish the two the later occurrence is frequently known as "Meribath-Kadesh."

was sanctified in them. God vindicated His Name by His giving water to the people, and by allowing justice to take its course, without respect of persons, in punishing Moses and Aaron (Talmud); cf. Lev. x, 3.

14–21. King of Edom Refuses Permission to Pass Through His Land

The Israelites, having failed to enter Canaan from the south, must now seek to enter it by a roundabout way from the

unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. 13. These are the waters of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.*iv

14. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: 15. how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, and our

east. For this purpose, they must traverse the territories of Edom and Moab that lie south of the Dead Sea; see Map. The land of Edom was held by a warlike race, and its king gruffly refused Israel's request for permission to pass through his land. This refusal forced the Israelites to take a still more circuitous route round the southern portion of Edom; and then, keeping to the east of Edom and Moab, march northwards towards the river Arnon. The journey was a terrible one. Nevertheless, the days of penal wandering were at an end, and the hour of conquest was at hand.

14. *thy brother Israel. i.e.* thy kinsman Israel. The Edomites were descendants of Esau, the twin brother of Jacob; Gen. xxv, 30.

all the travail. lit. "the weariness." The sufferings which the Israelites had undergone should have filled the Edomites with brotherly sympathy, and induced them to to help their kinsfolk. The unnatural hostility of Edom towards Israel at a later period is the subject of the Book of Obadiah; see *Genesis*, 492f.

16 וַיָּרֵעוּ לָנוּ מִצְרַיִם וְלַאֲבֹתֵינוּ׃ וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קֹלֵנוּ
וַיִּשְׁלַח מַלְאָךְ וַיֹּצִאֵנוּ מִמִּצְרָיִם וְהִנֵּה אֲנַחְנוּ בְקָדֵשׁ עִיר קְצֵה
17 גְבוּלֶךָ׃ נַעְבְּרָה־נָּא בְאַרְצֶךָ לֹא נַעֲבֹר בְּשָׂדֶה וּבְכֶרֶם וְלֹא
נִשְׁתֶּה מֵי בְאֵר דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ לֹא נִטֶּה יָמִין וּשְׂמֹאול
18 עַד אֲשֶׁר־נַעֲבֹר גְּבֻלֶךָ׃ וַיֹּאמֶר אֵלָיו אֱדוֹם לֹא תַעֲבֹר
19 בִּי פֶּן־בַּחֶרֶב אֵצֵא לִקְרָאתֶךָ׃ וַיֹּאמְרוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל
בַּמְסִלָּה נַעֲלֶה וְאִם־מֵימֶיךָ נִשְׁתֶּה אֲנִי וּמִקְנַי וְנָתַתִּי מִכְרָם
כ רַק אֵין־דָּבָר בְּרַגְלַי אֶעֱבֹרָה׃ וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא
21 אֱדוֹם לִקְרָאתוֹ בְּעַם כָּבֵד וּבְיָד חֲזָקָה׃ וַיְמָאֵן ׀ אֱדוֹם נְתֹן
אֶת־יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֵּט יִשְׂרָאֵל מֵעָלָיו׃ פ חמישי (שלישי
22 וַיִּסְעוּ מִקָּדֵשׁ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה הֹר הָהָר׃ שהן מחוב׳)
23 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּהֹר הָהָר עַל־גְּבוּל

v. 17. מלא ו

16. *an angel.* Here in the literal sense of "messenger." The reference is to Moses, the God-sent liberator and guide.

17. *king's high way.* Better, *the king's way.* The public high road made for the king and his armies.

19. *high way.* Heb. *mesillah.* This must be identical with the caravan trade-route that from immemorial times connected Egypt with the lands beyond the Dead Sea and Jordan.

let me only . . . feet. Better, *let me only—there is no hurt—pass through on my feet* (Luzzatto). We ask for nothing that can cause you injury or annoyance.

21. *turned away.* In the direction indicated in *v.* 22.

22–29. Death of Aaron

22. *came unto mount Hor.* lit. "came unto Hor the mountain." The site is stated to be 'by the border of the

fathers: 16. and when we cried unto the LORD, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: 17. let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's high way, we will not turn aside to the right hand nor to the left, until we have passed thy border. 18. And Edom said unto him, Thou shalt not pass through me, lest I come out with the sword against thee. 19. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without doing any thing else, pass through on my feet. 20. And he said, Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand. 21. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. v* (iii**)

22. And they journeyed from Kadesh: and the children of Israel, even the whole congregation, came unto mount Hor. 23. And the LORD spake unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying, 24. Aaron

land of Edom' (*v.* 23; and 'in the edge' of the land of Edom; XXXIII, 37); probably Jebel Madurah, NE of Kadesh and a day's journey from the Dead Sea.

24 אֶרֶץ־אֱדוֹם לֵאמֹר׃ יֵאָסֵף אַהֲרֹן אֶל־עַמָּיו כִּי לֹא יָבֹא אֶל־
הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר־מְרִיתֶם אֶת־פִּי
כה לְמֵי מְרִיבָה׃ קַח אֶת־אַהֲרֹן וְאֶת־אֶלְעָזָר בְּנוֹ וְהַעַל אֹתָם
26 הֹר הָהָר׃ וְהַפְשֵׁט אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְהִלְבַּשְׁתָּם אֶת־
27 אֶלְעָזָר בְּנוֹ וְאַהֲרֹן יֵאָסֵף וּמֵת שָׁם׃ וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר
28 צִוָּה יְהוָה וַיַּעֲלוּ אֶל־הֹר הָהָר לְעֵינֵי כָּל־הָעֵדָה׃ וַיַּפְשֵׁט
מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנוֹ
וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר מִן־הָהָר׃
29 וַיִּרְאוּ כָּל־הָעֵדָה כִּי גָוַע אַהֲרֹן וַיִּבְכּוּ אֶת־אַהֲרֹן שְׁלֹשִׁים
יוֹם כֹּל בֵּית יִשְׂרָאֵל׃ ס

24. *be gathered unto his people.* The Bible phrase for reunion with those who had gone before—an intimation of immortality; see on Gen. xv, 15 and xxv, 8.

ye rebelled. See on *v.* 12. "The leaders as well as the people with whom they were impatient were 'rebels'" (Dummelow); see *v.* 10.

26. *strip Aaron of his garments. i.e.* the official robes which he wore as High Priest.

upon Eleazar his son. In token that the High Priesthood was transferred to him.

29. *thirty days.* The same number of days as they wept for Moses; Deut. xxxiv, 8.

all the house of Israel. A national mourning for their first High Priest.

In later Jewish thought, Aaron is the ideal peace-maker; and Hillel bids every man to be a "disciple of Aaron, loving peace and pursuing peace, loving his fellowmen and bringing them near to the Torah." According to rabbinic legend, he would go from house to house, and whenever he found one who did not know how to recite the Shema, he taught him to recite it. He did not, however, restrict his activities to "establishing peace between God and man," but strove to establish peace between man and his

shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah. 25. Take Aaron and Eleazar his son, and bring them up unto mount Hor: 26. and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. 27. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. 28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. 29. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

fellow. If he discovered that two men had fallen out, he hastened first to the one, then to the other, saying, to each: "If thou didst but know how he with whom thou hast quarrelled regrets his action!" Aaron would thus speak to each separately, until both the former enemies would mutually forgive each other, and as soon as they were again face to face greet each other as friends. This kindness of his led many a sinner to reform, who at the moment when he was about to commit a sin thought to himself, "How shall I be able to lift up my eyes to Aaron's face, I, to whom Aaron was so kind!" When Aaron died, the angels lamented in the words, "The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with Me in peace and uprightness, and did turn many away from iniquity" (Malachi II, 6).

Cap. XXI. כא

כא א וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָּא יִשְׂרָאֵל
2 דֶּרֶךְ הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ ׀ מִמֶּנּוּ שֶׁבִי׃ וַיִּדַּר
יִשְׂרָאֵל נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתֹן תִּתֵּן אֶת־הָעָם הַזֶּה
3 בְּיָדִי וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם׃ וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל
וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחֲרֵם אֶתְהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא שֵׁם־
הַמָּקוֹם חָרְמָה׃ פ
4 וַיִּסְעוּ מֵהֹר הָהָר דֶּרֶךְ יַם־סוּף לִסְבֹב אֶת־אֶרֶץ אֱדוֹם

Chapter XXI

1–3. Battle with Canaanites

1. *Arad.* A royal city of the Canaanites (Josh. xii, 14), situated on a hill now known as Tel ' Arad, 17 miles south of Hebron and 50 miles north-east of Kadesh.

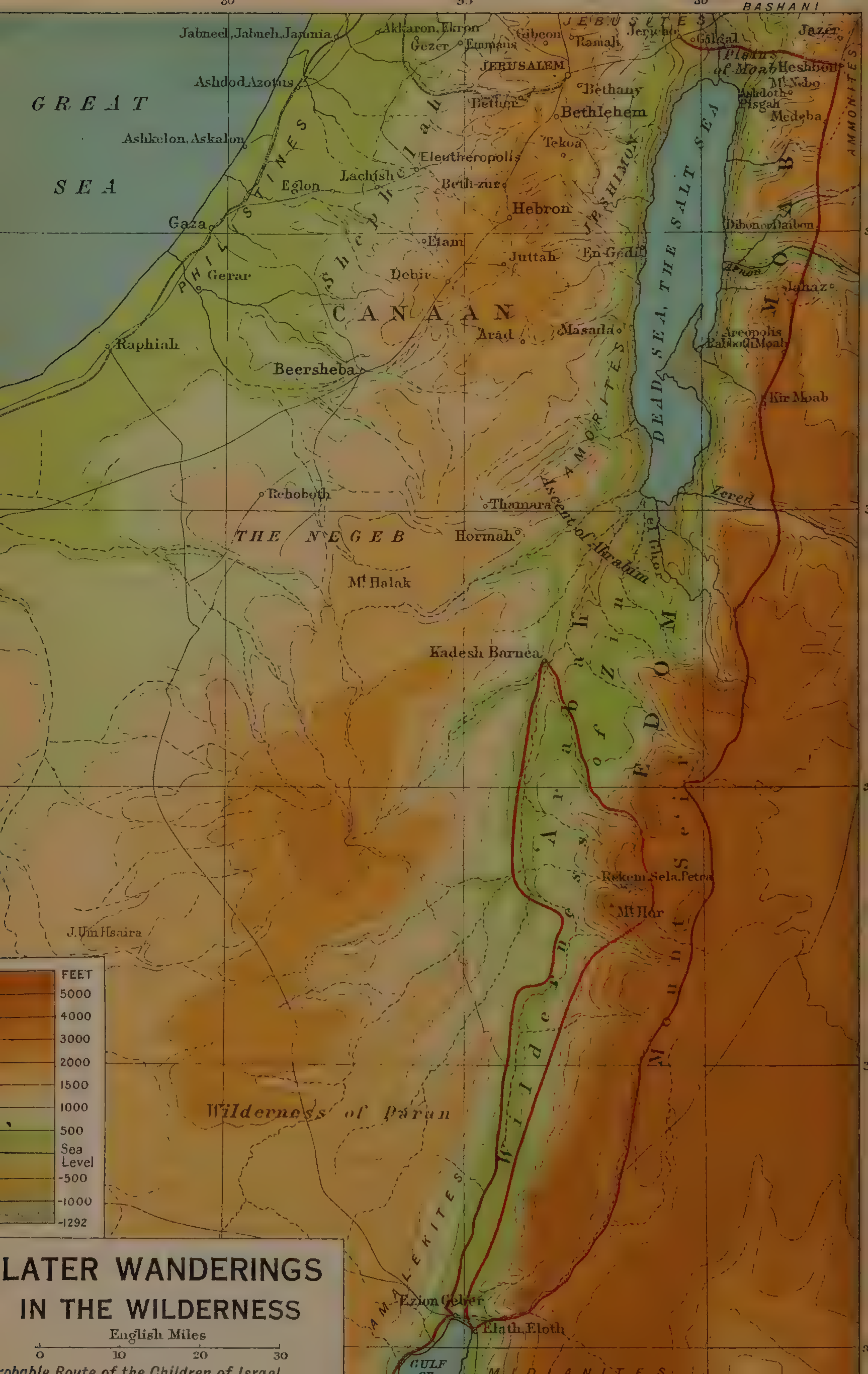
the South. Or, "the Negeb"; lit. "the dryness," was the southern district of Canaan that bordered on the desert and was itself largely desert.

of Atharim. Or, "of the spies" (Targum). As the territory of the king of Arad extended to the desert of Zin, he must have anticipated an invasion and sought to forestall it. Most commentators, however, regard the word as the name of a place.

2. *utterly destroy.* *i.e.* "devote," or place under a ban, dedicate wholly to the Deity.

3. *Hormah.* Heb. חרמה from the same root as חרם a ban, a devoted thing, *i.e.* a thing "doomed" to destruction. The collective name of all the destroyed cities was Hormah, which was thus a district and not a single town; see on xiv, 45 and introductory note to xiii.

This incident cannot be assigned to the period when the Israelites had begun to compass the land of Edom, for they were nowhere in the neighbourhood of Arad. It therefore must *precede* that event. "After leaving Sinai, the Israelites proceeded to Kadesh-barnea. From this base, they could march due north and invade Southern Palestine


BASHAN
JEBUSITES
Jabneel, Jabneh, Jamnia
Akkaron, Ekron
Gezer
Emmaus
Gibeon
Ramah
Jericho
Gilgal
Jazer
Plains of Moab
Heshbon
Mt. Nebo
Ashdoth Pisgah
Medeba
AMMONITES
JERUSALEM
Bethany
Bethel
Bethlehem
Ashdod, Azotus
GREAT SEA
Ashkelon, Askalon
PHILISTINES
Shephelah
Tekoa
Eleutheropolis
Lachish
Eglon
Beth-zur
Hebron
JESHIMON
THE SALT SEA
DEAD SEA
MOAB
Gaza
Etam
Juttah
En Gedi
Dibon or Daibon
Arnon
Gerar
Debir
Jahaz
CANAAN
Arad
Masada
Areopolis
Rabboth Moab
Raphiah
Beersheba
AMORITES
Kir Moab
Rehoboth
Thamara
Zered
THE NEGEB
Hormah
Ascent of Akrabim
Mt. Halak
Kadesh Barnea
Wilderness of Zin
EDOM
Arabah
Mount Seir
Rekem, Sela, Petra
Mt. Hor
J. Um Hsaira
FEET
5000
4000
3000
2000
1500
1000
500
Sea Level
-500
-1000
-1292
Wilderness of Paran
AMALEKITES
Ezion Geber
Elath, Eloth
GULF
MIDIANITES
LATER WANDERINGS IN THE WILDERNESS
English Miles
0
10
20
30

CHAPTER XXI

21 1. And the Canaanite, the king of Arad, which
dwelt in the South, heard tell that Israel came
by the way of Atharim; and he fought against
Israel, and took some of them captive. 2. And
Israel vowed a vow unto the LORD, and said, If
thou wilt indeed deliver this people into my
hand, then I will utterly destroy their cities.
3. And the LORD hearkened to the voice of Israel,
and delivered up the Canaanites; and they
utterly destroyed them and their cities: and the
name of the place was called Hormah.
4. And they journeyed from mount Hor by the
way to the Red Sea, to compass the land of

(the Negeb). This they did, and the result is given in the above three verses. It ended in the annihilation of the Canaanite ruler, and his chief city was henceforth called Hormah. Spies were thereupon sent out to explore Canaan proper, as related in Chapter XIII. But their report was unfavourable. On hearing it, the people lost heart, and it became clear that success could not be expected until a new generation had grown up. The order was therefore given to evacuate Kadesh, and proceed towards Edom. But the people suddenly veered round, and refused to obey. In defiance of the Divine command, they embarked on a campaign of conquest. The result was disastrous. They were utterly routed and chased to Hormah (XIV, 45), the scene of their former triumph" (Wiener).

4–9. THE BRAZEN SERPENT

4. *by the way to the Red Sea.* Forbidden to cut through Edom, they had to pass *around* it, by journeying in a southern direction until they reached Ezion-Geber, on the eastern gulf of the Red Sea, the Gulf of Akaba. They then turned eastwards of Mt. Seir; and thereafter northwards towards the steppes of Moab; see Map.

to compass. To go round; see on XX, 22–29.

ה וַתִּקְצַ֥ר נֶֽפֶשׁ־הָעָ֖ם בַּדָּֽרֶךְ׃ וַיְדַבֵּ֣ר הָעָ֗ם בֵּֽאלֹהִים֮ וּבְמֹשֶׁה֒
לָ֤מָה הֶֽעֱלִיתֻ֙נוּ֙ מִמִּצְרַ֔יִם לָמ֖וּת בַּמִּדְבָּ֑ר כִּ֣י אֵ֥ין לֶ֙חֶם֙
6 וְאֵ֣ין מַ֔יִם וְנַפְשֵׁ֣נוּ קָ֔צָה בַּלֶּ֖חֶם הַקְּלֹקֵֽל׃ וַיְשַׁלַּ֨ח יְהוָ֜ה
בָּעָ֗ם אֵ֚ת הַנְּחָשִׁ֣ים הַשְּׂרָפִ֔ים וַיְנַשְּׁכ֖וּ אֶת־הָעָ֑ם וַיָּ֥מָת עַם־
7 רָ֖ב מִיִּשְׂרָאֵֽל׃ וַיָּבֹא֩ הָעָ֨ם אֶל־מֹשֶׁ֜ה וַיֹּאמְר֣וּ חָטָ֗אנוּ כִּֽי־
דִבַּ֤רְנוּ בַֽיהוָה֙ וָבָ֔ךְ הִתְפַּלֵּל֙ אֶל־יְהוָ֔ה וְיָסֵ֥ר מֵעָלֵ֖ינוּ אֶת־
8 הַנָּחָ֑שׁ וַיִּתְפַּלֵּ֥ל מֹשֶׁ֖ה בְּעַ֥ד הָעָֽם׃ וַיֹּ֨אמֶר יְהוָ֜ה אֶל־
מֹשֶׁ֗ה עֲשֵׂ֤ה לְךָ֙ שָׂרָ֔ף וְשִׂ֥ים אֹת֖וֹ עַל־נֵ֑ס וְהָיָה֙ כָּל־הַנָּשׁ֔וּךְ
9 וְרָאָ֥ה אֹת֖וֹ וָחָֽי׃ וַיַּ֤עַשׂ מֹשֶׁה֙ נְחַ֣שׁ נְחֹ֔שֶׁת וַיְשִׂמֵ֖הוּ עַל־
הַנֵּ֑ס וְהָיָ֗ה אִם־נָשַׁ֤ךְ הַנָּחָשׁ֙ אֶת־אִ֔ישׁ וְהִבִּ֛יט אֶל־נְחַ֥שׁ

כ״א v. 6. קמץ בטרחא

much discouraged. Or, "impatient"; their endurance gave out because of the unspeakable hardships.

because of the way. The rugged, sandy, and exceptionally dreary plain through which they were passing; and the fact that they were marching, for the time being, away from Canaan and knew not how they were ever to reach it.

5. *against God and against Moses.* They had not yet learned the duty of following God's leadership without complaint, even amidst the most adverse conditions.

vile bread. Or, "miserable bread," the manna, when compared with the appetising diet of Egypt.

6. *fiery serpents.* lit. "the serpents, the fiery ones," whose sting caused violent inflammation.

7. *Moses prayed for the people.* "Hence we learn," says the Midrash, "that when a man is asked to forgive, he must not cruelly refuse to do so. The people had spoken against Moses, but yet in the hour of their extremity Moses readily forgave, and prayed for their deliverance."

8. *make thee a fiery serpent.* An image of a fiery serpent made out of brass (Ibn Ezra).

upon a standard. Better, *upon a pole* (AV).

Edom : and the soul of the people was much dis-
couraged because of the way. 5. And the people
spake against God, and against Moses, Wherefore
have ye brought us up out of Egypt to die in the
wilderness? for there is no bread, and there
is no water ; and our soul loatheth this vile bread.
6. And the LORD sent fiery serpents among the
people, and they bit the people ; and much
people of Israel died. 7. And the people came
to Moses, and said, We have sinned, because
we have spoken against the LORD, and against
thee ; pray unto the LORD, that he take away
the serpents from us. And Moses prayed for
the people. 8. And the LORD said unto Moses,
Make thee a fiery serpent, and set it upon
a standard : and it shall come to pass, that every
one that is bitten, when he seeth it, shall live.
9. And Moses made a serpent of brass, and set
it upon the standard : and it came to pass, that
if a serpent had bitten any man, when he looked
unto the serpent of brass, he lived.*vi 10. And

9. *when he looked.* " Did then the brazen serpent possess the power of slaying or of bringing to life? No, but so long as the Israelites looked upwards and subjected their hearts to their Father in Heaven, were they healed. But when they refused, then were they destroyed " (Mishna). The brazen serpent was " a token of salvation to put them in remembrance of the commandments of Thy Law, for he that turned toward it was not saved because of that which was beheld but because of Thee, the Saviour of all " (Wisdom of Solomon).

This brazen serpent made by Moses was naturally preserved as an object of veneration by the Israelites. But

11 הַנְּחֹשֶׁת וָחָי׃ וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאֹבֹת׃ וַיִּסְעוּ ששי
מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל־פְּנֵי מוֹאָב
12 13 מִמִּזְרַח הַשָּׁמֶשׁ׃ מִשָּׁם נָסָעוּ וַיַּחֲנוּ בְּנַחַל זָרֶד׃ מִשָּׁם
נָסָעוּ וַיַּחֲנוּ מֵעֵבֶר אַרְנוֹן אֲשֶׁר בַּמִּדְבָּר הַיֹּצֵא מִגְּבֻל
הָאֱמֹרִי כִּי אַרְנוֹן גְּבוּל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי׃
14 עַל־כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת יְהוָה אֶת־וָהֵב בְּסוּפָה וְאֶת־
טו הַנְּחָלִים אַרְנוֹן׃ וְאֶשֶׁד הַנְּחָלִים אֲשֶׁר נָטָה לְשֶׁבֶת עָר

v. 13. קמץ בסגולתא

when in the course of centuries it tended to become, and eventually became, an object of idolatrous worship, it was destroyed by King Hezekiah (II Kings XVIII, 4). He is highly praised by the Rabbis for this act.

10–20. Halting Places

10. *pitched in Oboth.* "Somewhere on the flinty plateau to the East of Edom." (G. A. Smith).

11. *toward the sunrising.* *i.e.* on the east of Moab.

12. *valley of Zered.* *i.e.* on the wady of Zered, which flows into the Dead Sea at its southern extremity.

13. *on the other side of Arnon.* *i.e.* north of it.

which is in the wilderness. *i.e.* that part of it which is in the Wilderness.

"The Arnon is an enormous trench across the plateau of Moab. It is about 1700 feet deep and two miles broad from edge to edge of the cliffs which bound it, but the floor of the Valley over which the stream winds is only forty yards wide. About nineteen miles from the Dead Sea, the trench divides into two branches, and each of them again dividing into two. The whole plateau up to the desert is thus not only cut across, but up and down, by deep ravines, and a very difficult frontier is formed. All the branches probably carried the name Arnon" (G. A. Smith).

14. *the book of the Wars of the* Lord. The lines from that book quoted here support the statement that Arnon was the border of Moab. There is no further mention of this book in the whole of Scripture. Ibn Ezra says, "It was an independent book in which were written the records of the

the children of Israel journeyed, and pitched
in Oboth. 11. And they journeyed from Oboth,
and pitched at Iye-abarim, in the wilderness
which is before Moab, toward the sunrising.
12. From thence they journeyed, and pitched
in the valley of Zered. 13. From thence they
journeyed, and pitched on the other side of
Arnon, which is in the wilderness, that cometh
out of the border of the Amorites: for Arnon
is the border of Moab, between Moab and the
Amorites. 14. Wherefore it is said in the book
of the Wars of the Lord,

Vaheb in Suphah,
And the valleys of Arnon,
15. And the slope of the valleys

wars waged by God on behalf of those that fear Him. Many books have been lost and are no longer extant among us; *e.g.* the Words of Nathan and Iddo, and the Chronicles of the Kings of Israel." Evidently it was a collection of ballads and songs. "The Book of the Wars of the Lord, like the Sefer Hayashar (Josh. x, 13 and II Sam. i, 18) is a proof that there was no absence of literary activity in the days of Moses. It furthermore proves that the Torah is not the result of such literary activity, otherwise the alleged compiler could have indicated his sources as he has done in this instance" (S. R. Hirsch).

Vaheb. This name of an unidentified town is in the accusative, and requires some verb like, "we captured," to be understood before it.

in Suphah. Or, "in storm." Perhaps it is the same place as *Suph*, mentioned in Deut. i, 1.

15. *of the valleys.* Not *valley*, for the name Arnon covers a complex of wadies uniting in the long, deep trench that carried their waters to the Dead Sea.

16 וְנִשְׁעַן לִגְבוּל מוֹאָב׃ וּמִשָּׁם בְּאֵרָה הִוא הַבְּאֵר אֲשֶׁר
אָמַר יְהוָה לְמֹשֶׁה אֱסֹף אֶת־הָעָם וְאֶתְּנָה לָהֶם מָיִם׃ ס
17 אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃
18 בְּאֵר חֲפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם
19 וּמִמִּדְבָּר מַתָּנָה׃ וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת׃
כ וּמִבָּמוֹת הַגַּיְא אֲשֶׁר בִּשְׂדֵה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה
עַל־פְּנֵי הַיְשִׁימֹן׃ שביעי פ (רביעי כשהן מחובי)
21 וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־סִיחֹן מֶלֶךְ־הָאֱמֹרִי לֵאמֹר׃

Ar. Ar of Moab, in *v.* 28, which according to Deut. II, 18, lay on the Moabite frontier.

Zunz and Leeser translate *v.* 14 and 15 as follows : " Therefore mention is made in the Book of the Wars of the LORD of Vaheb in Suphah, and of the brooks of Arnon, and the descent of the brooks, that turneth toward Shebeth-Ar and leaneth upon the border of Moab." All these names occur in the Book of the Wars of the LORD, and are unknown to us now (Leeser).

16. *Beer.* *i.e.* " Well-town."

17. *then sang Israel this song.* The mention of this town and its well gave occasion for the citation of another short poem, celebrating the way in which the well was opened by the princes and nobles of the people.

sing ye unto it. lit. " respond unto it," answer as a chorus ; cf. Exod. xv, 21. From this arose the legend that it is the well that sang, and that the words of the princes and people were but the chorus to that song *by* the well.

18. *which the princes digged.* The princes took a part in the effort to obtain water for the people.

with the sceptre. Or, " by order of the lawgiver " (RV Margin).

and from the wilderness . . . Mattanah. Or, " from the wilderness a gift "—as the last line of the Song of the Well (Budde). The next *v.* would then read : " And from the gift (*i.e.* the Well) to Nahaliel. . . ."

19. *Nahaliel . . . Bamoth.* These places have not been identified.

That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab.

16. And from thence they journeyed to Beer:
that is the well whereof the LORD said unto Moses,
Gather the people together, and I will give them
water.

17. Then sang Israel this song:
Spring up, O well; sing ye unto it:
18. The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves.

And from the wilderness they journeyed to
Mattanah: 19. and from Mattanah to Nahaliel:
and from Nahaliel to Bamoth: 20. and from
Bamoth to the valley that is in the field of Moab,
to the top of Pisgah, which looketh down upon
the desert.*vii(**iv)

21. And Israel sent messengers unto Sihon king

20. *Pisgah.* The general name for a series of mountain ranges (called "mountain of Abarim" in Deut. XXXII, 49) in the plateau of Moab. The highest point was Mount Nebo on which Moses died; Deut. XXXIV, 1. From this mountain-top all Western Palestine can be seen.

the desert. Or, "Jeshimon": the waste desolation on the north-western border of the Dead Sea.

21–32. CONQUERING THE AMORITE KINGDOMS

In contrast to former pictures of murmuring and mutiny, we now get events which bring out the glad surprise of the new people as their strength is tried against the gigantic Sihon and Og, and the foes are utterly exterminated (Moulton).

22 אֶעְבְּרָה בְאַרְצֶךָ לֹא נִטֶּה בְּשָׂדֶה וּבְכֶרֶם לֹא נִשְׁתֶּה מֵי
23 בְאֵר בְּדֶרֶךְ הַמֶּלֶךְ נֵלֵךְ עַד אֲשֶׁר־נַעֲבֹר גְּבֻלֶךָ׃ וְלֹא־נָתַן
סִיחֹן אֶת־יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֶּאֱסֹף סִיחֹן אֶת־כָּל־עַמּוֹ
וַיֵּצֵא לִקְרַאת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא יָהְצָה וַיִּלָּחֶם
24 בְּיִשְׂרָאֵל׃ וַיַּכֵּהוּ יִשְׂרָאֵל לְפִי־חָרֶב וַיִּירַשׁ אֶת־אַרְצוֹ
כה מֵאַרְנֹן עַד־יַבֹּק עַד־בְּנֵי עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן׃ וַיִּקַּח
יִשְׂרָאֵל אֵת כָּל־הֶעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל־עָרֵי
26 הָאֱמֹרִי בְּחֶשְׁבּוֹן וּבְכָל־בְּנֹתֶיהָ׃ כִּי חֶשְׁבּוֹן עִיר סִיחֹן
מֶלֶךְ הָאֱמֹרִי הִוא וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאָב הָרִאשׁוֹן
27 וַיִּקַּח אֶת־כָּל־אַרְצוֹ מִיָּדוֹ עַד־אַרְנֹן׃ עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים

21. *Amorites.* In the Tel-el-Amarna Tablets, *Amurra* denotes the inhabitants of Syria and Palestine before the time of the Exodus. But from *v.* 26 it would appear that Sihon and his people had but recently wrested from Moab the territory north of the river Arnon.

pass through thy land. Their objective being the fords of Jordan opposite Jericho.

22. *the king's high way.* See on xx, 17.

23. *Jahaz.* On the eastern border of Sihon's land.

24. *the border of the children of Ammon was strong.* Arnon was the southern limit of Sihon's kingdom, and Jabbok was the northern. The Ammonites lay to the east; but as their border fortresses were strong and impregnable, the Amorites had been unable to penetrate into their territory. The reason why the Israelites did not enter the land of the Ammonites is given in Deut. II, 19.

25. *Heshbon.* The modern Hesban, 2940 feet above the sea, 18 miles east of Jordan, opposite Jericho.

" The victory over Sihon was of incalculable importance to the Israelites; it strengthened their position and inspired them with self-reliance. They at once took possession of the conquered district and abandoned their nomadic life. The Israelites could now move about freely, being no longer

of the Amorites, saying, 22. Let me pass through
thy land: we will not turn aside into field, or into
vineyard; we will not drink of the water of the
wells: we will go by the king's high way, until
we have passed thy border. 23. And Sihon would
not suffer Israel to pass through his border:
but Sihon gathered all his people together, and
went out against Israel into the wilderness, and
came to Jahaz: and he fought against Israel.
24. And Israel smote him with the edge of the
sword, and possessed his land from Arnon unto
Jabbok, even unto the children of Ammon: for
the border of the children of Ammon was strong.
And Israel took all these cities: 25. and Israel
dwelt in all the cities of the Amorites, in Heshbon,
and in all the towns thereof. 26. For Heshbon
was the city of Sihon the king of the Amorites,
who had fought against the former king of Moab,
and taken all his land out of his hand, even
unto Arnon. 27. Wherefore they that speak
in proverbs say,

incommoded by the narrow belt of the desert nor by the suspicions of unfriendly tribes" (Graetz).

the towns. Lit. "the daughters"; the villages near and dependent upon the capital, Heshbon. By a similar figure, we speak of "a mother city."

26–30. A Historical Note, with Song of Victory

27. *wherefore.* Explains that this song is quoted because of its association with the remark in *v.* 26 concerning the conquest of Moab by Sihon.

that they speak in proverbs say. Or, "they that recite ballads say"; Heb. *moshelim,* "they that speak the

28 בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃ כִּי־אֵשׁ יָצְאָה
מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי
29 בָּמוֹת אַרְנֹן׃ אוֹי־לְךָ מוֹאָב אָבַדְתָּ עַם־כְּמוֹשׁ נָתַן בָּנָיו
ל פְּלֵיטִם וּבְנֹתָיו בַּשְּׁבִית לְמֶלֶךְ אֱמֹרִי סִיחוֹן׃ וַנִּירָם אָבַד
31 חֶשְׁבּוֹן עַד־דִּיבֹן וַנַּשִּׁים עַד־נֹפַח אֲשֶׁר עַד־מֵידְבָא׃ וַיֵּשֶׁב
32 יִשְׂרָאֵל בְּאֶרֶץ הָאֱמֹרִי׃ וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־יַעְזֵר

כא .v. 30 נקוד על ר

mashal," which word might mean either proverb, parable, riddle, song, ode, or ballad. The *moshelim* were bards who expressed in pithy poetic snatches what was uppermost in the popular mind at important occasions in the national life. In the present instance we have a quotation from a popular ballad, referring to the jubilation of the Amorites over their conquest of Moab; and another, to the exultation of Israel over the defeat of the Amorites.

come ye to Heshbon. This and the next two verses are the victory song of the Amorites when they in their day had wrested that land from the rulers of Moab. The poet invites the victorious Amorites to lose no time in entering upon and enjoying the greatest trophy in their victory, namely, the captured capital, Heshbon.

the city of Sihon. Let the capital which had fallen into your hands be built up in great splendour, making it worthy to be called City of Sihon (Rashi).

28. *for a fire is gone out of Heshbon.* A figurative way of saying that no sooner had Sihon gained possession of Heshbon than he was able to send forth destruction upon the other towns of Moab.

29. *Chemosh.* The national god of the Moabites.

he hath given . . . into captivity. An expression of half-ironical compassion for the Moabites whom their idol Chemosh was unable to save. The "sons" and "daughters" of Chemosh are his votaries who looked to him as to a human father to save them in a time of trouble.

30. *we have shot at them.* This is the second part of the song; *viz.*, the exultation of Israel over the defeat of the Amorites.

Come ye to Heshbon,
Let the city of Sihon be built and established:
28. For a fire is gone out of Heshbon,
A flame from the city of Sihon:
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
29. Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
30. We have shot at them; Heshbon is perished even unto Dibon,
And we have laid waste even unto Nophah,
Which reacheth unto Medeba.

31. Thus Israel dwelt in the land of the Amorites.
32. And Moses sent to spy out Jazer, and they

even unto Dibon. *i.e.* the inhabitants of all the places between Heshbon and Dibon have perished. Dibon was afterwards called "Dibon-Gad" and was situated four miles north of the Arnon. It was at Dibon that the so-called Moabite Stone was discovered in 1868—the most famous of all inscriptions bearing on Bible history. It is a contemporary document of the highest importance, giving the Moabite side of the conflict between Israel and Moab in the ninth pre-Christian century, the days of the Prophet Elijah and King Ahab.

Nophah. Unidentified.

Medeba. The modern Madeba, about four miles SE of Heshbon.

32. *Jazer.* In Isaiah XVI, 8, 9 it is mentioned together with Heshbon. According to I Maccabees, v, 8, it was near the Ammonite border.

33 וַיִּלְכְּדוּ בְּנֹתֶיהָ וַיּוֹרֶשׁ אֶת־הָאֱמֹרִי אֲשֶׁר־שָׁם׃ וַיִּפְנוּ וַיַּעֲלוּ
דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתָם הוּא וְכָל־
מפטיר 34 עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אַל־תִּירָא
אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אַרְצוֹ וְעָשִׂיתָ
לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן׃
לה וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ
שָׂרִיד וַיִּירְשׁוּ אֶת־אַרְצוֹ׃

CAP. XXII. כב

כב א וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן
יְרֵחוֹ׃

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v. 32. ויורש ק

33–35. Defeat of Og the King of Bashan

33. *went up.* Towards the north.

Bashan. Celebrated for its rich pastures, its healthy herds of cattle, and its oak forests. It extended from the border of Gilead on the south to Mount Hermon on the north.

Og the king of Bashan. In Hebrew folklore, Og is the last of the giants, an antediluvian of superhuman strength who had survived the Flood, and had attained the age of 500 years.

Edrei. The modern Edra'ah, situated on the southern border of Bashan, about 30 miles east of the Sea of Tiberias.

34. *fear him not.* Og was formidable, not only on account of his giant stature (cf. Deut. III, 11) but also on account of the walled cities in his dominions.

took the towns thereof, and drove out the Am-
orites that were there. 33 And they turned
and went up by the way of Bashan: and Og
the king of Bashan went out against them, he
and all his people, to battle at Edrei.*m 34. And
the LORD said unto Moses, Fear him not: for I
have delivered him into thy hand, and all his
people, and his land; and thou shalt do to him
as thou didst unto Sihon king of the Amorites,
which dwelt at Heshbon. 35. So they smote
him, and his sons, and all his people, until there
was none left him remaining: and they possessed
his land.

CHAPTER XXII

22 1. And the children of Israel journeyed, and
pitched in the plains of Moab beyond the Jordan
at Jericho.

CHAPTER XXII

1. *plains of Moab.* Or, "steppes of Moab"; the open plain immediately to the north of the Dead Sea.

beyond the Jordan. lit. "on the side of the Jordan"; *i.e.* in this case, the eastern side.

at Jericho. Facing Jericho.

For the Lesson from the Prophets, Judges XI, 1–33, *see* The Haftorahs, p. 414

For the Blessings before and after the Haftorah, see p. 368

C. IN MOAB

(Chapters XXII–XXXVI)

VII. BALAK

(Chapters XXII, 2–XXV, 9)

The Book of Balaam

The Israelites now enter upon the last stage of their journey to the Promised Land. They are within sight of their goal, being encamped on the northern end of the Dead Sea, near the mouth of the Jordan.

When the story of the Exodus opens, Israel was a people of slaves under the taskmasters of Pharaoh. Forty years of toilsome travel pass. We now behold an irresistible People about to undertake the conquest of its national home, and a renowned heathen prophet giving solemn testimony to its sublime destiny. Such tribute to Israel's unique character is all the more impressive, as it is that of a stranger, speaking against his intention and interest, under the compulsion of a Higher Power. He proclaims the utter futility of all attempts on the part of man to foil the purposes of God in regard to that People; and in rapturous strains, he foretells the glorious future which awaits Israel. Such is the burden of chapters xxii–xxiv, probably known in ancient times as "The Book of Balaam" ספר בלעם. (This is the reading found in the Munich Manuscript—the only complete manuscript—of the Talmud, instead of פרשת בלעם as in the printed editions; Baba Bathra 15a). These chapters were found worthy to be incorporated by Moses into the Torah; and they form "the spiritual counterpart to Israel's military victory recorded in Chapter xxi" (Dillmann).

CHARACTER OF BALAAM

Balaam's personality is an old enigma which has baffled the skill of commentators. It seems probable that he had from the first learned some elements of pure and true religion in his home in Mesopotamia, the cradle of the ancestors of Israel. He thus belongs, with Melchizedek, Job, and Jethro, to the scattered worshippers of the true God, who are unconnected with Israel. But unlike these,

he is represented in Scripture as at the same time heathen sorcerer, true Prophet, and the perverter who suggested a peculiarly abhorrent means of bringing about the ruin of Israel. Because of these fundamental contradictions in character, Bible Critics assume that the Scriptural account of Balaam is a combination of two or three varying traditions belonging to different periods. This is quite unconvincing; it is as if we were to maintain that the current life-story of Francis Bacon, for example, was due to the combination of two or three traditions belonging to different periods of English history, since no one man could at the same time be an illustrious philosopher, a great statesman, and "the meanest of mankind." Such a view betrays a slight knowledge of the fearful complexity of the mind and soul of man. It is only in the realm of the Fable that men and women display, as it were in a single flash of light, some *one* aspect of human nature. It is otherwise in real life. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah XVII, 9) is, alas, a far truer summary of human psychology.

In post-Biblical times, most Jewish authorities represent Balaam in an unfavourable, and often in a detestable, light. Although his utterances are a rhapsodic praise of Israel, they pay regard to his intention, which was to curse and not to bless. They therefore speak of him as בלעם הרשע, Balaam the Wicked. An evil eye, a haughty mind, and a proud spirit—they declare—mark his disciples. With Amalek and Haman, he is a permanent type of the enmity of the impious against Israel. All the more noteworthy is the fact that some Jewish opinions are decidedly and emphatically favourable. According to these opinions, he is as a prophet on a level with Moses; and his story is of such importance that it is given in the Law, the Prophets (Micah VI), and the "Sacred Writings" (Neh. XIII). There was even a suggestion that the utterances of Balaam should find a place in the Shema. Although this was not done, one noted saying of his, מה טבו אהליך יעקב משכנותיך ישראל ("How goodly are thy tents, O Jacob, thy tabernacles, O Israel") forms the opening sentence of every Synagogue service.

In the early Church, the view taken of Balaam is one of unrelieved blackness: he is the embodiment of avarice and unholy ambition. Modern Christian theologians have depicted him as a warning example of self-deception which persuades man in every case that the sin which he commits

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כב 2 וַיַּרְא בָּלָק בֶּן־צִפּוֹר אֵת כָּל־אֲשֶׁר־עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי׃
3 וַיָּגָר מוֹאָב מִפְּנֵי הָעָם מְאֹד כִּי רַב־הוּא וַיָּקָץ מוֹאָב מִפְּנֵי
4 בְּנֵי יִשְׂרָאֵל׃ וַיֹּאמֶר מוֹאָב אֶל־זִקְנֵי מִדְיָן עַתָּה יְלַחֲכוּ
הַקָּהָל אֶת־כָּל־סְבִיבֹתֵינוּ כִּלְחֹךְ הַשּׁוֹר אֵת יֶרֶק הַשָּׂדֶה

may be brought within the rules of conscience and revelation; and as the combination of the purest form of religious belief with a standard of conduct immeasurably below it. A violent reaction in his favour set in with Lessing and Herder, long before the rise of the Critical School; and, among these newer estimates, we may mention that of Kalisch who considers Balaam faultless in character and his utterances unsurpassed for poetic beauty in the whole of Scripture: "firm and inexorable like eternal Fate, he regards himself solely as an instrument of that Omnipotence which guides the destinies of nations by its unerring wisdom. Free from all human passion, he is like a mysterious spirit from a higher and nobler world." Careful reading of chapters xxii–xxiv, however, shows that those who approve of everything Balaam says or does, are as far from a true estimate of him as those to whom he is a semi-diabolical being.

For the unique incident of the speaking ass, that has for centuries proved a source of merriment to the semi-educated, see introductory note to *v.* 22–34.

xxii, 2–4. Balak King of Moab

The Israelites fresh from victory over the Amorite kings were now settled on the border of Moab, and filled both king and people of Moab with dread.

VII. BALAK

Chapter XXII 2

22 2. And Balak the son of Zippor saw all that
Israel had done to the Amorites. 3. And Moab
was sore afraid of the people, because they were
many: and Moab abhorred the children of Israel.
4. And Moab said unto the elders of Midian,
Now shall this multitude lick up all that is round
about us, as the ox licketh up the grass of the
field. And Balak the son of Zippor was king

3. *abhorred.* Or, "loathed"; because they hated the children of Israel, they had a horror of them; cf. Exod. I, 12.

4. *elders of Midian.* Who conducted the general affairs of the desert tribes that had their origin in Midian, east of the Gulf of Akaba. The Midianites were a roaming race, and many clans had pitched their tents in territories adjacent to Moab. The Moabites and Midianites, although hostile to one another, joined forces in order to oppose those whom they falsely held to be their enemy—Israel. There was certainly no enmity on the part of Israel towards Moab (Deut. II, 29). Neither did Israel in any way cross the path of the Midianites or harbour any ill-will against them. Moses had spent many years in Midian; and Jethro, the Midianite priest, was an honoured guest in Israel's tents. The plot of the Moabites and Midianites against Israel was thus the outcome of "causeless hatred" (שנאת חנם), the source of the most terrible cruelties in human relations.

ה וּבָלָק בֶּן־צִפּוֹר מֶלֶךְ לְמוֹאָב בָּעֵת הַהִוא׃ וַיִּשְׁלַח מַלְאָכִים
אֶל־בִּלְעָם בֶּן־בְּעוֹר פְּתוֹרָה אֲשֶׁר עַל־הַנָּהָר אֶרֶץ בְּנֵי־
עַמּוֹ לִקְרֹא־לוֹ לֵאמֹר הִנֵּה עַם יָצָא מִמִּצְרַיִם הִנֵּה כִסָּה
6 אֶת־עֵין הָאָרֶץ וְהוּא יֹשֵׁב מִמֻּלִי׃ וְעַתָּה לְכָה־נָּא אָרָה־
לִּי אֶת־הָעָם הַזֶּה כִּי־עָצוּם הוּא מִמֶּנִּי אוּלַי אוּכַל נַכֶּה־
בּוֹ וַאֲגָרְשֶׁנּוּ מִן־הָאָרֶץ כִּי יָדַעְתִּי אֵת אֲשֶׁר־תְּבָרֵךְ מְבֹרָךְ
7 וַאֲשֶׁר תָּאֹר יוּאָר׃ וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וּקְסָמִים בְּיָדָם
8 וַיָּבֹאוּ אֶל־בִּלְעָם וַיְדַבְּרוּ אֵלָיו דִּבְרֵי בָלָק׃ וַיֹּאמֶר אֲלֵיהֶם

5–14. The First Deputation to Balaam

They place their hope in Balaam, far-famed throughout the East as a soothsayer whose curse is irresistible. Balak sends messengers to Balaam inviting him to cast a baneful spell upon this rising People of the desert. In a vision, God forbids Balaam to accompany them.

5. *Balaam*. Heb. "Bileam," probably a shortened form of בעל העם, "lord of the people" (Kalisch).

Pethor. Pitru, a town in Mesopotamia, mentioned in Babylonian and Egyptian inscriptions. It was from the land of magic that the great magician was to be brought.

the River. *i.e.* the Euphrates; Deut. I, 7.

land of the children of his people. According to Heb. idiom this means Balaam's native land (Nachmanides). Midrash and Rashi, however, refer it to Balak, and deem him a foreign conqueror of Moab.

6. *come now*. The curse cannot be pronounced at a distance. The diviner must behold those whom he is to blight by his incantations.

curse me this people. The whole ancient world, Greece and Rome no less than the Near Eastern nations, had a firm belief in the real power of blessings and curses. This was especially so in Mesopotamia. Babylonian religion was rooted in demonology. It taught that certain persons had the power of directing or changing the decree of the gods, and could by their spells and incantations secure prosperity

of Moab at that time. 5. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 6. come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. 7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. 8. And he said

or call forth calamity. These masters of magic were employed to discover secrets, to foretell the future, to bless an undertaking, or to bring ruin upon an enemy.

too mighty for me. cf. Exod. I, 9. Balak's phraseology, as well as his whole attitude, is reminiscent of Pharaoh—both illustrating the fatal madness of those who oppose God's purposes (Gray).

peradventure. "Hesitancy and assurance, despondency and reckless courage, struggle in his uneasy and foreboding mind" (Kalisch).

whom thou blessest is blessed. An expression of Balak's profound belief in the efficacy of curses; also the language of flattery with the object of securing the expert soothsayer's services before he—Balak—undertakes to fight the Israelites.

7. *the rewards of divination.* lit. "the instruments of the diviner's art"; here, the reward or pay to be given him (Samuel Hanaggid, the famous Spanish Talmudist, poet and statesman).

לִינוּ פֹה הַלַּיְלָה וַהֲשִׁבֹתִי אֶתְכֶם דָּבָר כַּאֲשֶׁר יְדַבֵּר יְהוָה
9 אֵלָי וַיֵּשְׁבוּ שָׂרֵי־מוֹאָב עִם־בִּלְעָם׃ וַיָּבֹא אֱלֹהִים אֶל־
י בִּלְעָם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ׃ וַיֹּאמֶר בִּלְעָם
11 אֶל־הָאֱלֹהִים בָּלָק בֶּן־צִפֹּר מֶלֶךְ מוֹאָב שָׁלַח אֵלָי׃ הִנֵּה
הָעָם הַיֹּצֵא מִמִּצְרַיִם וַיְכַס אֶת־עֵין הָאָרֶץ עַתָּה לְכָה קָבָה־
12 לִּי אֹתוֹ אוּלַי אוּכַל לְהִלָּחֶם בּוֹ וְגֵרַשְׁתִּיו׃ וַיֹּאמֶר אֱלֹהִים
אֶל־בִּלְעָם לֹא תֵלֵךְ עִמָּהֶם לֹא תָאֹר אֶת־הָעָם כִּי בָרוּךְ
13 הוּא׃ וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיֹּאמֶר אֶל־שָׂרֵי בָלָק לְכוּ אֶל־ שני (חמישי מחוב׳)
14 אַרְצְכֶם כִּי מֵאֵן יְהוָה לְתִתִּי לַהֲלֹךְ עִמָּכֶם׃ וַיָּקוּמוּ שָׂרֵי
מוֹאָב וַיָּבֹאוּ אֶל־בָּלָק וַיֹּאמְרוּ מֵאֵן בִּלְעָם הֲלֹךְ עִמָּנוּ׃
טו וַיֹּסֶף עוֹד בָּלָק שְׁלֹחַ שָׂרִים רַבִּים וְנִכְבָּדִים מֵאֵלֶּה׃
16 וַיָּבֹאוּ אֶל־בִּלְעָם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלָק בֶּן־צִפּוֹר אַל־
17 נָא תִמָּנַע מֵהֲלֹךְ אֵלָי׃ כִּי־כַבֵּד אֲכַבֶּדְךָ מְאֹד וְכֹל אֲשֶׁר־

8. *lodge here this night.* Balaam is not disinclined to follow the invitation. The name "Israel" has not even been mentioned. To judge by Balaam's surprise when he caught his first glimpse of the Israelites, his knowledge of them could not have been extensive.

as the LORD *shall speak unto me.* Balaam is a prophet of the true God, in familiar intercourse with Him, and expects to receive some Divine communication in a dream or a vision of the night; cf. Gen. xx, 3. "This recognition of God's revelation of His purposes concerning Israel to a non-Israelite is striking evidence of the universality of Judaism" (Stanley).

9. *what men are these?* A leading question (Ibn Ezra, Mendelssohn); cf. Gen. III, 9; XVI, 8.

12. *for they are blessed.* *i.e.* "I, God, have previously blessed them" (Ibn Ezra)

13. *the* LORD *refuseth.* Balaam does not communicate

unto them, Lodge here this night, and I will
bring you word again, as the LORD shall speak
unto me: and the princes of Moab abode with
Balaam. 9. And God came unto Balaam, and
said, What men are these with thee? 10. And
Balaam said unto God, Balak the son of Zippor,
king of Moab, hath sent unto me, saying, 11.
Behold, the people that is come out of Egypt,
it covereth the face of the earth: now, come
curse me them; peradventure I shall be able
to fight against them, and shall drive them
out. 12. And God said unto Balaam, Thou
shalt not go with them; thou shalt not curse
the people: for they are blessed.* ii (**v) 13.
And Balaam rose up in the morning, and said
unto the princes of Balak, Get you into your
land: for the LORD refuseth to give me leave
to go with you. 14. And the princes of Moab
rose up, and they went unto Balak, and said,
Balaam refuseth to come with us. 15. And
Balak sent yet again princes, more, and more
honourable than they. 16. And they came
to Balaam, and said to him, Thus saith Balak
the son of Zippor, Let nothing, I pray thee,
hinder thee from coming unto me: 17. for I will

to the envoys the whole of the Divine reply, and suppresses the fact that God had forbidden him to curse Israel.

15–20. A SECOND DEPUTATION

Balak thought that the seer's motive for refusing was to elicit higher reward for his services.

18 תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכָה־נָּא קָבָה־לִּי אֵת הָעָם הַזֶּה׃ וַיַּעַן
בִּלְעָם וַיֹּאמֶר אֶל־עַבְדֵי בָלָק אִם־יִתֶּן־לִי בָלָק מְלֹא בֵיתוֹ
כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי יְהוָה אֱלֹהָי לַעֲשׂוֹת
19 קְטַנָּה אוֹ גְדוֹלָה׃ וְעַתָּה שְׁבוּ נָא בָזֶה גַּם־אַתֶּם הַלָּיְלָה
כ וְאֵדְעָה מַה־יֹּסֵף יְהוָה דַּבֵּר עִמִּי׃ וַיָּבֹא אֱלֹהִים ׀ אֶל־
בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם־לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים קוּם
לֵךְ אִתָּם וְאַךְ אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַעֲשֶׂה׃ שלישי

v. 18. קמץ בז״ק

18. *to do less or more.* Better, *to do anything, small or great* (AJ) ; *i.e.* to do anything at all against the Divine will.

19. *tarry ye also here this night.* " A thorough honest man would without hesitation have repeated his former answer, that he could not be guilty of so infamous a degradation of the sacred character with which he was invested, as to curse those whom he knew to be blessed. But instead of this, he desires the princes of Moab to tarry that night with him also ; and for the sake of the reward deliberates whether he might not be able to obtain leave to do that which had been before revealed to him to be contrary to the will of God " (Joseph Butler).

that I may know. After God had distinctly said unto him, " thou shalt not curse this people," what need was there for him to say, " that I may know what the LORD will speak unto me more " ? It is evident that he harboured evil thoughts in his heart (Ibn Ezra). " Balaam said, Perhaps I may persuade Him, and He will agree that I should curse " (Rashi).

20. *rise up, go with them.* " Audacity may prevail even before God. Balaam's steadfast insistence upon his wish wrested from God His consent to Balaam's journey to Moab. He warned him of its consequences, saying to him, I take no pleasure in the destruction of sinners, but if thou art bound to go to thy destruction, do so " (Talmud).

promote thee unto very great honour, and what-
soever thou sayest unto me I will do: come
therefore, I pray thee, curse me this people.
18. And Balaam answered and said unto the
servants of Balak, If Balak would give me his
house full of silver and gold, I cannot go beyond
the word of the LORD my God, to do less or more.
19. Now therefore, I pray you, tarry ye also here
this night, that I may know what the LORD
will speak unto me more. 20. And God came unto
Balaam at night, and said unto him, If the men
be come to call thee, rise up, go with them;
but only the word which I speak unto thee, that

BALAAM AND THE ASS

We now come to the best-known episode in the story of Balaam; viz. the speaking ass. God makes the dumb animal rebuke the blindness and obstinacy of man. Balaam, like many a one before and after him, is saved from dishonour by unforeseen hindrance, and brought to reason through means which human pride despises.

Many expositors, both in ancient and modern times, take the account of the miracle in these verses literally. Nothing is impossible to Omnipotence, they hold; and a speaking ass is no more marvellous than a speaking serpent or any of the other miracles. In the Ethics of the Fathers, the mouth of the earth that swallowed Korah (XVI, 32), the mouth of the well (see note on XXI, 16), and the mouth of Balaam's ass, are classed among those strange and wonderful phenomena that had their origin in the interval between the close of the work of Creation and the commencement of the Sabbath. In this way, the Rabbis gave expression to their conception of the miraculous in the scheme of things. Miracles, they held, were not interruptions of Nature's laws; for *at Creation, God had provided for them in advance, as part of the cosmic plan.* "The Fathers of

21 וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־אֲתֹנוֹ וַיֵּלֶךְ עִם־שָׂרֵי מוֹאָב׃
22 וַיִּחַר־אַף אֱלֹהִים כִּי־הוֹלֵךְ הוּא וַיִּתְיַצֵּב מַלְאַךְ יְהוָה בַּדֶּרֶךְ
23 לְשָׂטָן לוֹ וְהוּא רֹכֵב עַל־אֲתֹנוֹ וּשְׁנֵי נְעָרָיו עִמּוֹ׃ וַתֵּרֶא

the Mishna, who taught that Balaam's ass was created on the eve of the Sabbath, in the twilight, were not fantastic fools, but subtle philosophers, discovering the reign of universal law through the exceptions, the miracles that had to be created specially and were still a part of the order of the world, bound to appear in due time much as apparently erratic comets are" (Zangwill).

For over a thousand years, however, the literal has largely given place to other interpretations of this incident. One of these explanations—that of Saadyah and Maimonides—considers *v.* 22–34 as enacted in a dream, or vision of the night. This would account for the many incongruous things in these verses. Thus, Balaam appears with but two attendants, and travelling alone without the brilliant accompaniment of princes and "honourable" ambassadors. Again, he does not show the least astonishment at the startling fact of the ass speaking. In the light of this interpretation, *v.* 22–34 depict the continuance on the subconscious plane of the mental and moral conflict in Balaam's soul; and the dream-apparition of the angel and the speaking ass is but a further warning to Balaam against being misled through avarice to violate God's command. Another explanation holds that the Text nowhere states that the ass gave utterance to human sounds. Its weird behaviour in the presence of the angel, and its wild cries at the cruel beatings, were understood by Balaam to mean the words given in the Text (Luzzatto).

In brief, there is not in Judaism any one authoritative interpretation of the Book of Balaam; and "in regard to its narrative, readers are free to think what they please" (Josephus). Therefore, those who do not deem any of the above interpretations acceptable, should feel too deeply the *essential veracity* of the story to be troubled overmuch with minute questions about its details. In whatever

shalt thou do.* iii 21. And Balaam rose up in
the morning, and saddled his ass, and went with
the princes of Moab. 22. And God's anger was
kindled because he went: and the angel of the
LORD placed himself in the way for an adversary
against him. Now he was riding upon his ass,
and his two servants were with him. 23. And the

way we conceive of the narrative, its representation of the strivings of conscience is of permanent human and spiritual value.

21–35. THE JOURNEY

22. *God's anger was kindled.* This seems to contradict what is said in *v.* 20, that God gave him permission to go. But that permission was conditional. He might go, but he must speak only what is given him to say. Balaam gladly seized the opportunity of going, for he was hankering after the reward. For the present, he ignored the condition. In his heart he hoped to evade it and satisfy Balak. But God who is the discerner of the thoughts and intents of the heart, sees the double-mindedness of Balaam and gives him to know that there must be no trifling (Dummelow).

angel of the LORD. "This was an angel of mercy who desired to restrain him from committing a sin and perishing" (Midrash). "In many unforeseen, singular, and often homely ways, men are checked in the endeavour to carry out the schemes which ambition and avarice prompt. The angel of the LORD who opposes one bent on a bad enterprise often appears in familiar guise. To some men their wives stand in their way, some are challenged by their children" (Expositor's Bible).

an adversary against him. i.e. against Balaam's evil self. The angel tried to save Balaam from rushing to his own destruction.

הָֽאָתוֹן֩ אֶת־מַלְאַ֨ךְ יְהוָ֜ה נִצָּ֣ב בַּדֶּ֗רֶךְ וְחַרְבּ֤וֹ שְׁלוּפָה֙ בְּיָד֔וֹ
וַתֵּ֤ט הָֽאָתוֹן֙ מִן־הַדֶּ֔רֶךְ וַתֵּ֖לֶךְ בַּשָּׂדֶ֑ה וַיַּ֤ךְ בִּלְעָם֙ אֶת־הָ֣אָת֔וֹן
24 לְהַטֹּתָ֖הּ הַדָּֽרֶךְ׃ וַֽיַּעֲמֹד֙ מַלְאַ֣ךְ יְהוָ֔ה בְּמִשְׁע֖וֹל הַכְּרָמִ֑ים
כה גָּדֵ֥ר מִזֶּ֖ה וְגָדֵ֥ר מִזֶּֽה׃ וַתֵּ֨רֶא הָֽאָת֜וֹן אֶת־מַלְאַ֣ךְ יְהוָ֗ה
וַתִּלָּחֵץ֙ אֶל־הַקִּ֔יר וַתִּלְחַ֛ץ אֶת־רֶ֥גֶל בִּלְעָ֖ם אֶל־הַקִּ֑יר וַיֹּ֖סֶף
26 לְהַכֹּתָֽהּ׃ וַיּ֥וֹסֶף מַלְאַךְ־יְהוָ֖ה עֲב֑וֹר וַֽיַּעֲמֹד֙ בְּמָק֣וֹם צָ֔ר
27 אֲשֶׁ֛ר אֵֽין־דֶּ֥רֶךְ לִנְט֖וֹת יָמִ֥ין וּשְׂמֹֽאול׃ וַתֵּ֤רֶא הָֽאָתוֹן֙ אֶת־
מַלְאַ֣ךְ יְהוָ֔ה וַתִּרְבַּ֖ץ תַּ֣חַת בִּלְעָ֑ם וַיִּֽחַר־אַ֣ף בִּלְעָ֔ם וַיַּ֥ךְ
28 אֶת־הָֽאָת֖וֹן בַּמַּקֵּֽל׃ וַיִּפְתַּ֥ח יְהוָ֖ה אֶת־פִּ֣י הָֽאָת֑וֹן וַתֹּ֤אמֶר
לְבִלְעָם֙ מֶה־עָשִׂ֣יתִֽי לְךָ֔ כִּ֣י הִכִּיתַ֔נִי זֶ֖ה שָׁלֹ֥שׁ רְגָלִֽים׃
29 וַיֹּ֤אמֶר בִּלְעָם֙ לָֽאָת֔וֹן כִּ֥י הִתְעַלַּ֖לְתְּ בִּ֑י ל֤וּ יֶשׁ־חֶ֙רֶב֙ בְּיָדִ֔י
ל כִּ֥י עַתָּ֖ה הֲרַגְתִּֽיךְ׃ וַתֹּ֨אמֶר הָֽאָת֜וֹן אֶל־בִּלְעָ֗ם הֲלוֹא֙ אָנֹכִ֣י
אֲתֹֽנְךָ֗ אֲשֶׁר־רָכַ֣בְתָּ עָלַ֗י מֵעֽוֹדְךָ֙ עַד־הַיּ֣וֹם הַזֶּ֔ה הַֽהַסְכֵּ֣ן
31 הִסְכַּ֔נְתִּי לַעֲשׂ֥וֹת לְךָ֖ כֹּ֑ה וַיֹּ֖אמֶר לֹֽא׃ וַיְגַ֣ל יְהוָה֮ אֶת־עֵינֵ֣י
בִלְעָם֒ וַיַּ֞רְא אֶת־מַלְאַ֤ךְ יְהוָה֙ נִצָּ֣ב בַּדֶּ֔רֶךְ וְחַרְבּ֥וֹ שְׁלֻפָ֖ה
32 בְּיָד֑וֹ וַיִּקֹּ֥ד וַיִּשְׁתַּ֖חוּ לְאַפָּֽיו׃ וַיֹּ֤אמֶר אֵלָיו֙ מַלְאַ֣ךְ יְהוָ֔ה עַל־
מָ֗ה הִכִּ֙יתָ֙ אֶת־אֲתֹ֣נְךָ֔ זֶ֖ה שָׁל֣וֹשׁ רְגָלִ֑ים הִנֵּ֤ה אָנֹכִי֙ יָצָ֣אתִי

v. 26. קמץ בז״ק ibid. מלא ו׳ . v. 28. קמץ בז״ק

28. *three times.* "The narrator of this tale had a heart full of pity for the groans of the poor creature" (Holzinger).

29. *I had killed thee.* "At this, the ass laughed. He is intent on destroying a whole people by word of mouth; and to slay a poor ass he requires a sword" (Midrash).

32. *wherefore hast thou smitten thine ass.* "I have been commissioned to demand restitution from thee for the injustice thou hast offered to the ass" (Midrash). This *v.* is a classical text for the preaching of humane treatment of animals. "There is a rule laid down by our Sages, that

ass saw the angel of the LORD standing in the way, with his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.
24. Then the angel of the LORD stood in a hollow way between the vineyards; a fence being on this side, and a fence on that side.
25. And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.
26. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.
27. And the ass saw the angel of the LORD, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff.
28. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
29. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee.
30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee? And he said, Nay.
31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand: and he bowed his head, and fell on his face.
32. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these

33 לְשָׂטָן כִּי־יָרַט הַדֶּרֶךְ לְנֶגְדִּי׃ וַתִּרְאַנִי הָאָתוֹן וַתֵּט לְפָנַי
זֶה שָׁלֹשׁ רְגָלִים אוּלַי נָטְתָה מִפָּנַי כִּי עַתָּה גַּם־אֹתְכָה
34 הָרַגְתִּי וְאוֹתָהּ הֶחֱיֵיתִי׃ וַיֹּאמֶר בִּלְעָם אֶל־מַלְאַךְ יְהוָה
חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נִצָּב לִקְרָאתִי בַּדָּרֶךְ וְעַתָּה
35 אִם־רַע בְּעֵינֶיךָ אָשׁוּבָה לִּי׃ וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־
בִּלְעָם לֵךְ עִם־הָאֲנָשִׁים וְאֶפֶס אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר
36 אֵלֶיךָ אֹתוֹ תְדַבֵּר וַיֵּלֶךְ בִּלְעָם עִם־שָׂרֵי בָלָק׃ וַיִּשְׁמַע
בָּלָק כִּי־בָא בִלְעָם וַיֵּצֵא לִקְרָאתוֹ אֶל־עִיר מוֹאָב אֲשֶׁר
37 עַל־גְּבוּל אַרְנֹן אֲשֶׁר בִּקְצֵה הַגְּבוּל׃ וַיֹּאמֶר בָּלָק אֶל־
בִּלְעָם הֲלֹא שָׁלֹחַ שָׁלַחְתִּי אֵלֶיךָ לִקְרֹא־לָךְ לָמָּה לֹא־
38 הָלַכְתָּ אֵלָי הַאֻמְנָם לֹא אוּכַל כַּבְּדֶךָ׃ וַיֹּאמֶר בִּלְעָם אֶל־

it is directly prohibited in the Torah to cause pain to an animal, and that rule is based on the words, *Wherefore hast thou smitten thine ass?* "(Maimonides).

perverse. Or, " headlong " ; *i.e.* unto destruction.

34. *I have sinned.* In cruelly beating the animal. " Balaam knew that Divine punishment could be averted only by penitence, and that the angels have no power to touch a man who, after sinning, says ' I have sinned ' " (Midrash).

I will get me back again. Balaam was now convinced that it was useless hoping to bend God's will to his, and wished to have nothing more to do with Balak. But Balaam must now go as God's messenger and bless Israel.

35. *So Balaam went.* Resolved strictly to adhere to the Divine communications that were to be made to him. Having thus changed his disposition, he received God's revelation and was endowed with the Divine Spirit (Ewald).

36–40. Arrival and Reception

36. *unto the City of Moab.* Probably the same as the Ar mentioned in xxi, 15 ; on the eastern boundary of Moab.

three times? behold, I am come forth for an
adversary, because thy way is perverse before
me: 33. and the ass saw me, and turned aside
before me these three times: unless she had
turned aside from me, surely now I had even
slain thee, and saved her alive. 34. And Balaam
said unto the angel of the LORD, I have sinned;
for I knew not that thou stoodest in the way
against me: now therefore, if it displease thee,
I will get me back again. 35. And the angel
of the LORD said unto Balaam, Go with the
men: but only the word that I shall speak unto
thee, that thou shalt speak. So Balaam went
with the princes of Balak. 36. And when Balak
heard that Balaam was come, he went out to
meet him unto the City of Moab, which is on
the border of Arnon, which is in the utmost
part of the border. 37. And Balak said unto
Balaam, Did I not earnestly send unto thee to
call thee? wherefore camest thou not unto me?
am I not able indeed to promote thee to honour?

37. *to promote thee.* Balak seems surprised that his power to reward the prophet had not secured immediate compliance with his request. He is the type of worldly-minded man who thinks that blessings and curses, nay all things in heaven and on earth, can be bought, if only the buyer will pay a high enough price for them.

בָּלָק הִנֵּה־בָאתִי אֵלֶיךָ עַתָּה הֲיָכֹל אוּכַל דַּבֵּר מְאוּמָה
רביעי (ששי כשהן מחובי׳) 39 הַדָּבָר אֲשֶׁר יָשִׂים אֱלֹהִים בְּפִי אֹתוֹ אֲדַבֵּר׃ וַיֵּלֶךְ בִּלְעָם
מ עִם־בָּלָק וַיָּבֹאוּ קִרְיַת חֻצוֹת׃ וַיִּזְבַּח בָּלָק בָּקָר וָצֹאן וַיְשַׁלַּח
41 לְבִלְעָם וְלַשָּׂרִים אֲשֶׁר אִתּוֹ׃ וַיְהִי בַבֹּקֶר וַיִּקַּח בָּלָק אֶת־
בִּלְעָם וַיַּעֲלֵהוּ בָּמוֹת בָּעַל וַיַּרְא מִשָּׁם קְצֵה הָעָם׃

CAP. XXIII. כג

כג א וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה־לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן
2 לִי בָּזֶה שִׁבְעָה פָרִים וְשִׁבְעָה אֵילִים׃ וַיַּעַשׂ בָּלָק כַּאֲשֶׁר
3 דִּבֶּר בִּלְעָם וַיַּעַל בָּלָק וּבִלְעָם פַּר וָאַיִל בַּמִּזְבֵּחַ׃ וַיֹּאמֶר
בִּלְעָם לְבָלָק הִתְיַצֵּב עַל־עֹלָתֶךָ וְאֵלְכָה אוּלַי יִקָּרֵה
יְהוָה לִקְרָאתִי וּדְבַר מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ וַיֵּלֶךְ שֶׁפִי׃

39. *Kiriath-huzoth.* lit. "the town of streets"; its site is unknown.

40. *and sent to Balaam.* As a sign of hospitality to his honoured guest.

XXII, 41–XXIII, 6. PREPARATIONS FOR THE GREAT INCANTATION

Balaam prepares for his work more after the fashion of a Babylonian soothsayer than in accordance with the spiritual ideas of Hebrew prophecy.

41. *into the high places of Baal.* Or, "Bamoth-baal"; either the name of a place or, more probably, some local sanctuary of Baal.

the utmost part. The outermost part.

CHAPTER XXIII

1. *build me.* The altar had to be erected by the person for whom the divining was done.

2. *Balak and Balaam. Both* had to be engaged in the sacrifice. This is in accordance with the Babylonian practice of soothsaying (Daiches).

38. And Balaam said unto Balak, Lo, I am come
unto thee: have I now any power at all to speak
any thing? the word that God putteth in my
mouth, that I shall speak.*iv(**vi) 39. And
Balaam went with Balak, and they came unto
Kiriath-huzoth. 40. And Balak sacrificed oxen
and sheep, and sent to Balaam, and to the princes
that were with him. 41. And it came to pass
in the morning, that Balak took Balaam, and
brought him up into the high places of Baal,
and he saw from thence the utmost part of the
people.

Chapter XXIII

23 1. And Balaam said unto Balak, Build me here
seven altars, and prepare me here seven bullocks
and seven rams. 2. And Balak did as Balaam
had spoken; and Balak and Balaam offered
on every altar a bullock and a ram. 3. And
Balaam said unto Balak, Stand by thy burnt
offering, and I will go; peradventure the Lord
will come to meet me: and whatsoever he sheweth
me I will tell thee. And he went to a bare height.

3. *stand by.* Balak had to remain by the burnt-offering, while the diviner did his work.

I will go. To perform the divination ceremonies.

to a bare height. Or, "alone" (Onkelos). Augurs were accustomed to select the lonely and barren mountain summits for their auspices. The Heb. שפי has also been taken as an abbreviation of the three words שאול פי י׳, "to enquire of the mouth of the Lord."

4 וַיִּקָּר אֱלֹהִים אֶל־בִּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחֹת
ה עָרַכְתִּי וָאַעַל פָּר וָאַיִל בַּמִּזְבֵּחַ׃ וַיָּשֶׂם יְהוָה דָּבָר בְּפִי
6 בִלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְדַבֵּר׃ וַיָּשָׁב אֵלָיו
7 וְהִנֵּה נִצָּב עַל־עֹלָתוֹ הוּא וְכָל־שָׂרֵי מוֹאָב׃ וַיִּשָּׂא מְשָׁלוֹ
וַיֹּאמַר מִן־אֲרָם יַנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מֵהַרְרֵי־קֶדֶם
8 לְכָה אָרָה־לִּי יַעֲקֹב וּלְכָה זֹעֲמָה יִשְׂרָאֵל׃ מָה אֶקֹּב לֹא
9 קַבֹּה אֵל וּמָה אֶזְעֹם לֹא זָעַם יְהוָה׃ כִּי־מֵרֹאשׁ צֻרִים
אֶרְאֶנּוּ וּמִגְּבָעוֹת אֲשׁוּרֶנּוּ הֶן־עָם לְבָדָד יִשְׁכֹּן וּבַגּוֹיִם לֹא
י יִתְחַשָּׁב׃ מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל

7–10. Balaam's First Prophecy

When Balaam returns to Balak and his princes, he can but break forth into unstinted blessing of Israel. "It is a marvellous people, with a unique destiny!"

7. *parable.* Here in the meaning of "oracular utterance."

Aram. Usually denotes Syria, here Mesopotamia, and the equivalent of "Aram-Naharaim"; Gen. xxiv, 10.

mountains of the East. The high ranges of Mesopotamia.

defy. Better, *execrate* (AJ); *i.e.* provoke against him the anger of God.

9. *from the top of the rocks I see him.* Standing on the mountain peak, and looking not with the eyes of fear or envy, he is overpowered by the view he has of Israel below. Curse he cannot. He feels compelled by an irresistible Divine impulse to break forth into jubilant praise.

that dwell alone. Israel has always been a people apart, a people isolated and distinguished from other peoples by its religious and moral laws, by the fact that it has been chosen as the instrument of a Divine purpose.

shall not be reckoned among the nations. The Heb. is in the Hithpael and occurs only here in Scripture; lit. "does not reckon itself among the nations." A notable alternative rendering was proposed by Marcus Jastrow. He

4. And God met Balaam: and he said unto him,
I have prepared the seven altars, and I have
offered up a bullock and a ram on every altar.
5. And the LORD put a word in Balaam's mouth,
and said, Return unto Balak, and thus thou
shalt speak. 6. And he returned unto him,
and, lo, he stood by his burnt offering, he, and
all the princes of Moab. 7. And he took up his
parable, and said,

From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy Israel.

8. How shall I curse, whom God hath not cursed?
And how shall I defy, whom the LORD hath not defied?

9. For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.

10. Who can count the dust of Jacob,

showed that in Neo-Hebrew the Hithpael of the root חשב signifies "to conspire" (see his Talmudic Dictionary I, 508), and believes that this is the meaning intended here. "Israel is a people that dwelleth alone; *it does not conspire against the nations*," exclaims Balaam; why then shall he be cursed?

10. *who can count the dust of Jacob.* An expression of amazement at the mighty multitude he sees before him.

11 תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃ וַיֹּאמֶר
בָּלָק אֶל־בִּלְעָם מֶה עָשִׂיתָ לִי לָקֹב אֹיְבַי לְקַחְתִּיךָ וְהִנֵּה
12 בֵּרַכְתָּ בָרֵךְ׃ וַיַּעַן וַיֹּאמַר הֲלֹא אֵת אֲשֶׁר יָשִׂים יְהוָה
חמישי 13 בְּפִי אֹתוֹ אֶשְׁמֹר לְדַבֵּר׃ וַיֹּאמֶר אֵלָיו בָּלָק לְךָ־נָּא אִתִּי
אֶל־מָקוֹם אַחֵר אֲשֶׁר תִּרְאֶנּוּ מִשָּׁם אֶפֶס קָצֵהוּ תִרְאֶה
14 וְכֻלּוֹ לֹא תִרְאֶה וְקָבְנוֹ־לִי מִשָּׁם׃ וַיִּקָּחֵהוּ שְׂדֵה צֹפִים
אֶל־רֹאשׁ הַפִּסְגָּה וַיִּבֶן שִׁבְעָה מִזְבְּחֹת וַיַּעַל פָּר וָאַיִל
טו בַּמִּזְבֵּחַ׃ וַיֹּאמֶר אֶל־בָּלָק הִתְיַצֵּב כֹּה עַל־עֹלָתֶךָ וְאָנֹכִי
16 אִקָּרֶה כֹּה׃ וַיִּקָּר יְהוָה אֶל־בִּלְעָם וַיָּשֶׂם דָּבָר בְּפִיו

לך v. 13. חסר ה׳

the fourth part. Heb. רבע; or "progeny." Balaam's parable is highly poetic in form, and marked by parallelism or "thought-rhythm" between the two parts of a verse—a characteristic of all Heb. poetry. Now, neither "progeny" nor "fourth part" *corresponds* to the word "dust" in the first half of the verse. And yet, though none of the commentators have realized it, the parallelism between the two halves of the verse is perfect. Forty years ago, a wandering scholar called my attention to the fact that the word רבע means "ashes," and that therefore the correct rendering of the verse is:

"Who can count the dust of Jacob,
Or, by number, the ashes of Israel?"

This meaning of רבע is attested by the Samaritan Targum of "I am but dust and ashes" in Gen. XVIII, 27 (ואנה קטם ורבוע). In 1902, B. Jacob found that also in the Aramaic of the Palestinian Christians, the word רבע is a synonym of "dust." Nothing is, of course, more natural than that Balaam, the Aramean, should have made use of an Aramaism in his poetic outburst.

die the death of the righteous. That wish was not to be fulfilled; see XXXI, 8. It would have been, had he said, "Let me *live the life* of the righteous." That is the only way to die their death.

Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.
12. And he answered and said, Must I not take heed to speak that which the LORD putteth in my mouth?*v
13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.
14. And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar.
15. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.
16. And the LORD met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak.
17. And

11–17. NEW ARRANGEMENTS

What Balaam had seen of the camp of Israel had so impressed him with the numbers, power and unity of Israel that he found it impossible to curse them. The distracted king changes the seer's place of outlook, and to this Balaam consents.

14. *field of Zophim.* *i.e.* the field of watchers. Probably a plot of high ground used as a post for sentinels.

top of Pisgah. See on XXI, 21.

15. *here.* Better, *thus;* Heb. כֹּה. Balaam shows Balak *how* to stand at the offering of the sacrifice (Daiches).

17 וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְדַבֵּר׃ וַיָּבֹא אֵלָיו וְהִנּוֹ נִצָּב
עַל־עֹלָתוֹ וְשָׂרֵי מוֹאָב אִתּוֹ וַיֹּאמֶר לוֹ בָּלָק מַה־דִּבֶּר
18 יְהוָה׃ וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר קוּם בָּלָק וּשְׁמָע הַאֲזִינָה
19 עָדַי בְּנוֹ צִפֹּר׃ לֹא אִישׁ אֵל וִיכַזֵּב וּבֶן־אָדָם וְיִתְנֶחָם
כ הַהוּא אָמַר וְלֹא יַעֲשֶׂה וְדִבֶּר וְלֹא יְקִימֶנָּה׃ הִנֵּה בָרֵךְ
21 לָקָחְתִּי וּבֵרֵךְ וְלֹא אֲשִׁיבֶנָּה׃ לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־
רָאָה עָמָל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

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v. 18. קמץ בז״ק

17. *what hath the* LORD *spoken?* Balak is impatient, and asks for the result as soon as Balaam returns.

18–24. BALAAM'S SECOND PROPHECY

The change of place has all been in vain. Balaam, despite himself, must confirm and even transcend his former blessing; God is unchangeable in His purpose to bless His people. There is neither iniquity nor perverseness in Israel, and no magical arts can avail against him. With God as Defender, Israel is certain to be victorious.

18. *rise up, Balak.* The soothsayer while giving his answer has to address the person for whom he divines (Daiches).

19. *God is not a man.* With this first utterance, Balaam dashes Balak's hopes to the ground. Man breaks his word: but God is not man.

the son of man. Better, *a son of man*; *i.e.* a mere mortal.

repent. The Heb. denotes change of mind or purpose.

21. *iniquity in Jacob.* Israel is here, as in *v.* 10, spoken of ideally as a nation without spot or stain. Israel hath not committed any such wrong as would warrant God's withdrawal of His blessing from them, much less His permitting them to suffer destruction.

perverseness. This is the translation of Septuagint and Ibn Ezra; but the Heb. עמל means also *calamity*—and the phrase may indicate the absence of disasters in Israel. " The Israelites are with God—hence there is among them

he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?
18. And he took up his parable, and said.

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
19. God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
20. Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
21. He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The LORD his God is with him,
And the shout of a king is among them.

no און *iniquity;* and God is with the Israelites—therefore they are free from עמל, *calamity*" (Kalisch).

the LORD *his God is with him.* Israel enjoys the fellowship of God; and hence no weapon hurled against him can prosper.

the shout of a king. Better, *the trumpet-call of the King; i.e.* they are constantly reminded of the dominion of their God, and summoned to His worship, by the solemn sound (תרועה) of the Shofar, which they obey with a joyful readiness, proving the sincerity of their faith and devotion (Kalisch). All holy seasons were announced, and all public sacrifices accompanied, by the "blast of the trumpet."

22 אֵל מוֹצִיאָם מִמִּצְרָיִם כְּתוֹעֲפֹת רְאֵם לוֹ׃ כִּי לֹא־נַחַשׁ
23 בְּיַעֲקֹב וְלֹא־קֶסֶם בְּיִשְׂרָאֵל כָּעֵת יֵאָמֵר לְיַעֲקֹב וּלְיִשְׂרָאֵל
24 מַה־פָּעַל אֵל׃ הֶן־עָם כְּלָבִיא יָקוּם וְכַאֲרִי יִתְנַשָּׂא לֹא
כה יִשְׁכַּב עַד־יֹאכַל טֶרֶף וְדַם־חֲלָלִים יִשְׁתֶּה׃ וַיֹּאמֶר בָּלָק
26 אֶל־בִּלְעָם גַּם־קֹב לֹא תִקֳּבֶנּוּ גַּם־בָּרֵךְ לֹא תְבָרְכֶנּוּ׃ וַיַּעַן
בִּלְעָם וַיֹּאמֶר אֶל־בָּלָק הֲלֹא דִּבַּרְתִּי אֵלֶיךָ לֵאמֹר כֹּל
27 אֲשֶׁר־יְדַבֵּר יְהוָה אֹתוֹ אֶעֱשֶׂה׃ וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם ששי
לְכָה־נָּא אֶקָּחֲךָ אֶל־מָקוֹם אַחֵר אוּלַי יִישַׁר בְּעֵינֵי הָאֱלֹהִים (שלישי כשהן מחוב׳)

v. 24. קמץ בפשטא

22. *bringeth them forth.* lit. "is bringing them forth," representing the Exodus as still in progress, and lasting up to the entrance of Canaan (Gray). The most striking proof that God is with Israel is the deliverance from Egypt.

he hath . . . wild-ox. In consequence of God's presence, and of what He does for His people, Israel is as irresistible as the *re'em*—a species of buffalo, now extinct.

23. *with Jacob.* Or, "in Jacob." In Israel men do not resort to oracles, enchantments, or magic arts (Rashi). The next half-verse gives the reason. Some translate, "no enchantment prevails *against* Jacob" (Mendelssohn, Luzzatto, Malbim), implying that the arts of the magician and all the ways of divination are powerless against Israel.

at the due season. Heb. כעת; "at the right time" (Septuagint); "whenever required" (Rashi). Kalisch translates these two verses as follows:

"In due time it is told to Jacob
And to Israel what God doeth."

what God hath wrought. This translation is that of the Septuagint, Rashi, Ibn Ezra, Rashbam. "The poet reckons it among the advantages of Israel that whenever it is fitting, God causes to be announced what he intends to do" (Kuenen). Another translation is: "Now one can only say concerning Israel, What hath God wrought!" *i.e.* everything concerning Israel is irrevocably settled by Divine Will, and one can only exclaim in wonder at God's dealings with His people (Dillmann).

22. God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
23. Surely there is no enchantment with Jacob,
Neither is there any divination with Israel:
At the due season shall it be told to Jacob and Israel
What God hath wrought.
24. Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

25. And Balak said unto Balaam, Neither curse
them at all, nor bless them at all. 26. But Balaam
answered and said unto Balak, Told not I thee,
saying, All that the LORD speaketh, that I must
do?*vi(**vii) 27. And Balak said unto Balaam,
Come now, I will take thee unto another place;
peradventure it will please God that thou mayest

24. *riseth up as a lioness.* Figurative description of an invincible hero (Gen. XLIX, 9), and general prediction of the strength that would mark Israel's progress in coming times.

XXIII, 25–XXIV, 2. REMONSTRANCES AND NEW PREPARATIONS

25. *neither curse them at all.* Balak abandons the hope of a curse, and would be satisfied if the prophet withheld his blessing from Israel. But hoping against hope, he invites Balaam to make a third attempt.

27. *unto another place.* Change of place, thought Balak, might mean a change of fortune!

28 וְקַבֹּתוֹ לִי מִשָּׁם׃ וַיִּקַּח בָּלָק אֶת־בִּלְעָם רֹאשׁ הַפְּעוֹר
29 הַנִּשְׁקָף עַל־פְּנֵי הַיְשִׁימֹן׃ וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה־
לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן לִי בָּזֶה שִׁבְעָה פָּרִים
ל וְשִׁבְעָה אֵילִם׃ וַיַּעַשׂ בָּלָק כַּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פַּר
וָאַיִל בַּמִּזְבֵּחַ׃

Cap. XXIV. כד

כד א וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי יְהוָה לְבָרֵךְ אֶת־יִשְׂרָאֵל וְלֹא־
הָלַךְ כְּפַעַם־בְּפַעַם לִקְרַאת נְחָשִׁים וַיָּשֶׁת אֶל־הַמִּדְבָּר
2 פָּנָיו׃ וַיִּשָּׂא בִלְעָם אֶת־עֵינָיו וַיַּרְא אֶת־יִשְׂרָאֵל שֹׁכֵן
3 לִשְׁבָטָיו וַתְּהִי עָלָיו רוּחַ אֱלֹהִים׃ וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר
4 נְאֻם בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן׃ נְאֻם
שֹׁמֵעַ אִמְרֵי־אֵל אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי

28. *the top of Peor.* A mountain in the neighbourhood of Pisgah (Deut. iii, 27–29).

Chapter XXIV

1. *enchantments.* Or, "omens." He would no longer, even outwardly, act the sorcerer and retire to a lonely mountain peak for his auguries. He would remain in the presence of Balak, and there and then speak as the Spirit of God moved him. "He now rose from the character of heathen seer to that of true prophet" (Abarbanel).

his face toward the wilderness. i.e. towards the plain where the Israelites were encamped.

2. *according to their tribes.* He saw the orderly encampment of the hosts of Israel, as described in Numbers ii.

the spirit of God came upon him. His conscience is now stirred to its depths. He no longer addresses Balak as he did when he announced the results of a divination: he speaks to the future, and to all mankind.

curse me them from thence. 28. And Balak
took Balaam unto the top of Peor, that looketh
down upon the desert. 29. And Balaam said unto
Balak, Build me here seven altars, and prepare
me here seven bullocks and seven rams. 30. And
Balak did as Balaam had said, and offered up a
bullock and a ram on every altar.

Chapter XXIV

24 1. And when Balaam saw that it pleased the
Lord to bless Israel, he went not, as at the other
times, to meet with enchantments, but he set
his face toward the wilderness. 2. And Balaam
lifted up his eyes, and he saw Israel dwelling
according to their tribes; and the spirit of God
came upon him. 3. And he took up his parable,
and said,

Balaam the son of Beor saith,
And the man whose eye is opened saith:
4. He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

3–9. Balaam's Third Prophecy

3. *whose eye is opened.* See note on next *v.*

4. *falling down, and having his eyes open.* Overpowered by the inrush of the Divine Spirit which renders the recipient weak and unable to stand on his feet. It is spiritual ecstasy; when the bodily senses become numbed, and only the eyes of the mind are opened to see the Divine vision and to comprehend the Prophetic message.

ה עֵינָֽיִם׃ מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃
6 כִּנְחָלִים נִטָּיוּ כְּגַנֹּת עֲלֵי נָהָר כַּאֲהָלִים נָטַע יְהוָה כַּאֲרָזִים
7 עֲלֵי־מָיִם׃ יִזַּל־מַיִם מִדָּלְיָו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם
8 מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ׃ אֵל מוֹצִיאוֹ מִמִּצְרַיִם
כְּתוֹעֲפֹת רְאֵם לוֹ יֹאכַל גּוֹיִם צָרָיו וְעַצְמֹתֵיהֶם יְגָרֵם
9 וְחִצָּיו יִמְחָץ׃ כָּרַע שָׁכַב כַּאֲרִי וּכְלָבִיא מִי יְקִימֶנּוּ
י מְבָרְכֶיךָ בָרוּךְ וְאֹרְרֶיךָ אָרוּר׃ וַיִּחַר־אַף בָּלָק אֶל־בִּלְעָם

v. 5. בראש עמוד סימן ביה שמו v. 6. קמץ בז״ק

5. *how goodly are thy tents, O Jacob.* He is swept away in rapt admiration of the Israelite encampments and homes arrayed harmoniously and peacefully, a picture of idyllic happiness and prosperity. According to the Rabbinic interpretation, the "tents" are the "tents of Torah," and the "tabernacles" (lit. "homes") are the Synagogues. There loomed up before Balaam's mental vision the school-houses and synagogues which have ever been the source and secret of Israel's spiritual strength.

6. *as valleys.* The encampment of Israel is like a series of vast fertile plains, stretching away into the far distance and watered by running streams.

as lign-aloes. A simile of luxuriant prosperity. The aloe-tree furnished one of the most precious of spices.

which the Lord *hath planted.* Israel's heritage in Canaan is compared to a Paradise, with wonderful trees of God's own planting.

cedar trees beside the waters. An image of strength and beauty in combination.

7. *water shall flow from his buckets.* He is blessed with an abundant supply of water.

in many waters. In well-watered ground, and thus yield a plentiful harvest.

higher than Agag. "Agag" was a title common to all Amalekite kings, as "Pharaoh" was to those of Egypt; probably a metaphor for power and might.

8. *the strength of the wild-ox.* See on xxiii, 22.

9. *lay down as a lion.* This figure describes the majesty

5. How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
6. As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the LORD hath planted,
As cedar trees beside the waters.
7. Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
8. God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
9. He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.
10. And Balak's anger was kindled against

of Israel in time of peace, as XXIII, 24 described his terrific might in war.

9. *blessed be every one that blesseth thee.* Far from being affected by blessings and cursings from without, Israel would himself be a source of blessing or cursing to others, according as they treated him. Hence let Balak and all Israel's enemies be warned!

10–14. BALAK'S ANGER

Balaam, having disappointed the king three times, is dismissed by him in anger. In parting, Balaam reveals to him the fate in store for Moab.

וַיִּסְפֹּק אֶת־כַּפָּיו וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם לָקֹב אֹיְבַי קְרָאתִיךָ
11 וְהִנֵּה בֵּרַכְתָּ בָרֵךְ זֶה שָׁלֹשׁ פְּעָמִים׃ וְעַתָּה בְּרַח־לְךָ
אֶל־מְקוֹמֶךָ אָמַרְתִּי כַּבֵּד אֲכַבֶּדְךָ וְהִנֵּה מְנָעֲךָ יְהוָה
12 מִכָּבוֹד׃ וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק הֲלֹא גַּם אֶל־מַלְאָכֶיךָ
13 אֲשֶׁר־שָׁלַחְתָּ אֵלַי דִּבַּרְתִּי לֵאמֹר׃ אִם־יִתֶּן־לִי בָלָק מְלֹא
בֵיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי יְהוָה לַעֲשׂוֹת
טוֹבָה אוֹ רָעָה מִלִּבִּי אֲשֶׁר־יְדַבֵּר יְהוָה אֹתוֹ אֲדַבֵּר׃ שביעי
14 וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לְכָה אִיעָצְךָ אֲשֶׁר יַעֲשֶׂה הָעָם
טו הַזֶּה לְעַמְּךָ בְּאַחֲרִית הַיָּמִים׃ וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר נְאֻם
16 בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן׃ נְאֻם שֹׁמֵעַ
אִמְרֵי־אֵל וְיֹדֵעַ דַּעַת עֶלְיוֹן מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי
17 עֵינָיִם׃ אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב
מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאֲתֵי מוֹאָב וְקַרְקַר

v. 17. מלרע

14. *advertise.* Old English term for "announce." The Heb. is literally "I will *advise* thee."

in the latter days. "The final period of the future so far as it falls within the range of the speaker's perspective" (Driver); Gen. XLIX, 1.

15–17. A vision of Israel's future. Balaam foretells the rise of an illustrious King who will put an end to the independence of Moab.

16. *knoweth the knowledge of the Most High.* To whom God reveals His secret; Amos III, 7.

17. *not now.* But as he will be at some distant date in the future.

a star out of Jacob. The reference is probably to King David, the first monarch to reduce Moab to subjection; II Sam. VIII, 2. In the reign of the Emperor Hadrian, this verse was applied to Bar Cozeba, the leader of the last Jewish War of Independence, whose name was con-

Balaam, and he smote his hands together: and
Balak said unto Balaam, I called thee to curse
mine enemies, and, behold, thou hast altogether
blessed them these three times. 11. Therefore
now flee thou to thy place: I thought to promote
thee unto great honour; but, lo, the LORD hath
kept thee back from honour. 12. And Balaam
said unto Balak, Spake I not also to thy messengers
which thou sentest unto me, saying, 13. If Balak
would give me his house full of silver and gold,
I cannot go beyond the word of the LORD, to do
either good or bad of mine own mind; what
the LORD speaketh, that will I speak?*vii 14.
And now, behold, I go unto my people: come,
and I will advertise thee what this people shall
do to thy people in the latter days. 15. And
he took up his parable, and said,

Balaam the son of Beor saith,
And the man whose eye is opened saith:
16. He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:
17. I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,

sequently changed to Bar Cocheba, "the Son of a Star." His most noted follower was Rabbi Akiba, and the entire Jewish Diaspora seems to have supported the movement. Julius Severus was sent from Britain to quell the Jewish

18 כָּל־בְּנֵי־שֵׁת׃ וְהָיָה אֱדוֹם יְרֵשָׁה וְהָיָה יְרֵשָׁה שֵׂעִיר אֹיְבָיו
19 וְיִשְׂרָאֵל עֹשֶׂה חָיִל׃ וְיֵרְדְּ מִיַּעֲקֹב וְהֶאֱבִיד שָׂרִיד מֵעִיר׃
כ וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק
21 וְאַחֲרִיתוֹ עֲדֵי אֹבֵד׃ וַיַּרְא אֶת־הַקֵּינִי וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר
22 אֵיתָן מוֹשָׁבְךָ וְשִׂים בַּסֶּלַע קִנֶּךָ׃ כִּי אִם־יִהְיֶה לְבָעֵר קָיִן

v. 22. כצ״ל בהעמדה תחת הע׳

forces. Judea was brought to the lowest ebb; Jerusalem became a heathen city, even its name being changed to Aelia Capitolina; and a Jew was prohibited from entering it on pain of death. Bar Cocheba was slain in 135 A.C.E.

a sceptre. *i.e.* the holder of a sceptre, a ruler of men.

the corners. lit. "the two temples." Moab is spoken of under the figure of a human head. He shall smite through its "two sides"; *i.e.* he shall crush it on either side.

the sons of Sheth. Probably the name of one of the leading tribes of Moab; RV Text translates, "the sons of tumult."

18–24. Oracles concerning the Nations

In prophetic ecstasy, Balaam now sees the foes of Israel fall helpless all around, until the vision fades away in the far horizon of history.

18. *shall be a possession.* *i.e.* shall be a conquered state. The reference is probably to David's subjugation of Edom. On this and the succeeding *v.* cf. The Book of Obadiah, *Genesis*, 492.

Seir also. Seir (Gen. xxxii, 3, or Mount Seir, Gen. xxxvi, 8) was an old name of Edom.

his enemies. Stands in opposition to Edom and Seir, both being the enemies of Israel.

doeth valiantly. Is strong and prosperous.

19. *out of Jacob shall one have dominion.* There shall arise in Jacob a powerful ruler.

from the city. Better, *from the cities,* as the Heb. עיר is used collectively. Probably a reference to Joab's action narrated in I Kings xi, 16 (Ibn Ezra).

20. *looked on Amalek.* "The country of the Amalekites and that of the Kenites (*v.* 21) might just be visible from

And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of Sheth.

18. And Edom shall be a possession,
Seir also shall be a possession, which were his enemies;
While Israel doeth valiantly.

19. And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.

20. And he looked on Amalek, and took up his parable, and said,

Amalek was the first of the nations;
But his latter end shall come to destruction.

21. And he looked on the Kenite, and took up his parable, and said,

Strong is thy dwelling place,
And thy nest is set in the rock.

22. Nevertheless Kain shall be wasted,

the Moabite hills, lying far to the south and south-west" (McNeile).

first of the nations. To attack Israel (Onkelos).

come to destruction. In the days of Saul (I Sam. xv, 8); a remnant was subdued by David (II Sam. viii, 12).

21. *Kenite.* According to Judges i, 16, Jethro, the father-in-law of Moses, belonged to the Kenites, who must originally have formed part of the Midianites.

strong is thy dwelling place. Or, "ever-enduring is thy habitation" (Gray). A reference to the well-nigh inaccessible rock-dwellings of the Kenites.

22. *Kain.* The poetical name of the tribe.

23 עַד־מָה אַשּׁוּר תִּשְׁבֶּךָּ׃ וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר אוֹי מִי יִחְיֶה
24 מִשֻּׂמוֹ אֵל׃ וְצִים מִיַּד כִּתִּים וְעִנּוּ אַשּׁוּר וְעִנּוּ־עֵבֶר וְגַם־
כה הוּא עֲדֵי אֹבֵד׃ וַיָּקָם בִּלְעָם וַיֵּלֶךְ וַיָּשָׁב לִמְקֹמוֹ וְגַם־
בָּלָק הָלַךְ לְדַרְכּוֹ׃ פ

Cap. XXV. כה

כה א וַיֵּשֶׁב יִשְׂרָאֵל בַּשִּׁטִּים וַיָּחֶל הָעָם לִזְנוֹת אֶל־בְּנוֹת מוֹאָב׃

how long? Before your final doom comes? Assyria will enslave and crush you, and carry you away into captivity. It is, however, possible that (as in Gen. xxv, 18) the reference here is not to Assyria, but to the Ashurim (Gen. xxv, 3).

23. *who shall live.* *i.e.* who can live.

when God doeth this. An obscure verse. Its probable meaning is, Who will be able to survive the terrible catastrophes wrought in Israel by Assyria (Isa. x, 5), appointed by God to be the "rod" of His anger?

24. *from the coast of Kittim.* lit. "from the hand (*i.e.* side, or direction) of Kittim." Kittim (derived from Kition, a town of Cyprus) was a name also used for Greece. There is here a possible reference to those lands across the Mediterranean, from which later were to come the conquerors of the mighty empires of the East.

afflict. *i.e.* bring low, subjugate. Divine justice would finally call the Assyrian oppressor himself to account when his allotted work should be done.

Eber. This name is paraphrased by Onkelos as, "beyond the Euphrates"; *i.e.* all the regions on the other side of the Euphrates. Asshur and Eber would thus denote the World Powers of the East, to whom retribution would be meted out by God.

and he also. "Asshur and Eber are regarded as a single idea" (Gray).

25. *returned to his place.* As Balaam was slain among the Midianites shortly after (xxxi, 8), he must have set off homewards but tarried at the headquarters of the Midianites, where he met his end.

How long? Asshur shall carry thee away
captive.
23. And he took up his parable, and said,
Alas, who shall live when God doeth this?
24. But ships shall come from the coast of
Kittim,
And they shall afflict Asshur, and shall afflict
Eber,
And he also shall come to destruction.
25. And Balaam rose up, and went and returned
to his place: and Balak also went his
way.

Chapter XXV

25 1. And Israel abode in Shittim, and the people
began to commit harlotry with the daughters

XXV, 1–9. The Sin of Baal-Peor

Many Israelites accepted the invitation of the women of Moab and Midian to a sacrificial festival, and then joined them in the worship of Baal-Peor that was associated with, and partly consisted in, the most licentious rites. In XXXI, 16, we are told that it was Balaam who counselled the Midianites to take this evil course, in order to encompass the ruin of the Israelites by their own sins. There is nothing improbable in this heathen prophet, when his enthusiasm for Israel and righteousness had died away, sinking back into the old sorcerer, and telling the Moabites and Midianites that, though he could not curse the Israelites, he knew a way whereby the Israelites would curse themselves.

1. *in Shittim.* The last halting-place of the Israelites before they crossed the Jordan.

harlotry. A departure from the RV.

2 וַתִּקְרֶאןָ לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ
3 לֵאלֹהֵיהֶן׃ וַיִּצָּמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיִּחַר־אַף יְהוָה
4 בְּיִשְׂרָאֵל׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־כָּל־רָאשֵׁי הָעָם
וְהוֹקַע אוֹתָם לַיהוָה נֶגֶד הַשָּׁמֶשׁ וְיָשֹׁב חֲרוֹן אַף־יְהוָה
ה מִיִּשְׂרָאֵל׃ וַיֹּאמֶר מֹשֶׁה אֶל־שֹׁפְטֵי יִשְׂרָאֵל הִרְגוּ אִישׁ
6 אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר׃ וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל
בָּא וַיַּקְרֵב אֶל־אֶחָיו אֶת־הַמִּדְיָנִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָּל־

3. *joined himself.* lit. "yoked himself."

Baal-peor. Or, "the Baal of Peor," the latter being the name of a mountain (XXIII, 28).

the anger of the LORD *was kindled.* God sent a plague amongst them.

4. *take with thee all the chiefs of the people.* Assemble them together in council. The words "with thee" are not in the RV, and are added to make it clear that it was the sinners, and not the Israelite chieftains, that were punished.

them. "Common sense forbids us to refer this pronoun to all the heads of the people" (Paterson). It refers to a certain number of individual malefactors; see next *v.* The Heb. probably denotes some form of impalement.

before the sun. In the day-time; see Deut. XXI, 23.

the fierce anger. Manifested in the plague which befell Israel; *v.* 9.

5. *the judges.* The magistrates that had been appointed by Moses to hear and settle all disputes amongst the people (Exod. XVIII, 21–26). They are identical with "the chiefs of the people" in *v.* 4.

his men. The offenders that belonged to his jurisdiction.

6. *one of the children of Israel.* This was Zimri, a prince of one of the Simeonite clans; *v.* 14. He flaunted his immoral association with a Midianitish woman in the sight of Moses and all Israel.

of Moab: 2. for they called the people unto the
sacrifices of their gods; and the people did eat,
and bowed down to their gods. 3. And Israel
joined himself unto Baal-peor: and the anger of
the LORD was kindled against Israel. 4. And the
LORD said unto Moses, Take with thee all the chiefs
of the people, and hang them up unto the LORD
before the sun, that the fierce anger of the LORD
may turn away from Israel. 5. And Moses said
unto the judges of Israel, Slay ye every one his
men that have joined themselves unto Baal-peor.
6. And, behold, one of the children of Israel came
and brought unto his brethren a Midianitish
woman in the sight of Moses, and in the sight
of all the congregation of the children of Israel,
while they were weeping at the door of the tent
of meeting.*m 7. And when Phinehas, the son

weeping. Over the heinous sin committed and its terrible consequences, and imploring God to end the plague. The moral disintegration of which that shameless action, and at such a time, was a sign—a cynic disregard of law, order and common decency—was part of the plan adopted by the Midianites on the advice of Balaam.

מפטיר 7 עֲדַת בְּנֵי־יִשְׂרָאֵל וְהֵמָּה בֹכִים פֶּתַח אֹהֶל מוֹעֵד׃ וַיַּרְא
פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֵדָה וַיִּקַּח
8 רֹמַח בְּיָדוֹ׃ וַיָּבֹא אַחַר אִישׁ־יִשְׂרָאֵל אֶל־הַקֻּבָּה וַיִּדְקֹר
אֶת־שְׁנֵיהֶם אֵת אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קֳבָתָהּ
9 וַתֵּעָצַר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל׃ וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה
אַרְבָּעָה וְעֶשְׂרִים אָלֶף׃

8. *into the alcove.* The inner division of the large vaulted tents that were used as the apartment of the women.

so the plague was stayed. This expression and the incident to which it refers are repeated in Ps. CVI, 30, which also mentions the praiseworthy part played by Phinehas.

9. *those that died by the plague.* In the census taken immediately after "the plague" (chap. XXVI), the tribe of Simeon, to whom Zimri belonged, showed the greatest loss in population as compared with the previous census. The Simeonite camp was located in the southern side of the Israelitish encampment, in the vicinity of the Moabites, and hence was more exposed than were the others to the evil Moabitish influences.

of Eleazar, the son of Aaron the priest, saw it,
he rose up from the midst of the congregation,
and took a spear in his hand; 8. and he went
after the man of Israel into the alcove, and
thrust both of them through, the man of Israel,
and the woman through her belly. So the
plague was stayed from the children of Israel.
9. And those that died by the plague were twenty
and four thousand.

For the Lesson of the Prophets, Micah v, 5–vi, 8, *see* The Haftorahs, p. 426

For the Blessings before and after the Haftorah, see p. 368

41 מא פ פ פ

כה י 11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־
אַהֲרֹן הַכֹּהֵן הֵשִׁיב אֶת־חֲמָתִי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקַנְאוֹ
אֶת־קִנְאָתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי׃
12 13 לָכֵן אֱמֹר הִנְנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שָׁלוֹם׃ וְהָיְתָה לּוֹ
וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם תַּחַת אֲשֶׁר קִנֵּא לֵאלֹהָיו
14 וַיְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל׃ וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה אֲשֶׁר

v. 12. ו׳ קטיעה

VIII. PINCHAS

(Chapters XXV, 10–XXX, 1)

XXV, 10–15. Phinehas' Reward

Filled with unsparing hatred of evil and burning indignation against a deed that was a monstrous profanation of God's holy Name, Phinehas executed summary vengeance on Zimri and Cozbi. That action gained Phinehas the reward of hereditary High Priesthood.

11. *jealous with my jealousy.* Better, *very jealous for My sake* (AJ). Zimri's conduct within the sacred precincts of the camp was a combination of idolatry and immorality. By his promptness and righteous zeal, Phinehas stayed the moral plague that threatened to destroy the character of Israel. The Rabbis have a saying: "Phinehas is Elijah"; and in this fearless deed, inspired by motives absolutely pure and holy, he is certainly a counterpart of the Prophet of storm and fire.

12. *my covenant of peace.* lit. "my covenant, the covenant of peace"; *i.e.* I assure him of My friendly attitude towards him (Rashi, Gray). Phinehas should be free from any fear of retaliation by the brethren of Zimri who, being princes,

VIII. PINCHAS

25 10. And the LORD spake unto Moses, saying,
11. Phinehas, the son of Eleazar, the son of Aaron
the priest, hath turned my wrath away from
the children of Israel, in that he was jealous
with my jealousy among them, so that I con-
sumed not the children of Israel in my jealousy.
12. Wherefore say, Behold, I give unto him my
covenant of peace: 13. and it shall be unto him,
and to his seed after him, the covenant of an
everlasting priesthood; because he was jealous
for his God, and made atonement for the children
of Israel. 14. Now the name of the man of

possessed great power (Ibn Ezra). The word "covenant" is here used, not in the sense of a compact between two persons, but as an unconditional promise on God's part. In addition to the Divine blessing with which Phinehas' action was rewarded, it received the grateful admiration of succeeding ages. In Psalm CVI, we read that his zeal "was counted unto him for righteousness unto all generations for evermore."

13. *an everlasting priesthood.* A second promise to Phinehas on God's part—the dignity of the High Priesthood is to be the possession of his descendants. With the exception of a brief interruption in Eli's days, it continued in his family until the fall of the Jewish state.

atonement for the children of Israel. The act of Phinehas was accepted by God as a national atonement; *i.e.* a "covering" of the nation's sin.

14. *the name of the man.* Just as in the case of good men, so also are the names and families of evil-doers recorded —an immortality of infamy is theirs.

הֻכָּה אֶת־הַמִּדְיָנִית זִמְרִי בֶּן־סָלוּא נְשִׂיא בֵית־אָב לַשִּׁמְעֹנִי׃
טו וְשֵׁם הָאִשָּׁה הַמֻּכָּה הַמִּדְיָנִית כָּזְבִּי בַת־צוּר רֹאשׁ אֻמּוֹת
בֵּית־אָב בְּמִדְיָן הוּא׃ פ
16
17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צָרוֹר אֶת־הַמִּדְיָנִים וְהִכִּיתֶם
18 אוֹתָם׃ כִּי צֹרְרִים הֵם לָכֶם בְּנִכְלֵיהֶם אֲשֶׁר־נִכְּלוּ לָכֶם עַל־
דְּבַר פְּעוֹר וְעַל־דְּבַר כָּזְבִּי בַת־נְשִׂיא מִדְיָן אֲחֹתָם הַמֻּכָּה
19 בְיוֹם־הַמַּגֵּפָה עַל־דְּבַר־פְּעוֹר׃ וַיְהִי אַחֲרֵי הַמַּגֵּפָה׃ * פ

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כו א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן לֵאמֹר׃

כ״ה v. 19. פסקא באמצע פסוק

a prince. Of one of the five "fathers' houses" comprised in the tribe of Simeon (xxvi, 12f). "The fact that Zimri was the prince of a great house, was nothing to Phinehas when punishment had to be meted out and the honour of God vindicated" (Rashi).

15. *Zur.* One of the Midianite kings; xxxi, 8.

head of the people of a fathers' house. That the daughter of such a man should have consented to play so immoral a role, is an indication of the dangerous lengths to which the Midianites would resort in their efforts to destroy the Israelites through sin (Rashi).

16–18. War declared against the Midianites

17. *vex the Midianites.* Or, "harrass the Midianites"; *i.e.* count them as dangerous enemies and smite them. The Israelites who had been seduced into sin had been severely visited by God. And now, as was just, the Midianites too are to be punished; see xxxi, 1. No punishment is meted out to the Moabites—the Rabbis explain—because these had at least the excuse of fear for their infamous conduct towards the Israelites; whereas the Midianites were actuated by pure hatred.

Israel that was slain, who was slain with the
Midianitish woman, was Zimri, the son of Salu,
a prince of a fathers' house among the Simeonites.
15. And the name of the Midianitish woman
that was slain was Cozbi, the daughter of Zur;
he was head of the people of a fathers' house
in Midian.
16. And the LORD spake unto Moses, saying,
17. Vex the Midianites, and smite them: 18. for
they vex you with their wiles, wherewith they
have beguiled you in the matter of Peor, and
in the matter of Cobzi, the daughter of the prince
of Midian, their sister, which was slain on the
day of the plague in the matter of Peor. 19. And
it came to pass after the plague,

CHAPTER XXVI

26 1. that the LORD spake unto Moses and unto
Eleazar the son of Aaron the priest, saying,

XXV, 19—XXVI. THE SECOND CENSUS

Nearly forty years had passed since the first numbering of the Israelites, and a new census had become a necessity. The Land was shortly to be divided amongst the tribes for an inheritance; and the exact number of fighting men and families had to be known.

19. *after the plague.* It had seriously diminished the numbers of at least one of the tribes. "The Divine command to number the Israelites at this juncture may be likened to the case of a shepherd whose flocks have been depleted by an inrush of wolves. When the catastrophe is over, the shepherd lovingly counts his sheep in order to know how many are left alive" (Rashi).

2 שְׂאוּ אֶת־רֹאשׁ ׀ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה
3 וָמַעְלָה לְבֵית אֲבֹתָם כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל׃ וַיְדַבֵּר
מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֹתָם בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ
4 לֵאמֹר׃ מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
שני ה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיֹּצְאִים מֵאֶרֶץ מִצְרָיִם׃ רְאוּבֵן בְּכוֹר
יִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוֹךְ מִשְׁפַּחַת הַחֲנֹכִי לְפַלּוּא מִשְׁפַּחַת
6 הַפַּלֻּאִי׃ לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרוֹנִי לְכַרְמִי מִשְׁפַּחַת
7 הַכַּרְמִי׃ אֵלֶּה מִשְׁפְּחֹת הָרֻאוּבֵנִי וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה
8 וְאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים׃ וּבְנֵי פַלּוּא אֱלִיאָב׃
9 וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וַאֲבִירָם הוּא־דָתָן וַאֲבִירָם קְרוּאֵי
הָעֵדָה אֲשֶׁר הִצּוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּעֲדַת־קֹרַח
י בְּהַצֹּתָם עַל־יְהוָה׃ וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם
וְאֶת־קֹרַח בְּמוֹת הָעֵדָה בַּאֲכֹל הָאֵשׁ אֵת חֲמִשִּׁים וּמָאתַיִם
11 12 אִישׁ וַיִּהְיוּ לְנֵס׃ וּבְנֵי־קֹרַח לֹא־מֵתוּ׃ ס בְּנֵי שִׁמְעוֹן

כ״ו v. 7. כצ״ל v. 9. קריאי ק׳

3. *spake with them. i.e.* with the responsible chiefs of each tribe.

5–51. The census is taken of all the tribes, with the exception of Levi. The families are named for the most part after the descendants of Jacob enumerated in Gen. XLVI, 8–27.

10. *became a sign.* A warning for all time to others.

11. *the sons of Korah died not.* See on XVI, 11. "From the earthquake and the consuming flame and the raging plague that put an end to the schemes of those who took counsel together against the chosen of the LORD, the sons of Korah survived—survived to become the founders of a whole family or guild of Psalmists, whose meditations in the noble group of Psalms bearing their name are still with us for our delight, our instruction and our comfort" (Singer).

2. Take the sum of all the congregation of the
children of Israel, from twenty years old and
upward, by their fathers' houses, all that are able
to go forth to war in Israel. 3. And Moses and
Eleazar the priest spake with them in the plains
of Moab by the Jordan at Jericho, saying, 4. Take
the sum of the people, from twenty years old and
upward; as the LORD commanded Moses and the
children of Israel, which came forth out of the
land of Egypt.*ii

5. Reuben, the firstborn of Israel: the sons of
Reuben; of Hanoch, the family of the Han-
ochites: of Pallu, the family of the Palluites:
6. of Hezron, the family of the Hezronites: of
Carmi, the family of the Carmites. 7. These are
the families of the Reubenites: and they that
were numbered of them were forty and three
thousand and seven hundred and thirty. 8. And
the sons of Pallu; Eliab. 9. And the sons of
Eliab; Nemuel, and Dathan, and Abiram. These
are that Dathan and Abiram, which were called
of the congregation, who strove against Moses
and against Aaron in the company of Korah,
when they strove against the LORD: 10. and the
earth opened her mouth, and swallowed them
up together with Korah, when that company
died; what time the fire devoured two hundred
and fifty men, and they became a sign. 11. Not-
withstanding the sons of Korah died not.

12. The sons of Simeon after their families: of
Nemuel, the family of the Nemuelites: of Jamin,
the family of the Jaminites: of Jachin, the family

לְמִשְׁפְּחֹתָם לִנְמוּאֵל מִשְׁפַּחַת הַנְּמוּאֵלִי לְיָמִין מִשְׁפַּחַת
13 הַיָּמִינִי לְיָכִין מִשְׁפַּחַת הַיָּכִינִי׃ לְזֶרַח מִשְׁפַּחַת הַזַּרְחִי
14 לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי׃ אֵלֶּה מִשְׁפְּחֹת הַשִּׁמְעֹנִי שְׁנַיִם
טו וְעֶשְׂרִים אֶלֶף וּמָאתָיִם׃ ס בְּנֵי גָד לְמִשְׁפְּחֹתָם לִצְפוֹן
מִשְׁפַּחַת הַצְּפוֹנִי לְחַגִּי מִשְׁפַּחַת הַחַגִּי לְשׁוּנִי מִשְׁפַּחַת
16 הַשּׁוּנִי׃ לְאָזְנִי מִשְׁפַּחַת הָאָזְנִי לְעֵרִי מִשְׁפַּחַת הָעֵרִי׃
17 לַאֲרוֹד מִשְׁפַּחַת הָאֲרוֹדִי לְאַרְאֵלִי מִשְׁפַּחַת הָאַרְאֵלִי׃
18 אֵלֶּה מִשְׁפְּחֹת בְּנֵי־גָד לִפְקֻדֵיהֶם אַרְבָּעִים אֶלֶף וַחֲמֵשׁ
19 מֵאוֹת׃ ס בְּנֵי יְהוּדָה עֵר וְאוֹנָן וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ
כ כְּנָעַן׃ וַיִּהְיוּ בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם לְשֵׁלָה מִשְׁפַּחַת
הַשֵּׁלָנִי לְפֶרֶץ מִשְׁפַּחַת הַפַּרְצִי לְזֶרַח מִשְׁפַּחַת הַזַּרְחִי׃
21 וַיִּהְיוּ בְנֵי־פֶרֶץ לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרֹנִי לְחָמוּל מִשְׁפַּחַת
22 הֶחָמוּלִי׃ אֵלֶּה מִשְׁפְּחֹת יְהוּדָה לִפְקֻדֵיהֶם שִׁשָּׁה וְשִׁבְעִים
23 אֶלֶף וַחֲמֵשׁ מֵאוֹת׃ ס בְּנֵי יִשָּׂשכָר לְמִשְׁפְּחֹתָם תּוֹלָע
24 מִשְׁפַּחַת הַתּוֹלָעִי לְפֻוָּה מִשְׁפַּחַת הַפּוּנִי׃ לְיָשׁוּב מִשְׁפַּחַת
כה הַיָּשֻׁבִי לְשִׁמְרֹן מִשְׁפַּחַת הַשִּׁמְרֹנִי׃ אֵלֶּה מִשְׁפְּחֹת יִשָּׂשכָר
26 לִפְקֻדֵיהֶם אַרְבָּעָה וְשִׁשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת׃ ס בְּנֵי
זְבוּלֻן לְמִשְׁפְּחֹתָם לְסֶרֶד מִשְׁפַּחַת הַסַּרְדִּי לְאֵלוֹן מִשְׁפַּחַת
27 הָאֵלֹנִי לְיַחְלְאֵל מִשְׁפַּחַת הַיַּחְלְאֵלִי׃ אֵלֶּה מִשְׁפְּחֹת

of the Jachinites: 13. of Zerah, the family of the Zerahites: of Shaul, the family of the Shaulites. 14. These are the families of the Simeonites, twenty and two thousand and two hundred.

15. The sons of Gad after their families: of

Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: 16. of Ozni, the family of the Oznites: of Eri, the family of the Erites: 17. of Arod, the family of the Arodites: of Areli, the family of the Arelites. 18. These are the families of the sons of Gad according to those that were numbered of them, forty thousand and five hundred.

19. The sons of Judah, Er and Onan: and Er and Onan died in the land of Canaan. 20. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Perez, the family of the Perezites: of Zerah, the family of the Zerahites. 21. And the sons of Perez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. 22. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23. The sons of Issachar after their families: of Tola, the family of the Tolaites: of Puvah, the family of the Punites: 24. of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. 25. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26. The sons of Zebulon after their families: of Sered, the family of the Seredites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. 27. These are the families of

28 הַזְּבוּלֹנִי לִפְקֻדֵיהֶם שִׁשִּׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת׃ ס בְּנֵי
29 יוֹסֵף לְמִשְׁפְּחֹתָם מְנַשֶּׁה וְאֶפְרָיִם׃ בְּנֵי מְנַשֶּׁה לְמָכִיר
מִשְׁפַּחַת הַמָּכִירִי וּמָכִיר הוֹלִיד אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת
ל הַגִּלְעָדִי׃ אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר מִשְׁפַּחַת הָאִיעֶזְרִי לְחֵלֶק
31 מִשְׁפַּחַת הַחֶלְקִי׃ וְאַשְׂרִיאֵל מִשְׁפַּחַת הָאַשְׂרִאֵלִי וְשֶׁכֶם
32 מִשְׁפַּחַת הַשִּׁכְמִי׃ וּשְׁמִידָע מִשְׁפַּחַת הַשְּׁמִידָעִי וְחֵפֶר
33 מִשְׁפַּחַת הַחֶפְרִי׃ וּצְלָפְחָד בֶּן־חֵפֶר לֹא־הָיוּ לוֹ בָּנִים כִּי
אִם־בָּנוֹת וְשֵׁם בְּנוֹת צְלָפְחָד מַחְלָה וְנֹעָה חָגְלָה מִלְכָּה
34 וְתִרְצָה׃ אֵלֶּה מִשְׁפְּחֹת מְנַשֶּׁה וּפְקֻדֵיהֶם שְׁנַיִם וַחֲמִשִּׁים
לה אֶלֶף וּשְׁבַע מֵאוֹת׃ ס אֵלֶּה בְנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם
לְשׁוּתֶלַח מִשְׁפַּחַת הַשֻּׁתַלְחִי לְבֶכֶר מִשְׁפַּחַת הַבַּכְרִי
36 לְתַחַן מִשְׁפַּחַת הַתַּחֲנִי׃ וְאֵלֶּה בְּנֵי שׁוּתָלַח לְעֵרָן מִשְׁפַּחַת
37 הָעֵרָנִי׃ אֵלֶּה מִשְׁפְּחֹת בְּנֵי־אֶפְרַיִם לִפְקֻדֵיהֶם שְׁנַיִם
וּשְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת אֵלֶּה בְנֵי־יוֹסֵף לְמִשְׁפְּחֹתָם׃ ס
38 בְּנֵי בִנְיָמִן לְמִשְׁפְּחֹתָם לְבֶלַע מִשְׁפַּחַת הַבַּלְעִי לְאַשְׁבֵּל
39 מִשְׁפַּחַת הָאַשְׁבֵּלִי לַאֲחִירָם מִשְׁפַּחַת הָאֲחִירָמִי׃ לִשְׁפוּפָם
מ מִשְׁפַּחַת הַשּׁוּפָמִי לְחוּפָם מִשְׁפַּחַת הַחוּפָמִי׃ וַיִּהְיוּ בְנֵי־

the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28. The sons of Joseph after their families: Manasseh and Ephraim. 29. The sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead, the family of the Gileadites. 30. These are the sons of Gilead:

of Iezer, the family of the Iezerites: of Helek, the family of the Helekites: 31. and of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: 32. and of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. 33. And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34. These are the families of Manasseh: and they that were numbered of them were fifty and two thousand and seven hundred.

35. These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites: of Becher, the family of the Becherites: of Tahan, the family of the Tahanites. 36. And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38. The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: 39. of Shephupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40. And the sons of

33. *had no sons, but daughters.* This fact is mentioned here because the question of their inheritance will come up in the next chapter.

בֶּ֖לַע אַ֣רְדְּ וְנַֽעֲמָ֑ן מִשְׁפַּ֙חַת֙ הָֽאַרְדִּ֔י לְנַֽעֲמָ֕ן מִשְׁפַּ֖חַת הַנַּֽעֲמִֽי׃
41 אֵ֥לֶּה בְנֵֽי־בִנְיָמִ֖ן לְמִשְׁפְּחֹתָ֑ם וּפְקֻדֵיהֶ֕ם חֲמִשָּׁ֧ה וְאַרְבָּעִ֛ים
42 אֶ֖לֶף וְשֵׁ֥שׁ מֵאֽוֹת׃ ס אֵ֤לֶּה בְנֵי־דָן֙ לְמִשְׁפְּחֹתָ֔ם לְשׁוּחָ֕ם
43 מִשְׁפַּ֖חַת הַשּֽׁוּחָמִ֑י אֵ֛לֶּה מִשְׁפְּחֹ֥ת דָּ֖ן לְמִשְׁפְּחֹתָֽם׃ כָּל־
מִשְׁפְּחֹ֥ת הַשּֽׁוּחָמִ֖י לִפְקֻדֵיהֶ֑ם אַרְבָּעָ֧ה וְשִׁשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע
44 מֵאֽוֹת׃ ס בְּנֵ֣י אָשֵׁר֮ לְמִשְׁפְּחֹתָם֒ לְיִמְנָ֗ה מִשְׁפַּ֙חַת֙
הַיִּמְנָ֔ה לְיִשְׁוִ֕י מִשְׁפַּ֖חַת הַיִּשְׁוִ֑י לִבְרִיעָ֕ה מִשְׁפַּ֖חַת הַבְּרִיעִֽי׃
מה לִבְנֵ֣י בְרִיעָ֔ה לְחֶ֕בֶר מִשְׁפַּ֖חַת הַֽחֶבְרִ֑י לְמַ֙לְכִּיאֵ֔ל מִשְׁפַּ֖חַת
46 47 הַמַּלְכִּיאֵלִֽי׃ וְשֵׁ֥ם בַּת־אָשֵׁ֖ר שָֽׂרַח׃ אֵ֛לֶּה מִשְׁפְּחֹ֥ת בְּנֵֽי־
אָשֵׁ֖ר לִפְקֻדֵיהֶ֑ם שְׁלֹשָׁ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ ס
48 בְּנֵ֤י נַפְתָּלִי֙ לְמִשְׁפְּחֹתָ֔ם לְיַ֨חְצְאֵ֔ל מִשְׁפַּ֖חַת הַיַּחְצְאֵלִ֑י לְגוּנִ֕י
49 מִשְׁפַּ֖חַת הַגּוּנִֽי׃ לְיֵ֕צֶר מִשְׁפַּ֖חַת הַיִּצְרִ֑י לְשִׁלֵּ֕ם מִשְׁפַּ֖חַת
נ הַשִּׁלֵּמִֽי׃ אֵ֛לֶּה מִשְׁפְּחֹ֥ת נַפְתָּלִ֖י לְמִשְׁפְּחֹתָ֑ם וּפְקֻדֵיהֶ֕ם
51 חֲמִשָּׁ֧ה וְאַרְבָּעִ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ אֵ֜לֶּה פְּקוּדֵי֙ בְּנֵ֣י
יִשְׂרָאֵ֔ל שֵׁשׁ־מֵא֥וֹת אֶ֖לֶף וָאָ֑לֶף שְׁבַ֥ע מֵא֖וֹת וּשְׁלֹשִֽׁים׃ פ שלישי
52 53 וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ לָאֵ֗לֶּה תֵּחָלֵ֥ק הָאָ֛רֶץ

Bela were Ard and Naaman: of Ard, the family of the Ardites: of Naaman, the family of the Naamites. 41. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42. These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families,

43. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44. The sons of Asher after their families: of Imnah, the family of the Imnites: of Ishvi, the family of the Ishvites: of Beriah, the family of the Beriites. 45. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46. And the name of the daughter of Asher was Serah. 47. These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

48. The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49. of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51. These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.*iii

52. And the LORD spake unto Moses, saying, 53. Unto these the land shall be divided for an

51. *numbered of the children of Israel.* The Levites are excluded from this total of 601, 730 which is 1,820 less than the total 38 years before. While the nation as a whole remained nearly stationary, the various tribes show many striking variations. Reuben, Simeon, Gad, Ephraim and Naphtali decreased in numbers.

54 בְּנַחֲלָה בְּמִסְפַּר שֵׁמוֹת׃ לָרַב תַּרְבֶּה נַחֲלָתוֹ וְלַמְעַט
נה תַּמְעִיט נַחֲלָתוֹ אִישׁ לְפִי פְקֻדָיו יֻתַּן נַחֲלָתוֹ׃ אַךְ־בְּגוֹרָל
56 יֵחָלֵק אֶת־הָאָרֶץ לִשְׁמוֹת מַטּוֹת־אֲבֹתָם יִנְחָלוּ׃ עַל־פִּי
57 הַגּוֹרָל תֵּחָלֵק נַחֲלָתוֹ בֵּין רַב לִמְעָט׃ ס וְאֵלֶּה פְקוּדֵי
הַלֵּוִי לְמִשְׁפְּחֹתָם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשֻׁנִּי לִקְהָת
58 מִשְׁפַּחַת הַקְּהָתִי לִמְרָרִי מִשְׁפַּחַת הַמְּרָרִי׃ אֵלֶּה ׀ מִשְׁפְּחֹת
לֵוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי
מִשְׁפַּחַת הַמּוּשִׁי מִשְׁפַּחַת הַקָּרְחִי וּקְהָת הוֹלִד אֶת־עַמְרָם׃
59 וְשֵׁם ׀ אֵשֶׁת עַמְרָם יוֹכֶבֶד בַּת־לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ
לְלֵוִי בְּמִצְרָיִם וַתֵּלֶד לְעַמְרָם אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֵת
ס מִרְיָם אֲחֹתָם׃ וַיִּוָּלֵד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־
61 אֶלְעָזָר וְאֶת־אִיתָמָר׃ וַיָּמָת נָדָב וַאֲבִיהוּא בְּהַקְרִיבָם

52–56. Concerning the Division of the Land

The extent of each territory is to be proportionate to the size of the tribe to whom it is allotted.

55. *divided by lot.* In settling the geographical position of each tribe's inheritance, recourse was had to the "lot," in order to refer the matter to God unto Whom alone the land belonged. Thus jealousy and strife among the tribes would be prevented. See xxxiii, 54.

57–62. Census of the Levites

A separate census was necessary, as the Levites were numbered from the age of one month, whilst the other tribes were counted from 20 years of age, as only to such was a parcel of land to be apportioned.

58. *the families of Levi.* The families enumerated in this verse are the issue of the three Levitical families; *viz.*, the Gershonites, the Kohathites and the Merarites, mentioned in the preceding verse. The Libnites were the descendants of the Gershonites (iii, 21); the Hebronites were Kohathites (iii, 19); and the Mahlites and Mushites,

inheritance according to the number of names.
54. To the more thou shalt give the more inherit-
ance, and to the fewer thou shalt give the less
inheritance: to every one according to those
that were numbered of him shall his inheritance
be given. 55. Notwithstanding the land shall be
divided by lot: according to the names of the
tribes of their fathers they shall inherit. 56. Ac-
cording to the lot shall their inheritance be
divided between the more and the fewer.

57. And these are they that were numbered of
the Levites after their families: of Gershon,
the family of the Gershonites: of Kohath, the
family of the Kohathites: of Merari, the family
of the Merarites. 58. These are the families of
Levi: the family of the Libnites, the family of
the Hebronites, the family of the Mahlites, the
family of the Mushites, the family of the Korah-
ites. 59. And Kohath begat Amram. And the
name of Amram's wife was Jochebed, the daughter
of Levi, who was born to Levi in Egypt: and
she bare unto Amram Aaron and Moses, and
Miriam their sister. 60. And unto Aaron were
born Nadab and Abihu, Eleazar and Ithamar.
61. And Nadab and Abihu died, when they offered
strange fire before the LORD. 62. And they

Merarites (111, 33). Two other families, *viz.*, the Shimeites (888, 21) and Uzzielites, as well as a few others, are omitted in the present enumeration, possibly because they had died out.

61. *offered strange fire*. See Lev. x, 1–7.

62 אֵשׁ־זָרָה לִפְנֵי יְהוָה׃ וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף
כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה כִּי ׀ לֹא הָתְפָּקְדוּ בְּתוֹךְ בְּנֵי
63 יִשְׂרָאֵל כִּי לֹא־נִתַּן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ אֵלֶּה
פְּקוּדֵי מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל
64 בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ׃ וּבְאֵלֶּה לֹא־הָיָה אִישׁ
מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל
סה בְּמִדְבַּר סִינָי׃ כִּי־אָמַר יְהוָה לָהֶם מוֹת יָמֻתוּ בַּמִּדְבָּר וְלֹא־
נוֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ בִּן־נוּן׃ ס

CAP. XXVII. כז

כז א וַתִּקְרַבְנָה בְּנוֹת צְלָפְחָד בֶּן־חֵפֶר בֶּן־גִּלְעָד בֶּן־מָכִיר בֶּן־
מְנַשֶּׁה לְמִשְׁפְּחֹת מְנַשֶּׁה בֶן־יוֹסֵף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחְלָה
2 נֹעָה וְחָגְלָה וּמִלְכָּה וְתִרְצָה׃ וַתַּעֲמֹדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי
אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי הַנְּשִׂיאִם וְכָל־הָעֵדָה פֶּתַח אֹהֶל־מוֹעֵד

62. *were twenty and three thousand.* This increase of only 1,000 over the former census (see III, 39) is surprisingly small. It is probable that the Levites suffered a large diminution in numbers on account of their participation in the rebellion of Korah.

Chapter XXVII

Laws of Inheritance. Joshua the successor of Moses

1–11. The Daughters of Zelophehad

The request made by the daughters of Zelophehad arose naturally out of the census which, under Divine direction, was taken with a view to the peaceful and equitable distribution of the land amongst the tribes of Israel. Landed property was not to be alienated from the family or tribe

that were numbered of them were twenty and
three thousand, every male from a month old
upward: for they were not numbered among
the children of Israel, because there was no
inheritance given them among the children of
Israel.
63. These are they that were numbered by
Moses and Eleazar the priest; who numbered
the children of Israel in the plains of Moab by
the Jordan at Jericho. 64. But among these
there was not a man of them that were numbered
by Moses and Aaron the priest; who numbered
the children of Israel in the wilderness of Sinai.
65. For the LORD had said of them, They shall
surely die in the wilderness. And there was
not left a man of them, save Caleb the son of
Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII

27 1. Then drew near the daughters of Zelophe-
had, the son of Hepher, the son of Gilead, the
son of Machir, the son of Manasseh, of the families
of Manasseh the son of Joseph: and these are
the names of his daughters; Mahlah, Noah,
and Hoglah, and Milcah, and Tirzah. 2. And
they stood before Moses, and before Eleazar
the priest, and before the princes and all the

to which it belonged. However, in the absence of a male heir to an estate, its legal possession by a female heir might on the latter's marriage cause such alienation. Hence the necessity for definite regulation of this question.

3 לֵאמֹר׃ אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה
הַנּוֹעָדִים עַל־יְהוָה בַּעֲדַת־קֹרַח כִּי־בְחֶטְאוֹ מֵת וּבָנִים לֹא־
4 הָיוּ לוֹ׃ לָמָּה יִגָּרַע שֵׁם־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין
ה לוֹ בֵּן תְּנָה־לָּנוּ אֲחֻזָּה בְּתוֹךְ אֲחֵי אָבִינוּ׃ וַיַּקְרֵב מֹשֶׁה אֶת־
מִשְׁפָּטָן לִפְנֵי יְהוָה׃ פ רביעי
6 7 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ כֵּן בְּנוֹת צְלָפְחָד דֹּבְרֹת
נָתֹן תִּתֵּן לָהֶם אֲחֻזַּת נַחֲלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהַעֲבַרְתָּ
8 אֶת־נַחֲלַת אֲבִיהֶן לָהֶן׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר
אִישׁ כִּי־יָמוּת וּבֵן אֵין לוֹ וְהַעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבִתּוֹ׃
9 י וְאִם־אֵין לוֹ בַּת וּנְתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחָיו׃ וְאִם־אֵין לוֹ
11 אַחִים וּנְתַתֶּם אֶת־נַחֲלָתוֹ לַאֲחֵי אָבִיו׃ וְאִם־אֵין אַחִים

כ״ז v. 5. נון רבתי

3. *our father died in the wilderness.* Prior to the arrival of the Israelites in the Plains of Moab.

he died in his own sin. Like the rest of his generation upon whom the general sentence was pronounced that they would die in the wilderness; XIV, 29.

4. *be taken away.* Why should our father's rights be done away with because, instead of sons, he left daughters behind him?

among the brethren of our father. Accord unto us the same right of territorial possession as that which applies to the male members of our tribe.

5. *before the* LORD. He submitted their contention to the judgment of God, presumably by going into the "tent of meeting" and awaiting the revelation of the Divine Will; Exod. XVIII, 19. This is what the daughters of Zelophehad desired. They said: "God's love is not like the love of a mortal father; the latter prefers his sons to his daughters, but He that created the world extends His love to all His children. His tender mercies are over all His works" (Midrash).

congregation, at the door of the tent of meeting,
saying, 3. Our father died in the wilderness,
and he was not among the company of them
that gathered themselves together against the
LORD in the company of Korah: but he died
in his own sin; and he had no sons. 4. Why
should the name of our father be taken away
from among his family, because he had no son?
Give unto us a possession among the brethren
of our father. 5. And Moses brought their cause
before the LORD.*iv 6. And the LORD spake unto
Moses, saying, 7. The daughters of Zelophehad
speak right: thou shalt surely give them a pos-
session of an inheritance among their father's
brethren; and thou shalt cause the inheritance
of their father to pass unto them. 8. And thou
shalt speak unto the children of Israel, saying, If
a man die, and have no son, then ye shall cause
his inheritance to pass unto his daughter. 9. And
if he have no daughter, then ye shall give his
inheritance unto his brethren. 10. And if he have
no brethren, then ye shall give his inheritance
unto his father's brethren. 11. And if his father

7. *the daughters of Zelophehad speak right.* "Happy is that mortal, whose words are acknowledged to be true by God" (Rashi).

8. *if a man die, and have no son.* A general statement of the law of inheritance is now promulgated. Land was in every case so to pass that the name and fame of the deceased might be, as far as possible, perpetuated.

לְאָבִיו וּנְתַתֶּם אֶת־נַחֲלָתוֹ לִשְׁאֵרוֹ הַקָּרֹב אֵלָיו מִמִּשְׁפַּחְתּוֹ
וְיָרַשׁ אֹתָהּ וְהָיְתָה לִבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ
12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה וּרְאֵה
13 אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל׃ וְרָאִיתָה אֹתָהּ
וְנֶאֱסַפְתָּ אֶל־עַמֶּיךָ גַּם־אָתָּה כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן אָחִיךָ׃
14 כַּאֲשֶׁר מְרִיתֶם פִּי בְּמִדְבַּר־צִן בִּמְרִיבַת הָעֵדָה לְהַקְדִּישֵׁנִי

11. *statute of judgement.* A fixed and authoritative custom; see further XXXVI.

The Order of Inheritance as developed by later Jewish Law is as follows: (1) sons and their descendants; (2) daughters and their descendants; (3) the father; (4) brothers and their descendants; (5) sisters and their descendants; (6) the father's father; (7) the father's brothers and their descendants; (8) the father's sisters and their descendants; (9) the great-grandfather and his collateral descendants; and so on. To this list, the Rabbis added another legal heir, the husband. Each of the sons of the deceased receives an equal share of the estate of his father or of his mother, except the first-born of the father, who receives a double share. In the case of the death of a son during his father's life, his children inherit his portion of the estate. The Rabbis, while denying the daughters a share in the inheritance where there are sons, still make ample provision for their maintenance and support, as long as they remain unmarried. The cost and provision of such maintenance constitute the first charge upon the estate of the deceased. In case the estate was small, the principle was laid down: "The daughters must be supported, even if the sons are reduced to beggary."

12–23. Joshua appointed successor of Moses

Moses is commanded to view the Land of Promise, which he may not enter, and is given an intimation of his approaching death. This command is repeated in Deut.

have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgement, as the LORD commanded Moses.

12. And the LORD said unto Moses, Get thee up
into this mountain of Abarim, and behold the
land which I have given unto the children of
Israel. 13. And when thou hast seen it, thou also
shalt be gathered unto thy people, as Aaron
thy brother was gathered: 14. because ye rebelled
against my word in the wilderness of Zin, in

XXXII, and its fulfilment related in XXXIV, the last chapter of the Torah. In the interval, Moses delivered the laws contained in the remaining chapters of Numbers and the addresses that constitute the Book of Deuteronomy—besides the sacred war against Midian. The Midrash accounts for the insertion here of his summons to die, in the following way: Moses had just received the Divine instructions concerning the ways in which the Promised Land was to be distributed amongst the tribes, and he said to himself, "Peradventure, I too may be allotted a share. Peradventure, the Divine decree forbidding me to enter the Promised Land has now been revoked." But God said unto him, "My decree stands unchanged."

12. *mountain of Abarim.* The top of Pisgah, one of the peaks of Mt. Nebo.

and behold the land. Moses had already been told that he should not enter the Promised Land (xx, 12), yet he is allowed the consolation of seeing it with his eyes before his death. Furthermore, Moses was to see how near Israel was now to the Promised land, and hence his labours had not been in vain.

13. *as Aaron thy brother.* The Rabbis explain this to mean that like Aaron he was to die "by the mouth of the LORD"; *i.e.* his also would be "death by a Divine kiss."

14. *because ye rebelled.* See on xx, 12, 13.

בַּמַּיִם לְעֵינֵיהֶם הֵם מֵי־מְרִיבַת קָדֵשׁ מִדְבַּר־צִן׃ ס
טו 16 וַיְדַבֵּר מֹשֶׁה אֶל־יְהוָה לֵאמֹר׃ יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחֹת
17 לְכָל־בָּשָׂר אִישׁ עַל־הָעֵדָה׃ אֲשֶׁר־יֵצֵא לִפְנֵיהֶם וַאֲשֶׁר
יָבֹא לִפְנֵיהֶם וַאֲשֶׁר יוֹצִיאֵם וַאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֲדַת
18 יְהוָה כַּצֹּאן אֲשֶׁר אֵין־לָהֶם רֹעֶה׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
קַח־לְךָ אֶת־יְהוֹשֻׁעַ בִּן־נוּן אִישׁ אֲשֶׁר־רוּחַ בּוֹ וְסָמַכְתָּ אֶת־
19 יָדְךָ עָלָיו׃ וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל־
כ הָעֵדָה וְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם׃ וְנָתַתָּה מֵהוֹדְךָ עָלָיו לְמַעַן

15. *Moses spake unto the* LORD. Rashi remarks, "This verse tells us the praise of righteous men who at the hour of their departure from the world abandon all thought of their own wants and think only of the wants of the community." The solicitude of Moses for the appointment of his successor is singularly and touchingly disinterested.

16. *the God of the spirits of all flesh.* "God who knows the varying spirits of men, and who therefore knows what type of spirit is required in the man who is to fill the place of Moses" (Ibn Ezra). This same phrase occurs in XVI, 22. According to the Midrash, Moses prayed, "Sovereign of the universe, Thou knowest the minds of all men, and how the mind of one man differs from that of another. Appoint over them a leader who will be able to bear with the differing minds of every one of Thy children."

17. *go out . . . come in.* Who combines the capacity of leadership in warfare with the vigorous prosecution of the general duties that devolve upon the head of a nation.

lead . . . bring them in. The image is that of a shepherd and his flock.

which have no shepherd. And are therefore scattered and helpless, exposed to attack on all sides and at all times.

18. *Joshua the son of Nun.* Saying to him, "Happy art thou inasmuch as thou hast merited to become the leader of the children of God" (Rashi).

in whom is the spirit. Better, *in whom is spirit—i.e.* wisdom, piety, courage, capacity.

the strife of the congregation, to sanctify me at the waters before their eyes. (These are the waters of Meribah of Kadesh in the wilderness of Zin).
15. And Moses spake unto the LORD,
saying, 16. Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation,
17. which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.
18. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;
19. and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.
20. And thou shalt put of thine honour upon him, that all

lay thine hand upon him. Heb. וסמכת את ידך עליו, a symbolic action to show the transference of his authority to Joshua. From this Heb. word is derived the noun *Semicha*, the act of admission in the Talmudic age to the rights and duties of a Rabbi—ordination. In modern times, when ordination in the olden sense has lapsed, the certificate of admission to the Rabbinate is still called Semicha, as well as by the more general designation *Hattarath Horaah*—"permission to render decisions on ritual questions."

19. *give him a charge. i.e.* instruct him publicly in the duties appertaining to his great and sacred office.

20. *of thine honour upon him. i.e.* Moses was to confer honour and dignity upon Joshua publicly; so that, when the people saw the high esteem in which he was held by Moses, they would feel it incumbent upon them to honour him likewise, as well as to obey him. The lit. translation is "put some of thy majesty upon him," as no man was worthy to receive the whole of Moses' majesty.

21 יִשְׁמְעוּ כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל׃ וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד
וְשָׁאַל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי יְהוָה עַל־פִּיו יֵצְאוּ וְעַל־
22 פִּיו יָבֹאוּ הוּא וְכָל־בְּנֵי־יִשְׂרָאֵל אִתּוֹ וְכָל־הָעֵדָה׃ וַיַּעַשׂ מֹשֶׁה
כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמִדֵהוּ לִפְנֵי
23 אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל־הָעֵדָה׃ וַיִּסְמֹךְ אֶת־יָדָיו עָלָיו וַיְצַוֵּהוּ
כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה׃ פ חמישי

CAP. XXVIII. כח

כח א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב

21. *stand before Eleazar the priest.* Unlike Moses, he was not to receive Divine communications directly, but indirectly through the medium of Eleazar, the High Priest, after the latter's consultation with God by means of the Urim and Thummim; see Exod. XXVIII, 30.

at his word. Eleazar's.

23. *laid his hands.* Moses is Divinely bidden to lay his *hand* upon Joshua (*v.* 18). But Moses goes beyond the Divine command, and lays both his *hands* upon him. So great was his solicitude for the usefulness and success of the man who was to succeed him (Midrash).

CHAPTERS XXVIII AND XXIX

PUBLIC DAILY AND FESTIVAL OFFERINGS

Israel had once more been numbered, and a Leader selected for the conquest of the Land. In this and the following chapter we have a detailed description of the public sacrifices to be brought at the Sanctuary, whether in the daily offering or on each of the Festivals. The sacrifices in these chapters may be regarded as supple-

the congregation of the children of Israel may obey. 21. And he shall stand before Eleazar the priest, who shall inquire for him by the judgement of the Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 22. And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23. and he laid his hands upon him, and gave him a charge, as the LORD spake by the hand of Moses.*v

CHAPTER XXVIII

28 1. And the LORD spake unto Moses, saying,
2. Command the children of Israel, and say unto them, My oblation, my bread for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season.

mentary to Lev. XXIII. The offerings are of four kinds, *viz.*, burnt-offerings, meal-offerings, drink-offerings, and sin-offerings.

XXVIII, 2–8. DAILY OFFERINGS

The daily continual (Heb. *tamid*) offering was in later times called "the Tamid." Offered throughout the year, it was "the centre and core of public worship in Judaism" (Kennedy).

2. *oblation.* Better, *offering;* see on Lev. I, 2.
my food. See Lev. III, 11 and XXI, 6.
made by fire. See Lev. I, 9.
of a sweet savour. See Lev. I, 9.

3 לִֽי בְּמוֹעֲדוֹ׃ וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה
4 כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד׃ אֶת־
הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה
ה בֵּין הָעַרְבָּיִם׃ וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה
6 בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין׃ עֹלַת תָּמִיד הָעֲשֻׂיָה בְּהַר סִינַי
7 לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃ וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ
8 הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה׃ וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה
רֵיחַ נִיחֹחַ לַיהוָה׃ פ
9 וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
י סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ
עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃ פ

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10. v, הבי פתוחה

3. *without blemish.* A necessary qualification in all holy sacrifices.

4. *at even.* Better, *towards even ;* see Exod. XII, 6.

5. *tenth part of an ephah.* The "ephah" was the standard dry measure. The corresponding measure in liquids was the "hin." The "ephah" measured about 70 pints. The "hin" held nearly 12 pints.

6. *it is a continual burnt offering.* Resembling the one which was ordained in Exod. XXIX, 38–42, following upon the consecration of Aaron and his sons as priests.

7. *in the holy place.* Or, "within the sacred court." According to Rabbinic tradition, over the Altar of sacrifice.

a drink offering. Of undiluted wine.

3. And thou shalt say unto them, This is the
offering made by fire which ye shall offer unto
the LORD; he-lambs of the first year without
blemish, two day by day, for a continual burnt
offering. 4. The one lamb shalt thou offer in the
morning, and the other lamb shalt thou offer at
even; 5. and the tenth part of an ephah of fine
flour for a meal offering, mingled with the fourth
part of an hin of beaten oil. 6. It is a continual
burnt offering, which was ordained in mount
Sinai for a sweet savour, an offering made by
fire unto the LORD. 7. And the drink offering
thereof shall be the fourth part of an hin for the
one lamb: in the holy place shalt thou pour out
a drink offering of strong drink unto the LORD.
8. And the other lamb shalt thou offer at even:
as the meal offering of the morning, and as the
drink offering thereof, thou shalt offer it, an
offering made by fire, of a sweet savour unto
the LORD.

9. And on the sabbath day two he-lambs of
the first year without blemish, and two tenth
parts of an ephah of fine flour for a meal offering
mingled with oil, and the drink offering thereof:
10. this is the burnt offering of every sabbath,
beside the continual burnt offering, and the drink
offering thereof.

9–10. ADDITIONAL OFFERINGS FOR THE SABBATH

10. *of every sabbath.* If was offered after the daily sacrifice. The same rule applies to all the sacrifices on special occasions.

11 וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר
שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃
12 וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לָאַיִל הָאֶחָד׃
13 וְעִשָּׂרֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד
14 עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃ וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה
לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת
טו עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה׃ וּשְׂעִיר עִזִּים אֶחָד
לְחַטָּאת לַיהוָה עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ׃ ס ששי
16 וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה׃
17 וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג שִׁבְעַת יָמִים מַצּוֹת
18 יֵאָכֵל׃ בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא
19 תַעֲשׂוּ׃ וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר

11–15. New Moon Offerings

11. *beginnings of your months.* Or, " your new moons " (AJ). In pre-Exilic times, the New Moon was celebrated as a minor Festival ; see I Sam. xx, 5 ; II Kings, iv, 23.

15. *a sin offering.* Offered on all the Feasts (except the Sabbath) as an expiatory sacrifice to atone for any sin of levitical uncleanness committed unwittingly in connection with the Sanctuary or its sacred vessels (Mishna).

16. *the* Lord's *passover.* Better, *a passover unto the* Lord.

16–25. Passover Offerings

18. *an holy convocation.* A meeting summoned for public worship at the Sanctuary ; see Lev. xxiii, 2.

no servile work. No occupation that requires labour, such

11. And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven he-lambs of the first year without blemish; 12. and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; 13. and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savour, an offering made by fire unto the LORD. 14. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. 15. And one he-goat for a sin offering unto the LORD; it shall be offered beside the continual burnt offering, and the drink offering thereof.*vi

16. And in the first month, on the fourteenth day of the month, is the LORD's passover. 17. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. 18. In the first day shall be an holy convocation; ye shall do no servile work: 19. but ye shall offer an offering made by fire, a burnt offering unto the LORD; two young bullocks,

as sowing, tilling, digging—except, says Jewish Tradition, the preparation of food which, though forbidden on the Sabbath, is permitted on the Festivals.

שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ
כ לָכֶם׃ וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים
21 לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאַיִל תַּעֲשׂוּ׃ עִשָּׂרוֹן עִשָּׂרוֹן תַּעֲשֶׂה
22 לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים׃ וּשְׂעִיר חַטָּאת אֶחָד
23 לְכַפֵּר עֲלֵיכֶם׃ מִלְּבַד עֹלַת הַבֹּקֶר אֲשֶׁר לְעֹלַת הַתָּמִיד
24 תַּעֲשׂוּ אֶת־אֵלֶּה׃ כָּאֵלֶּה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם
אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה עַל־עוֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ׃
כה וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה
26 לֹא תַעֲשׂוּ׃ ס וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה
חֲדָשָׁה לַיהוָה בְּשָׁבֻעֹתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־
27 מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ
לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי
28 שָׁנָה׃ וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר
29 הָאֶחָד שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד׃ עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ
ל הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים׃ שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם׃
31 מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתוֹ תַּעֲשׂוּ תְּמִימִם יִהְיוּ־לָכֶם
וְנִסְכֵּיהֶם׃ פ

26–31. Offerings for the Feast of Weeks

26. *in the day of the firstfruits.* The Feast of Weeks, or Pentecost. In Exod. xxxiv, 22, it is called more fully, " the feast of weeks, even of the firstfruits of wheat harvest."

a new meal offering. See Lev. xxiii, 15–20. In Palestine, the grain harvest began with the harvesting of the barley during the Passover, and ended with the harvesting of the wheat at Pentecost. It was the firstfruits of this wheat that had to be brought as an offering on Pentecost.

and one ram, and seven he-lambs of the first year: they shall be unto you without blemish:
20. and their meal offering, fine flour mingled with oil: three tenth parts shall ye offer for a bullock, and two tenth parts for the ram; 21.
a several tenth part shalt thou offer for every lamb of the seven lambs; 22. and one he-goat for a sin offering, to make atonement for you.
23. Ye shall offer these beside the burnt offering of the morning, which is for a continual burnt offering.
24. After this manner ye shall offer daily, for seven days, the bread of the offering made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and the drink offering thereof.
25. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26. Also in the days of the firstfruits, when ye offer a new meal offering unto the LORD in your feast of weeks, ye shall have an holy convocation; ye shall do no servile work:
27. but ye shall offer a burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven he-lambs of the first year;
28. and their meal offering, fine flour mingled with oil, three tenth parts for each bullock, two tenth parts for the one ram,
29. a several tenth part for every lamb of the seven lambs;
30. one he-goat, to make atonement for you.
31. Beside the continual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings.

Cap. XXIX. כט

כט א וּבַחֹ֨דֶשׁ הַשְּׁבִיעִ֜י בְּאֶחָ֣ד לַחֹ֗דֶשׁ מִקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם
כָּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֣א תַעֲשׂ֑וּ י֥וֹם תְּרוּעָ֖ה יִהְיֶ֥ה לָכֶֽם׃
2 וַעֲשִׂיתֶ֨ם עֹלָ֜ה לְרֵ֤יחַ נִיחֹ֙חַ֙ לַיהוָ֔ה פַּ֧ר בֶּן־בָּקָ֛ר אֶחָ֖ד אַ֣יִל
3 אֶחָ֑ד כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה שִׁבְעָ֖ה תְּמִימִֽם׃ וּמִ֨נְחָתָ֔ם סֹ֖לֶת
בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֤ה עֶשְׂרֹנִים֙ לַפָּ֔ר שְׁנֵ֥י עֶשְׂרֹנִ֖ים לָאָֽיִל׃
4 ה וְעִשָּׂר֣וֹן אֶחָ֔ד לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְשִׁבְעַ֖ת הַכְּבָשִֽׂים׃ וּשְׂעִיר־
6 עִזִּ֥ים אֶחָ֖ד חַטָּ֑את לְכַפֵּ֖ר עֲלֵיכֶֽם׃ מִלְּבַד֩ עֹלַ֨ת הַחֹ֜דֶשׁ
וּמִנְחָתָ֗הּ וְעֹלַ֤ת הַתָּמִיד֙ וּמִנְחָתָ֔הּ וְנִסְכֵּיהֶ֖ם כְּמִשְׁפָּטָ֑ם לְרֵ֣יחַ
7 נִיחֹ֔חַ אִשֶּׁ֖ה לַיהוָֽה׃ ס וּבֶעָשׂוֹר֩ לַחֹ֨דֶשׁ הַשְּׁבִיעִ֜י הַזֶּ֗ה
מִקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם וְעִנִּיתֶ֖ם אֶת־נַפְשֹׁתֵיכֶ֑ם כָּל־
8 מְלָאכָ֖ה לֹ֥א תַעֲשֽׂוּ׃ וְהִקְרַבְתֶּ֨ם עֹלָ֤ה לַיהוָה֙ רֵ֣יחַ נִיחֹ֔חַ
פַּ֧ר בֶּן־בָּקָ֛ר אֶחָ֖ד אַ֣יִל אֶחָ֑ד כְּבָשִׂ֤ים בְּנֵי־שָׁנָה֙ שִׁבְעָ֔ה
9 תְּמִימִ֖ם יִהְי֥וּ לָכֶֽם׃ וּמִ֨נְחָתָ֔ם סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֤ה
י עֶשְׂרֹנִים֙ לַפָּ֔ר שְׁנֵי֙ עֶשְׂרֹנִ֔ים לָאַ֖יִל הָאֶחָֽד׃ עִשָּׂרוֹן֙ עִשָּׂר֔וֹן
11 לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְשִׁבְעַ֖ת הַכְּבָשִֽׂים׃ שְׂעִיר־עִזִּ֥ים אֶחָ֖ד חַטָּ֑את

XXIX, 1–11. New Year and Day of Atonement Offerings

7 *ye shall afflict your souls.* A phrase denoting the self-denial and abstention accompanying a fast. Isaiah lviii, which has always been taken as referring to the Day of Atonement, designates it repeatedly as a "fast," and emphasises not only its religious but also its social message to the Jewish life. See Lev. xvi, 29, xxiii, 27–29.

no manner of work. See Lev. xxiii, 28.

11. *sin offering of atonement.* A reference to the goat of the sin-offering on the Day of Atonement; Lev. xvi, 15–17.

Chapter XXIX

29 1. And in the seventh month, on the first day
of the month, ye shall have an holy convocation;
ye shall do no servile work: it is a day of blowing
of trumpets unto you. 2. And ye shall offer
a burnt offering for a sweet savour unto the
Lord; one young bullock, one ram, seven he-
lambs of the first year without blemish: 3. and
their meal offering, fine flour mingled with oil,
three tenth parts for the bullock, two tenth
parts for the ram, 4. and one tenth part for
every lamb of the seven lambs: 5. and one he-
goat for a sin offering, to make atonement for
you: 6. beside the burnt offering of the new moon,
and the meal offering thereof, and the continual
burnt offering and the meal offering thereof,
and their drink offerings, according unto their
ordinance, for a sweet savour, an offering made
by fire unto the Lord.

7. And on the tenth day of this seventh month
ye shall have an holy convocation; and ye shall
afflict your souls; ye shall do no manner of
work: 8. but ye shall offer a burnt offering unto
the Lord for a sweet savour; one young bullock,
one ram, seven he-lambs of the first year; they
shall be unto you without blemish: 9. and their
meal offering, fine flour mingled with oil, three
tenth parts for the bullock, two tenth parts
for the one ram, 10. a several tenth part for
every lamb of the seven lambs: 11. one he-goat
for a sin offering; beside the sin offering of

שביעי מִלְּבַד חַטַּאת הַכִּפֻּרִים וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם׃
12 ס וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ
יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְחַגֹּתֶם חַג לַיהוָה
13 שִׁבְעַת יָמִים׃ וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים
בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה
14 אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ׃ וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן
שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד לִשְׁלֹשָׁה עָשָׂר פָּרִים שְׁנֵי
טו עֶשְׂרֹנִים לָאַיִל הָאֶחָד לִשְׁנֵי הָאֵילִם׃ וְעִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ
16 הָאֶחָד לְאַרְבָּעָה עָשָׂר כְּבָשִׂים׃ וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת
17 מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַשֵּׁנִי
פָּרִים בְּנֵי־בָקָר שְׁנֵים עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
18 שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים
19 לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר־עִזִּים אֶחָד
כ חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם׃ ס וּבַיּוֹם

v. 15. נקוד על ו׳ בתרא

12–38. Offerings for the Feast of Tabernacles

The sacrifices on this Festival were more numerous than on any other of the Feasts. As it was the Feast of Ingathering, marking the close of the labours of the year in field and vineyard, threshing-floor and winepress, the joys associated with it found expression in a profusion of offerings to God, the bounteous Giver of the harvest.

The number of bullocks, diminishing on each of the seven days by one, totalled seventy altogether. In the Rabbinic view, these seventy bullocks corresponded to the seventy nations of the world, and were intended as an atonement for all mankind. Tabernacles was thus early conceived

atonement, and the continual burnt offering, and the meal offering thereof, and their drink offerings.*vii

12. And on the fifteenth day of the seventh
month ye shall have an holy convocation; ye
shall do no servile work, and ye shall keep a
feast unto the LORD seven days: 13. and ye shall
offer a burnt offering, an offering made by fire,
of a sweet savour unto the LORD; thirteen young
bullocks, two rams, fourteen he-lambs of the
first year; they shall be without blemish: 14.
and their meal offering, fine flour mingled with
oil, three tenth parts for every bullock of the
thirteen bullocks, two tenth parts for each ram
of the two rams, 15. and a several tenth part for
every lamb of the fourteen lambs: 16. and one
he-goat for a sin offering; beside the continual
burnt offering, the meal offering thereof, and
the drink offering thereof.

17. And on the second day ye shall offer twelve
young bullocks, two rams, fourteen he-lambs
of the first year without blemish: 18. and their
meal offering and their drink offerings for the
bullocks, for the rams, and for the lambs, according
to their number, after the ordinance: 19. and
one he-goat for a sin offering; beside the continual
burnt offering, and the meal offering thereof,
and their drink offerings.

as a Messianic Festival, bringing all the children of men together as brothers under the *sukkah*-roof of one Heavenly Father.

הַשְּׁלִישִׁי פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה
21 אַרְבָּעָה עָשָׂר תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם
22 וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד
23 מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם
הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה
24 אַרְבָּעָה עָשָׂר תְּמִימִם׃ מִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם
כה וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת
26 מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַחֲמִישִׁי
פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה
27 עָשָׂר תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים
28 בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת
29 הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנָה
אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃
ל וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם
31 כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד
32 מִנְחָתָהּ וּנְסָכֶיהָ׃ ס וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה
אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

20. And on the third day eleven bullocks, two rams, fourteen he-lambs of the first year without blemish; 21. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number,

after the ordinance: 22. and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

23. And on the fourth day ten bullocks, two rams, fourteen he-lambs of the first year without blemish: 24. their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 25. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

26. And on the fifth day nine bullocks, two rams, fourteen he-lambs of the first year without blemish: 27. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 28. and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

29. And on the sixth day eight bullocks, two rams, fourteen he-lambs of the first year without blemish: 30. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 31. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offerings thereof.

32. And on the seventh day seven bullocks, two rams, fourteen he-lambs of the first year without

33 וּמִנְחָתָם וְנִסְכֵּהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם
34 כְּמִשְׁפָּטָם׃ וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד
מפטיר לה מִנְחָתָהּ וְנִסְכָּהּ׃ ס בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם
36 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה
רֵיחַ נִיחֹחַ לַיהוָה פַּר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה
37 שִׁבְעָה תְּמִימִם׃ מִנְחָתָם וְנִסְכֵּיהֶם לַפָּר לָאַיִל וְלַכְּבָשִׂים
38 בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת
39 הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃ אֵלֶּה תַּעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם
לְבַד מִנִּדְרֵיכֶם וְנִדְבֹתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם
וּלְנִסְכֵּיכֶם וּלְשַׁלְמֵיכֶם׃

CAP. XXX. ל

ל א וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־
מֹשֶׁה׃

כ״ט v. 33. חסר יו״ד

35. *on the eighth day.* See on Lev. XXIII, 36.

blemish: 33. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 34. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.*m

35. On the eighth day ye shall have a solemn
assembly: ye shall do no servile work: 36. but
ye shall offer a burnt offering, an offering made
by fire, of a sweet savour unto the LORD: one
bullock, one ram, seven he-lambs of the first
year without blemish: 37. their meal offering and
their drink offerings for the bullock, for the ram,
and for the lambs, shall be according to their
number, after the ordinance: 38. and one he-goat
for a sin offering; beside the continual burnt
offering, and the meal offering thereof, and the
drink offering thereof.

39. These ye shall offer unto the LORD in your
set feasts, beside your vows, and your freewill
offerings, for your burnt offerings, and for your
meal offerings, and for your drink offerings, and
for your peace offerings.

CHAPTER XXX

30 1. °And Moses told the children of Israel
according to all that the LORD commanded Moses.

°*In English Bibles, this is Chapter XXIX, 40*

For the Lesson from the Prophets, I Kings XVIII, 46–XIX, 21 *see* The Haftorahs, p. 434
For the Blessings before and after the Haftorah, see p. 368

פ פ פ מב 42

ל 2 וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה
3 הַדָּבָר אֲשֶׁר צִוָּה יְהוָה׃ אִישׁ כִּי־יִדֹּר נֶדֶר לַיהוָה אוֹ־
הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־
4 הַיֹּצֵא מִפִּיו יַעֲשֶׂה׃ וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַיהוָה וְאָסְרָה
ה אִסָּר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ׃ וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ
וֶאֱסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ

IX. MATTOS

(Chapters XXX, 2—XXXII)

Chapter XXX. Concerning Vows

This chapter emphasises the solemnity and binding character of religious vows, and in what circumstances vows of women can be annulled by the father or husband.

2-3. Sacredness of Vows

3. *voweth a vow.* Heb. *neder ;* denotes a solemn promise to consecrate something to God, or do something in His service or His honour. A vow was usually made in a time of distress, and its motive was the desire to secure Divine help; cf. Gen. xxviii, 20-22. Or it might be an expression of gratitude for Divine aid received. " The manifest emotion with which many a singer in the Psalter records his gratitude to God as he pays his vows, shows that they must often have represented a warm and genuine religious experience " (McFadyen).

a bond. Heb. *issar.* In contrast to *neder*, this may be called a negative vow : a self-imposed pledge to abstain from doing or enjoying something that is perfectly allowable.

IX. MATTOS

30 °2. And Moses spake unto the heads of the
tribes of the children of Israel, saying, This is the
thing which the LORD hath commanded. 3. When
a man voweth a vow unto the LORD, or sweareth
an oath to bind his soul with a bond, he shall
not break his word; he shall do according to all
that proceedeth out of his mouth. 4. Also when
a woman voweth a vow unto the LORD, and
bindeth herself by a bond, being in her father's
house, in her youth; 5. and her father heareth
her vow, and her bond wherewith she hath

°*In English Bibles, this is v. 1*

break his word. lit. "profane his word." The violation of a vow or "bond" is at once an offence before God, and an act of profanation of man's personality.

according to all that proceedeth out of his mouth. There is a tendency in human nature to forget in health and security the vows that were made in sickness and danger; but the rule remains, Whatever a man has promised unto God, that he must fulfil.

4-6. VOWS OF A YOUNG UNMARRIED WOMAN

After laying down the general principle, Scripture proceeds to qualify it in three special cases of vows made by women under authority; viz. *a*) women before marriage; *b*) married women; *c*) women after marriage, *i.e.* widows and divorced women.

4. *in her youth.* A young unmarried woman still under her father's guardianship; *i.e.* till the age of adolescence.

6 כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם׃ וְאִם־
הֵנִיא אָבִיהָ אֹתָהּ בְּיוֹם שָׁמְעוֹ כָּל־נְדָרֶיהָ וֶאֱסָרֶיהָ אֲשֶׁר־
אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם וַיהוָה יִסְלַח־לָהּ כִּי־הֵנִיא אָבִיהָ
7 אֹתָהּ׃ וְאִם־הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא
8 שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ׃ וְשָׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ
וְהֶחֱרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וֶאֱסָרֶהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ
9 יָקֻמוּ׃ וְאִם בְּיוֹם שְׁמֹעַ אִישָׁהּ יָנִיא אוֹתָהּ וְהֵפֵר אֶת־נִדְרָהּ
אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ
10 וַיהוָה יִסְלַח־לָהּ׃ וְנֵדֶר אַלְמָנָה וּגְרוּשָׁה כֹּל אֲשֶׁר־אָסְרָה
11 עַל־נַפְשָׁהּ יָקוּם עָלֶיהָ׃ וְאִם־בֵּית אִישָׁהּ נָדָרָה אוֹ־אָסְרָה
12 אִסָּר עַל־נַפְשָׁהּ בִּשְׁבֻעָה׃ וְשָׁמַע אִישָׁהּ וְהֶחֱרִשׁ לָהּ לֹא

5. *holdeth his peace.* The father's silence amounts to a ratification of the vow.

6. *disallow her.* If the father verbally disapproves of her vow on the day he hears of it, such disapproval amounts to a veto and the vow becomes annulled; see on *v.* 13.

7-9. Case of a Married Woman who made the Vow whilst Single

7. *while her vows are upon her.* This is the second of the three afore-mentioned cases; viz., the vow of a woman who marries whilst under a vow made by her before marriage, whether during the stage of adolescence and with the requisite approval of the father, or when she was a full-grown woman and outside the range of her father's veto.

8. *and hold his peace.* As in *v.* 5.

9. *disallow her.* By verbal disapproval, as in *v.* 6.

10–16. Vows of a Widow and Divorced Woman

10. *widow, or . . . divorced.* Not being under the tutelage of either husband or father, the vows of such

bound her soul, and her father holdeth his peace
at her: then all her vows shall stand, and every
bond wherewith she hath bound her soul shall
stand. 6. But if her father disallow her in the
day that he heareth; none of her vows, or of her
bonds wherewith she hath bound her soul, shall
stand: and the LORD shall forgive her, because
her father disallowed her. 7. And if she be
married to a husband, while her vows are upon
her, or the rash utterance of her lips, wherewith
she hath bound her soul; 8. and her husband
hear it, and hold his peace at her in the day
that he heareth it: then her vows shall stand,
and her bonds wherewith she hath bound her
soul shall stand. 9. But if her husband disallow
her in the day that he heareth it; then he shall
make void her vow which is upon her, and the
rash utterance of her lips, wherewith she hath
bound her soul: and the LORD shall forgive
her. 10. But the vow of a widow, or of her that
is divorced, even every thing wherewith she
hath bound her soul, shall stand against her.
11. And if she vowed in her husband's house, or
bound her soul by a bond with an oath, 12. and
her husband heard it, and held his peace at

women are fully binding. They fall under the general principle in *v.* 3.

11. *in her husband's house.* This is a sub-section of the second of the aforementioned cases; viz., the vow of a married woman. In this instance, the husband has the same authority to allow or disallow the vow, as the father had in regard to his young adolescent daughter.

הֲנִיא אֹתָהּ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־
13 נַפְשָׁהּ יָקוּם׃ וְאִם־הָפֵר יָפֵר אֹתָם ׀ אִישָׁהּ בְּיוֹם שָׁמְעוֹ
כָּל־מוֹצָא שְׂפָתֶיהָ לִנְדָרֶיהָ וּלְאִסַּר נַפְשָׁהּ לֹא יָקוּם אִישָׁהּ
14 הֲפֵרָם וַיהוָה יִסְלַח־לָהּ׃ כָּל־נֵדֶר וְכָל־שְׁבֻעַת אִסָּר לְעַנֹּת
טו נָפֶשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יְפֵרֶנּוּ׃ וְאִם־הַחֲרֵשׁ יַחֲרִישׁ לָהּ
אִישָׁהּ מִיּוֹם אֶל־יוֹם וְהֵקִים אֶת־כָּל־נְדָרֶיהָ אוֹ אֶת־כָּל־
אֱסָרֶיהָ אֲשֶׁר עָלֶיהָ הֵקִים אֹתָם כִּי־הֶחֱרִשׁ לָהּ בְּיוֹם שָׁמְעוֹ׃
16 17 וְאִם־הָפֵר יָפֵר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנָשָׂא אֶת־עֲוֺנָהּ׃ אֵלֶּה
הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־
אָב לְבִתּוֹ בִּנְעֻרֶיהָ בֵּית אָבִיהָ׃ שני

13. *shall forgive her.* As it was no fault of hers, if the husband or father cancelled her vow.

14. *to afflict the soul.* By fasting or any kind of abstinence.

16. *he shall bear her iniquity.* If the husband tacitly consented to the vow in the first instance, and afterwards forbade her to fulfil it, then the guilt rests upon him.

VOWS AND VOWING IN THE LIGHT OF JUDAISM

The Rabbis fully endorsed the Biblical demand for man uncompromisingly to honour his word, whether accompanied by a vow or not. Their position on this matter is absolutely clear : " Let thy yea be yea, and thy nay be nay. He who changes his word commits as heavy a sin as he who worships idols ; and he who utters an untruth, is excluded from the Divine Presence "

A vow to be valid must be uttered aloud ; it must be made voluntarily, without any compulsion from without, and the person making it must be fully conscious of its scope and implications. A man may impose a restriction upon himself by vow ; he cannot so restrict others. Vows whose fulfilment is rendered impossible by *force majeure* are void.

Scripture discourages vowing. " If thou shalt forbear to vow, it shall be no sin in thee " (Deut. XXIII, 22) : " Be not rash with thy mouth . . . Better is it that thou shouldest

her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand. 13. But if her husband made them null and void in the day that he heard them; then whatsoever proceed out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. 14. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. 15. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard them. 16. But if he shall make them null and void after that he hath heard them; then he shall bear her iniquity. 17. These are the statutes, which the LORD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.*ii

not vow, than that thou shouldest vow and not pay" (Eccl. v, 2, 5). The post-Biblical teachers, whether in Alexandria, Palestine or Babylon, shared this attitude towards vows. Philo declares, "The word of the good man should be his oath, firm and unchangeable, founded steadfastly on truth. Therefore vows and oaths should be superfluous. Some men make vows out of wicked hatred of their fellow men; swearing, for example, that they will not admit this or that man to sit at the same table with them, or to come under the same roof. Such men should seek to propitiate the

mercy of God, so that they may find some cure for the diseases of their souls." The Rabbis were equally zealous in their attempt to dissuade men from vowing. "Do not form a habit of making vows," was an ancient Tannaite teaching; while Samuel, the great teacher in Babylon, roundly declared, "He who makes a vow, even though he fulfil it, is called a *rosho*, a wicked man." In the time of the Mishna, the habit of taking vows was considered a sign of bad breeding, and affected the honour of the vower's parents, just as swearing would nowadays point to a man's low origin. One exception was admitted. The making of vows was tolerated, when it was done in order to rid oneself of bad habits, or in order to encourage oneself to do good; but—says the Shulchan Aruch—even in such cases one should strive for the desired end without the aid of vows. "Even vows for charitable purposes are not desirable; if one has the money, let him give it straightway without a vow; and if not, let him defer his vow until he have it."

The fact must however be recorded that the mass of the people did not rise to these moral heights, and the popular Oriental passion for vow-making continued unabated. And just because the Rabbis assigned such sacredness to the spoken word, they were faced with a grave problem. For altogether aside from imbecile and rash minds, men in time of danger or under momentary impulse would make vows which they could not fulfil. These self-imposed obligations or abstentions might clash with man's domestic duties, or interfere with his proper relations to his neighbours. In such cases, the Rabbis would consider it their duty to afford a man the facility, under certain definite conditions and restrictions, of *annulling* his thoughtless or impossible vows. Such annulment could never be effected by himself, but only by a Beth Din of three learned men in the Law, after they had carefully investigated the nature and bearing of the vow, and had become convinced that its purpose was not, on the one hand, self-improvement; nor did it, on the other, infringe upon the rights of others. For not all vows or oaths could be absolved. A vow or oath that was made to another person, even be that person a child or a heathen, could not be annulled except in the presence of that person and with his consent; while *an oath which a man had taken in a court of justice, could not be absolved by any other authority in the world.* Far from being animated by a loose regard for morality, the annulment of vows ordained by the Rabbis has an ethical intent, that of saving persons who have made virtually

impracticable vows from the guilt of breaking them, and of preventing the hardship and injustice which their fulfilment will entail upon others (Z. Frankel, Schechter).

Kol Nidré

The formula for the annulment of vows that ushers in the Service on the Eve of the Day of Atonement refers to such vows which we may have voluntarily promised to the Almighty, and had not been kept, or the fulfilment of which might prove to be beyond our ability to carry out. "But it does not in the least possible degree affect the promises or obligations entered into between man and man, as the latter can only be dissolved by the mutual consent of the parties, nor can it absolve any man from an official oath" (Editor's note, Sephardi Eve of Atonement Prayer Book).

The Kol Nidré has had a curious history. "The awe and solemnity with which it is pronounced, the beauty and pathos of the threefold chant, the scattered millions of Israel gathered in every synagogue in the world, are sure signs that the words of the prayer, written like an old inscription, are full of meaning; beneath them lurks the thought that is God-inspired, a conception of the sanctity of Truth" (Editor's note, Ashkenazi Eve of Atonement Prayer Book, in "The Service of the Synagogue"). And yet its introduction was opposed by some Geonim over a thousand years ago: it was recast, though not improved, by a noted rabbi in the 11th century; and has been a welcome weapon in the hands of anti-Semites, who, in defiance of all truth and justice, have used it to prove to their hate-blinded followers that "the word of a Jew cannot be trusted." The pioneers of Reform Judaism abolished it a century ago: and every now and then voices are raised in Orthodox communities that, in view of the misunderstandings to which it has given rise, the time has come for its official removal from the Festival Prayer Book. I append the reply I sent to an Overseas Congregation which recently submitted this suggestion to me.

> "Proposed alterations in the Liturgy, even of its non-essential portions, call for the greatest care and consideration. The question of altering the Kol Nidré prayer especially bristles with difficulties. Chief among them is this: the prayer as it stands has for centuries been a weapon of malicious attack by enemies of Israel. If, in consequence, the prayer is abolished, we are held as pleading guilty to their charges, and by our action

Cap. XXXI. לא

לא 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל
3 מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֵף אֶל־עַמֶּיךָ׃ וַיְדַבֵּר מֹשֶׁה אֶל־
הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־
4 מִדְיָן לָתֵת נִקְמַת־יְהוָה בְּמִדְיָן׃ אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה

seem to justify these charges. Historic Judaism has, therefore, ever braved these misrepresentations. Conscious of the sacredness and inviolability which attaches to an oath in Jewish Law and life, it indignantly repudiates the construction its maligners place upon this Prayer, and proclaims that the dispensation from vows in it refers only to those in which no other persons or interests are involved; and that no private or public vow, promise or oath which concerns another person, is implied in the Kol Nidré."

"One further consideration. Recent historical studies have shown the Kol Nidré to be an unique memorial of Jewish suffering and repentance. It arose in Spain, as a result of the Jewish persecutions by the West Goths, in the seventh century. Entire Jewish communities were then doomed to torture and the stake, unless they forswore their Faith, and by the most fearful oaths and abjurations bound themselves nevermore to practise any Jewish observances. In this way, even when better times came and the fury of the oppressor abated, the unfortunate members of those communities felt themselves perjured before God and man if they returned to their Holy Faith, or kept even the most sacred of its Festivals.. It was to ease the conscience of these crushed and distracted men and women, that the Kol Nidré was formulated. In view of this origin of the prayer—which has only recently become known and which alone explains all its anomalies—various congregations on the Continent that had formerly abolished the Kol Nidré have reintroduced it, realising that the awakening of historic memories, and the forging of links with the past, are vital factors in Jewish traditional life and worship."

Chapter XXXI

31 1. And the Lord spake unto Moses, saying,
2. Avenge the children of Israel of the Midianites:
afterward shalt thou be gathered unto thy people.
3. And Moses spake unto the people, saying, Arm
ye men from among you for the war, that they
may go against Midian, to execute the Lord's
vengeance on Midian. 4. Of every tribe a thou-
sand, throughout all the tribes of Israel, shall ye
send to the war. 5. So there were delivered,

Chapter XXXI

The War against the Midianites

In xxv, 16-18, Moses is bidden to smite the Midianites because they had enticed the Israelites to the licentious and idolatrous worship of Baal-Peor. In the present chapter, he is ordered to carry out the command forthwith; and we are given full details of the campaign.

The war against the Midianites presents peculiar difficulties. We are no longer acquainted with the circumstances that justified the ruthlessness with which it was waged, and therefore we cannot satisfactorily meet the various objections that have been raised in that connection. "Perhaps the recollection of what took place after the Indian Mutiny, when Great Britain was in the same temper, may throw light on this question. The soldiers then, bent on punishing the cruelty and lust of the rebels, partly in patriotism, partly in revenge, set mercy altogether aside" (Expositor's Bible). The Midianites affected were only the clans that lived in the neighbourhood of Moab. This accounts for the persistence of Midianites in later periods of Israelite history.

3. *execute the* Lord's *vengeance.* The preceding *v.* refers to Israel's vengeance on Midian; this *v.* speaks of God's vengeance on Midian. Both mean the same thing. The cause of Israel is the cause of God. "Vengeance" is here used in the broad sense of retributory punishment.

ה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא׃ וַיִּמָּסְרוּ מֵאַלְפֵי
6 יִשְׂרָאֵל אֶלֶף לַמַּטֶּה שְׁנֵים־עָשָׂר אֶלֶף חֲלוּצֵי צָבָא׃ וַיִּשְׁלַח
אֹתָם מֹשֶׁה אֶלֶף לַמַּטֶּה לַצָּבָא אֹתָם וְאֶת־פִּינְחָס בֶּן
אֶלְעָזָר הַכֹּהֵן לַצָּבָא וּכְלֵי הַקֹּדֶשׁ וַחֲצֹצְרוֹת הַתְּרוּעָה
7 בְּיָדוֹ׃ וַיִּצְבְּאוּ עַל־מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
8 וַיַּהַרְגוּ כָּל־זָכָר׃ וְאֶת־מַלְכֵי מִדְיָן הָרְגוּ עַל־חַלְלֵיהֶם אֶת־
אֱוִי וְאֶת־רֶקֶם וְאֶת־צוּר וְאֶת־חוּר וְאֶת־רֶבַע חֲמֵשֶׁת מַלְכֵי
9 מִדְיָן וְאֵת בִּלְעָם בֶּן־בְּעוֹר הָרְגוּ בֶּחָרֶב׃ וַיִּשְׁבּוּ בְנֵי־
יִשְׂרָאֵל אֶת־נְשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֵת כָּל־בְּהֶמְתָּם וְאֶת־
י כָּל־מִקְנֵהֶם וְאֶת־כָּל־חֵילָם בָּזָזוּ׃ וְאֵת כָּל־עָרֵיהֶם
11 בְּמוֹשְׁבֹתָם וְאֵת כָּל־טִירֹתָם שָׂרְפוּ בָּאֵשׁ׃ וַיִּקְחוּ אֶת־כָּל־
12 הַשָּׁלָל וְאֵת כָּל־הַמַּלְקוֹחַ בָּאָדָם וּבַבְּהֵמָה׃ וַיָּבִאוּ אֶל־
מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶת־הַשְּׁבִי
וְאֶת־הַמַּלְקוֹחַ וְאֶת־הַשָּׁלָל אֶל־הַמַּחֲנֶה אֶל־עַרְבֹת מוֹאָב
13 אֲשֶׁר עַל־יַרְדֵּן יְרֵחוֹ׃ ס וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן

שלישי (שני כשהן מחובר׳)

5-18. THE EXPEDITION

5. *delivered.* *i.e.* placed at the disposal of Moses by the leaders of each tribe.

6. *Phinehas the son of Eleazar the priest.* Phinehas, says Rashi, was especially qualified for this task by the part he played in the Zimri incident (xxv, 14, 15). His role was that of the priest referred to in Deut. xx, 2, whose duty it was to go before the Israelites in battle.

the vessels of the sanctuary. Better, *the holy vessels*. The Ark and its contents often accompanied the Israelites on their military expeditions; I Sam. IV, 3f.

in his hand. *i.e.* at his disposal.

7. *every male.* Every adult male.

8. *Balaam.* On his way to his home in Mesopotamia, he must have remained for some time with the Midianites and been their adviser in the matter of Baal-Peor.

out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. 6. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. 7. And they warred against Midian, as the LORD commanded Moses; and they slew every male. 8. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian: Balaam also the son of Beor they slew with the sword. 9. And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey. 10. And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire. 11. And they took all the spoil, and all the prey, both of man and of beast. 12. And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.*iii(**ii)

13. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to

with the sword. The Rabbis say that he was slain after a trial by a Beth Din (Sifri).

10. *their encampments.* Or, "their royal palaces" (Ibn Ezra).

11. *prey.* Booty in livestock; *spoil,* in goods.

14 וְכָל־נְשִׂיאֵי הָעֵדָה לִקְרָאתָם אֶל־מִחוּץ לַמַּחֲנֶה׃ וַיִּקְצֹף
מֹשֶׁה עַל פְּקוּדֵי הֶחָיִל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים
טו מִצְּבָא הַמִּלְחָמָה׃ וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחִיִּיתֶם כָּל־
16 נְקֵבָה׃ הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם לִמְסָר־
מַעַל בַּיהוָה עַל־דְּבַר־פְּעוֹר וַתְּהִי הַמַּגֵּפָה בַּעֲדַת יְהוָה׃
17 וְעַתָּה הִרְגוּ כָל־זָכָר בַּטָּף וְכָל־אִשָּׁה יֹדַעַת אִישׁ לְמִשְׁכַּב
18 זָכָר הֲרֹגוּ׃ וְכֹל הַטַּף בַּנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר
19 הַחֲיוּ לָכֶם׃ וְאַתֶּם חֲנוּ מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כֹּל
הֹרֵג נֶפֶשׁ וְכֹל ׀ נֹגֵעַ בֶּחָלָל תִּתְחַטְּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם
כ הַשְּׁבִיעִי אַתֶּם וּשְׁבִיכֶם׃ וְכָל־בֶּגֶד וְכָל־כְּלִי־עוֹר וְכָל־
21 מַעֲשֵׂה עִזִּים וְכָל־כְּלִי־עֵץ תִּתְחַטָּאוּ׃ ס וַיֹּאמֶר אֶלְעָזָר
הַכֹּהֵן אֶל־אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת הַתּוֹרָה
22 אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה׃ אַךְ אֶת־הַזָּהָב וְאֶת־הַכָּסֶף
23 אֶת־הַנְּחֹשֶׁת אֶת־הַבַּרְזֶל אֶת־הַבְּדִיל וְאֶת־הָעֹפָרֶת׃ כָּל־
דָּבָר אֲשֶׁר־יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהֵר אַךְ בְּמֵי נִדָּה

16. *trespass.* Or, "perfidy" (Benisch).
18. *for yourselves.* To employ them as domestic servants.

19-24. Purification of the Warriors

19. *without the camp seven days.* An enforcement of the law of seven days' defilement and segregation as laid down in XIX, 11.

purify yourselves. A reference to the law in XIX, 12.

and your captives. In order to prevent the spread of their contamination by the Israelites' contact with their garments.

20. *as to every garment.* Everything that had come in contact with a corpse required purifying.

21. *the statute of the law.* Contained in XIX. Eleazar now proceeds to enlarge this "statute" of the law in order to meet the present circumstances.

meet them without the camp. 14. And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, which came from the service of the war. 15. And Moses said unto them, Have ye saved all the women alive? 16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and so the plague was among the congregation of the LORD. 17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. 18. But all the women children, that have not known man by lying with him, keep alive for yourselves. 19. And encamp ye without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day and on the seventh day, ye and your captives. 20. And as to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, ye shall purify yourselves. 21. And Eleazar the priest said unto the men of war which went to the battle, This is the statute of the law which the LORD hath commanded Moses: 22. howbeit the gold, and the silver, the brass, the iron, the tin, and the lead, 23. every thing that may abide the fire, ye shall make to go through the fire,

23. *everything that may abide the fire.* A distinction is made between the objects which could stand purification by fire and those which could not. The Talmud understands

24 יִתְחַטָּא וְכֹל אֲשֶׁר לֹא־יָבֹא בָּאֵשׁ תַּעֲבִירוּ בַּמָּיִם׃ וְכִבַּסְתֶּם
בִּגְדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וּטְהַרְתֶּם וְאַחַר תָּבֹאוּ אֶל־הַמַּחֲנֶה׃ רביעי
כה 26 ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ שָׂא אֵת רֹאשׁ מַלְקוֹחַ
הַשְּׁבִי בָּאָדָם וּבַבְּהֵמָה אַתָּה וְאֶלְעָזָר הַכֹּהֵן וְרָאשֵׁי אֲבוֹת
27 הָעֵדָה׃ וְחָצִיתָ אֶת־הַמַּלְקוֹחַ בֵּין תֹּפְשֵׂי הַמִּלְחָמָה
28 הַיֹּצְאִים לַצָּבָא וּבֵין כָּל־הָעֵדָה׃ וַהֲרֵמֹתָ מֶכֶס לַיהוָה
מֵאֵת אַנְשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא אֶחָד נֶפֶשׁ מֵחֲמֵשׁ
הַמֵּאוֹת מִן־הָאָדָם וּמִן־הַבָּקָר וּמִן־הַחֲמֹרִים וּמִן־הַצֹּאן׃
29 מִמַּחֲצִיתָם תִּקָּחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה׃
ל וּמִמַּחֲצִת בְּנֵי־יִשְׂרָאֵל תִּקַּח ׀ אֶחָד ׀ אָחֻז מִן־הַחֲמִשִּׁים
מִן־הָאָדָם מִן־הַבָּקָר מִן־הַחֲמֹרִים וּמִן־הַצֹּאן מִכָּל־הַבְּהֵמָה
31 וְנָתַתָּה אֹתָם לַלְוִיִּם שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה׃ וַיַּעַשׂ
32 מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיְהִי
הַמַּלְקוֹחַ יֶתֶר הַבָּז אֲשֶׁר בָּזְזוּ עַם הַצָּבָא צֹאן שֵׁשׁ־מֵאוֹת
33 אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמֵשֶׁת אֲלָפִים׃ וּבָקָר שְׁנַיִם וְשִׁבְעִים

these laws to mean that every household utensil which, when employed for preparing food, comes into direct contact with fire, must be cleansed by fire. For others, purification by water is sufficient.

water of separation. See on XIX, 9.

25-34. Apportionment of Spoil

27. *into two parts.* Those who fought and those who remained behind were to receive equal shares, though the combatants numbered only 12,000, and constituted only one-fiftieth of the entire congregation.

28. *a tribute unto the* Lord. From each of the aforegoing portions, a tax was levied for the maintenance of the priests and the Levites.

one soul. i.e. one individual, or, "head of cattle." One five-hundredth was to be paid by the soldiers for the benefit

and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go through the water. 24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.*iv .

25. And the LORD spake unto Moses, saying, 26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation: 27. and divide the prey into two parts; between the men skilled in war, that went out to battle, and all the congregation: 28. and levy a tribute unto the LORD of the men of war that went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the flocks: 29. take it of their half, and give it unto Eleazar the priest, for the LORD's heave offering. 30. And of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, of the beeves, of the asses, and of the flocks, even of all the cattle, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. 31. And Moses and Eleazar the priest did as the LORD commanded Moses. 32. Now the prey, over and above the booty which the men of war took, was six hundred thousand and seventy thousand and five thousand sheep, 33. and threescore and

of the priests; whilst one-fiftieth of the congregation's share was to go to the support of the Levites.

34 לה אָלֶף׃ וַחֲמֹרִים אֶחָד וְשִׁשִּׁים אָלֶף׃ וְנֶפֶשׁ אָדָם מִן־הַנָּשִׁים
אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר כָּל־נֶפֶשׁ שְׁנַיִם וּשְׁלֹשִׁים אָלֶף׃
36 וַתְּהִי הַמֶּחֱצָה חֵלֶק הַיֹּצְאִים בַּצָּבָא מִסְפַּר הַצֹּאן שְׁלֹשׁ־
מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת׃
37 וַיְהִי הַמֶּכֶס לַיהוָה מִן־הַצֹּאן שֵׁשׁ מֵאוֹת חָמֵשׁ וְשִׁבְעִים׃
38 וְהַבָּקָר שִׁשָּׁה וּשְׁלֹשִׁים אָלֶף וּמִכְסָם לַיהוָה שְׁנַיִם וְשִׁבְעִים׃
39 וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת וּמִכְסָם לַיהוָה אֶחָד
מ וְשִׁשִּׁים׃ וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף וּמִכְסָם לַיהוָה
41 שְׁנַיִם וּשְׁלֹשִׁים נָפֶשׁ׃ וַיִּתֵּן מֹשֶׁה אֶת־מֶכֶס תְּרוּמַת יְהוָה
42 לְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וּמִמַּחֲצִית
בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצֹּבְאִים׃
43 וַתְּהִי מֶחֱצַת הָעֵדָה מִן־הַצֹּאן שְׁלֹשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים
44 אֶלֶף שִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת׃ וּבָקָר שִׁשָּׁה וּשְׁלֹשִׁים
מה 46 אָלֶף׃ וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת׃ וְנֶפֶשׁ אָדָם
47 שִׁשָּׁה עָשָׂר אָלֶף׃ וַיִּקַּח מֹשֶׁה מִמַּחֲצִת בְּנֵי־יִשְׂרָאֵל אֶת־
הָאָחֻז אֶחָד מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן
אֹתָם לַלְוִיִּם שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה כַּאֲשֶׁר צִוָּה
48 יְהוָה אֶת־מֹשֶׁה׃ וַיִּקְרְבוּ אֶל־מֹשֶׁה הַפְּקֻדִים אֲשֶׁר לְאַלְפֵי
49 הַצָּבָא שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת׃ וַיֹּאמְרוּ אֶל־מֹשֶׁה

twelve thousand beeves, 34. and threescore and one thousand asses, 35. and thirty and two thousand persons in all, of the women that had not known man by lying with him. 36. And the half, which was the portion of them that went out to war, was in number three hundred thousand

and thirty thousand and seven thousand and five hundred sheep: 37. and the LORD's tribute of the sheep was six hundred and threescore and fifteen. 38. And the beeves were thirty and six thousand; of which the LORD's tribute was threescore and twelve. 39. And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one. 40. And the persons were sixteen thousand; of whom the LORD's tribute was thirty and two persons. 41. And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses. 42. And of the children of Israel's half, which Moses divided off from the men that warred, (43. now the congregation's half was three hundred thousand and thirty thousand, seven thousand and five hundred sheep, 44. and thirty and six thousand beeves, 45. and thirty thousand and five hundred asses, 46. and sixteen thousand persons;) 47. even of the children of Israel's half, Moses took one drawn out of every fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. 48. And the officers which were over the thousands of the host, the captains of thousands, and the captains of hundreds, came near unto Moses: 49. and they

33. *beeves.* Old English plural of "beef"; used for live animals.

עֲבָדֶיךָ נָשְׂאוּ אֶת־רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר בְּיָדֵנוּ וְלֹא־
נ נִפְקַד מִמֶּנּוּ אִישׁ׃ וַנַּקְרֵב אֶת־קָרְבַּן יְהוָה אִישׁ אֲשֶׁר מָצָא
כְלִי־זָהָב אֶצְעָדָה וְצָמִיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל־
51 נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה׃ וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב
52 מֵאִתָּם כֹּל כְּלִי מַעֲשֶׂה׃ וַיְהִי ׀ כָּל־זְהַב הַתְּרוּמָה אֲשֶׁר
הֵרִימוּ לַיהוָה שִׁשָּׁה עָשָׂר אֶלֶף שְׁבַע־מֵאוֹת וַחֲמִשִּׁים שָׁקֶל
53 מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת׃ אַנְשֵׁי הַצָּבָא
54 בָּזְזוּ אִישׁ לוֹ׃ וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת
שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וַיָּבִאוּ אֹתוֹ אֶל־אֹהֶל מוֹעֵד זִכָּרוֹן
לִבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה׃ ששי (שלישי כשהן מחוב׳)

CAP. XXXII. לב

לב א וּמִקְנֶה ׀ רַב הָיָה לִבְנֵי רְאוּבֵן וְלִבְנֵי־גָד עָצוּם מְאֹד וַיִּרְאוּ

50. *oblation.* Better, *offering*, of thanksgiving for their victory and safe return home. Ornaments of gold were worn by roving nomads and traders (Gen. XXXVII, 28).

to make atonement for our souls. See Exod. XXX, 15.

54. *into the tent of meeting.* And placed it in the treasury of the Tabernacle; Exod. XXX, 16; Josh. VI, 24.

CHAPTER XXXII

TRIBES REMAINING EAST OF THE JORDAN

The tribes of Reuben, Gad, and the half-tribe of Manasseh desire to settle east of the Jordan. Moses objects to this, as it would discourage the rest of Israel in their undertaking to possess Canaan. They protest their willingness, after having provided shelter for their families and cattle, to accompany the other tribes until Western Palestine is conquered.

Eastern or Transjordanic Palestine is a country 150 miles long from Mt. Hermon on the north to the south end of the

said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. 50. And we have brought the LORD'S oblation, what every man hath gotten, of jewels of gold, ankle chains, and bracelets, signet-rings, earrings, and necklaces, to make atonement for our souls before the LORD. 51. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. 52. And all the gold of the heave offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (53. For the men of war had taken booty, every man for himself.) 54. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the LORD.*vi(**iii)

CHAPTER XXXII

32 1. Now the children of Reuben and the children of Gad had a very great multitude of cattle:

Dead Sea; its breadth, from the Jordan River to the edge of the desert, varies from thirty to eighty miles. It is throughout over 2,000 feet above sea-level, with a temperate climate lifted above the almost tropic heats which surround it to the west and south. It is a land of health and fertility. The middle region—Gilead—bore perfume and medicine for the whole Eastern world. Gilead is covered with forests; and its valleys, by orchards and vineyards. Even more famous was its pasture. "Flocks and pastures have ever been the wealth, the charm, the temptation of Eastern Palestine—a land of opulence and insecurity" (George Adam Smith).

אֶת־אֶרֶץ יַעְזֵר וְאֶת־אֶרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מְקוֹם מִקְנֶה׃
2 וַיָּבֹאוּ בְנֵי־גָד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר
3 הַכֹּהֵן וְאֶל־נְשִׂיאֵי הָעֵדָה לֵאמֹר׃ עֲטָרוֹת וְדִיבֹן וְיַעְזֵר
4 וְנִמְרָה וְחֶשְׁבּוֹן וְאֶלְעָלֵה וּשְׂבָם וּנְבוֹ וּבְעֹן׃ הָאָרֶץ אֲשֶׁר
הִכָּה יְהוָה לִפְנֵי עֲדַת יִשְׂרָאֵל אֶרֶץ מִקְנֶה הִוא וְלַעֲבָדֶיךָ
ה מִקְנֶה׃ ס וַיֹּאמְרוּ אִם־מָצָאנוּ חֵן בְּעֵינֶיךָ יֻתַּן אֶת־
הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ לַאֲחֻזָּה אַל־תַּעֲבִרֵנוּ אֶת־הַיַּרְדֵּן׃
6 וַיֹּאמֶר מֹשֶׁה לִבְנֵי־גָד וְלִבְנֵי רְאוּבֵן הַאַחֵיכֶם יָבֹאוּ לַמִּלְחָמָה
7 וְאַתֶּם תֵּשְׁבוּ פֹה׃ וְלָמָּה תְנוּאוּן אֶת־לֵב בְּנֵי יִשְׂרָאֵל
8 מֵעֲבֹר אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה׃ כֹּה עָשׂוּ אֲבֹתֵיכֶם
9 בְּשָׁלְחִי אֹתָם מִקָּדֵשׁ בַּרְנֵעַ לִרְאוֹת אֶת־הָאָרֶץ׃ וַיַּעֲלוּ
עַד־נַחַל אֶשְׁכּוֹל וַיִּרְאוּ אֶת־הָאָרֶץ וַיָּנִיאוּ אֶת־לֵב בְּנֵי
יִשְׂרָאֵל לְבִלְתִּי־בֹא אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה׃
י
11 וַיִּחַר־אַף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר׃ אִם־יִרְאוּ
הָאֲנָשִׁים הָעֹלִים מִמִּצְרַיִם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה אֵת
הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב כִּי לֹא־
12 מִלְאוּ אַחֲרָי׃ בִּלְתִּי כָּלֵב בֶּן־יְפֻנֶּה הַקְּנִזִּי וִיהוֹשֻׁעַ בִּן־נוּן

ל״ב v. 7. תניאון קרי .

1. *the land of Jazer.* Referred to in XXI, 32 as having been captured by Moses from the Amorites.

Gilead. Gilead sometimes stands for the whole territory east of the Jordan (*e.g.* in *v.* 29) that was occupied by the Israelites. Sometimes, however, as in *v.* 39f, it denotes only the land north of the river Jabbok, as far as the river Jarmuk.

3. *Dibon.* Some of the cities named in this *v.* are mentioned on the "Moabite Stone."

4. *which the* LORD *smote.* The lands of Sihon and Og.

7. *discourage ye the heart.* Their request, if granted, would

and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; 2. the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, 3. Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, 4. the land which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. 5. And they said, If we have found grace in thy sight, let this land be given unto thy servants for a possession; bring us not over Jordan. 6. And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to the war, and shall ye sit here? 7. And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? 8. Thus did your fathers, when I sent them from Kadesh-barnea to see the land. 9. For when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. 10. And the LORD's anger was kindled in that day, and he sware, saying, 11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: 12. save Caleb the son of Jephunneh the

13 כִּי מִלְאוּ אַחֲרֵי יְהוָה׃ וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיְנִעֵם
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה עַד־תֹּם כָּל־הַדּוֹר הָעֹשֶׂה הָרַע
14 בְּעֵינֵי יְהוָה׃ וְהִנֵּה קַמְתֶּם תַּחַת אֲבֹתֵיכֶם תַּרְבּוּת אֲנָשִׁים
טו חַטָּאִים לִסְפּוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל׃ כִּי
תְשׁוּבֻן מֵאַחֲרָיו וְיָסַף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשִׁחַתֶּם לְכָל־
16 הָעָם הַזֶּה׃ ס וַיִּגְּשׁוּ אֵלָיו וַיֹּאמְרוּ גִּדְרֹת צֹאן נִבְנֶה
17 לְמִקְנֵנוּ פֹּה וְעָרִים לְטַפֵּנוּ׃ וַאֲנַחְנוּ נֵחָלֵץ חֻשִׁים לִפְנֵי
בְּנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הֲבִיאֹנֻם אֶל־מְקוֹמָם וְיָשַׁב
18 טַפֵּנוּ בְּעָרֵי הַמִּבְצָר מִפְּנֵי יֹשְׁבֵי הָאָרֶץ׃ לֹא נָשׁוּב אֶל־
19 בָּתֵּינוּ עַד הִתְנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ׃ כִּי לֹא נִנְחַל
אִתָּם מֵעֵבֶר לַיַּרְדֵּן וָהָלְאָה כִּי בָאָה נַחֲלָתֵנוּ אֵלֵינוּ מֵעֵבֶר
הַיַּרְדֵּן מִזְרָחָה׃ שביעי פ (רביעי כשהן מחובי׳)
כ וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם־תַּעֲשׂוּן אֶת־הַדָּבָר הַזֶּה אִם־
21 תֵּחָלְצוּ לִפְנֵי יְהוָה לַמִּלְחָמָה׃ וְעָבַר לָכֶם כָּל־חָלוּץ אֶת־
22 הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוֹ אֶת־אֹיְבָיו מִפָּנָיו׃ וְנִכְבְּשָׁה
הָאָרֶץ לִפְנֵי יְהוָה וְאַחַר תָּשֻׁבוּ וִהְיִיתֶם נְקִיִּם מֵיְהוָה

dishearten the other tribes, as it would reduce the fighting strength of Israel against the Canaanites.

14. *an increase of sinful men.* Or, "a brood of sinful men."

15. *destroy all this people.* The unworthy desires of the two and a half tribes might infect the other tribes, and thus the whole nation would be shut out from entering Canaan and perish.

17. *before the children of Israel.* They will march in the van of the Israelites' army, taking their full share in the hardships and dangers of the campaign.

fenced cities. i.e. fortified cities, to protect them from attack by the neighbouring populations whilst we are away on active service.

22. *guiltless towards the* LORD, *and towards Israel.* The idea

Kenizzite, and Joshua the son of Nun: because they have wholly followed the LORD. 13. And the LORD'S anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. 14. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. 15. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people. 16. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: 17. but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. 18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. 19. For we will not inherit with them on the other side Jordan, and forward; because our inheritance is fallen to us on this side Jordan eastward.*vii (**iv) 20. And Moses said unto them, If ye will do this thing; if ye will arm yourselves to go before the LORD to the war, 21. and every armed man of you will pass over Jordan before the LORD, until he hath driven out his enemies from before him, 22. and the land be subdued before the LORD: then afterward ye shall return, and be guiltless towards the

וּמִיִּשְׂרָאֵל וְהָיְתָה הָאָרֶץ הַזֹּאת לָכֶם לַאֲחֻזָּה לִפְנֵי יְהוָה׃
23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם
24 אֲשֶׁר תִּמְצָא אֶתְכֶם׃ בְּנוּ־לָכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת
כה לְצֹנַאֲכֶם וְהַיֹּצֵא מִפִּיכֶם תַּעֲשׂוּ׃ וַיֹּאמֶר בְּנֵי־גָד וּבְנֵי
רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ כַּאֲשֶׁר אֲדֹנִי מְצַוֶּה׃
26 טַפֵּנוּ נָשֵׁינוּ מִקְנֵנוּ וְכָל־בְּהֶמְתֵּנוּ יִהְיוּ־שָׁם בְּעָרֵי הַגִּלְעָד׃
27 וַעֲבָדֶיךָ יַעַבְרוּ כָּל־חֲלוּץ צָבָא לִפְנֵי יְהוָה לַמִּלְחָמָה
28 כַּאֲשֶׁר אֲדֹנִי דֹּבֵר׃ וַיְצַו לָהֶם מֹשֶׁה אֵת אֶלְעָזָר הַכֹּהֵן
וְאֵת יְהוֹשֻׁעַ בִּן־נוּן וְאֶת־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל׃
29 וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם־יַעַבְרוּ בְנֵי־גָד וּבְנֵי־רְאוּבֵן ׀ אִתְּכֶם
אֶת־הַיַּרְדֵּן כָּל־חָלוּץ לַמִּלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ
ל לִפְנֵיכֶם וּנְתַתֶּם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לַאֲחֻזָּה׃ וְאִם־לֹא
31 יַעַבְרוּ חֲלוּצִים אִתְּכֶם וְנֹאחֲזוּ בְתֹכְכֶם בְּאֶרֶץ כְּנָעַן׃ וַיַּעֲנוּ
בְנֵי־גָד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל־
32 עֲבָדֶיךָ כֵּן נַעֲשֶׂה׃ נַחְנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ

v. 25. סבירין ויאמרו

contained in this phrase became a general moral maxim among the Rabbis. "Man should be clear not only before God but also in the estimation of his fellowmen." It is not enough that a man's conscience is pure. He must strive to make even his outward actions irreproachable and above suspicion. A man should avoid doing things that *appear* wrong, משום מראית עין.

23. *be sure your sin will find you out.* Better, *and know your sin*—*i.e.* the punishment for your sin, *which will overtake you.* The rendering of the RV that has passed into a proverbial expression in the English language, is based upon an ancient notion that sin, like a curse, has, so to speak, an individual existence. The sinner cannot escape its consequence; it will seek and find him out.

30. *among you in the land of Canaan.* They would then

LORD, and towards Israel; and this land shall be unto you for a possession before the LORD.
23. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.
24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.
25. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.
26. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:
27. but thy servants will pass over, every man that is armed for war, before the LORD to battle, as my lord saith.

28. So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel.
29. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:
30. but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.
31. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.
32. We will pass over armed before the LORD into the land of Canaan, and the possession of our

33 כְּנָעַן וְאִתָּנוּ אֲחֻזַּת נַחֲלָתֵנוּ מֵעֵבֶר לַיַּרְדֵּן׃ וַיִּתֵּן לָהֶם ׀ מֹשֶׁה
לִבְנֵי־גָד וְלִבְנֵי רְאוּבֵן וְלַחֲצִי ׀ שֵׁבֶט ׀ מְנַשֶּׁה בֶן־יוֹסֵף אֶת־
מַמְלֶכֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת־מַמְלֶכֶת עוֹג מֶלֶךְ הַבָּשָׁן
34 הָאָרֶץ לְעָרֶיהָ בִּגְבֻלֹת עָרֵי הָאָרֶץ סָבִיב׃ וַיִּבְנוּ בְנֵי־גָד
לה אֶת־דִּיבֹן וְאֶת־עֲטָרֹת וְאֵת עֲרֹעֵר׃ וְאֶת־עַטְרֹת שׁוֹפָן וְאֶת־
36 יַעְזֵר וְיָגְבְּהָה׃ וְאֶת־בֵּית נִמְרָה וְאֶת־בֵּית הָרָן עָרֵי מִבְצָר
37 וְגִדְרֹת צֹאן׃ וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֶשְׁבּוֹן וְאֶת־אֶלְעָלֵא
38 וְאֵת קִרְיָתָיִם׃ וְאֶת־נְבוֹ וְאֶת־בַּעַל מְעוֹן מוּסַבֹּת שֵׁם וְאֶת־
שִׂבְמָה וַיִּקְרְאוּ בְשֵׁמֹת אֶת־שְׁמוֹת הֶעָרִים אֲשֶׁר בָּנוּ׃
39 וַיֵּלְכוּ בְּנֵי מָכִיר בֶּן־מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדֻהָ וַיּוֹרֶשׁ אֶת־
מפטיר מ הָאֱמֹרִי אֲשֶׁר־בָּהּ׃ וַיִּתֵּן מֹשֶׁה אֶת־הַגִּלְעָד לְמָכִיר בֶּן־
41 מְנַשֶּׁה וַיֵּשֶׁב בָּהּ׃ וְיָאִיר בֶּן־מְנַשֶּׁה הָלַךְ וַיִּלְכֹּד אֶת־חַוֹּתֵיהֶם
42 וַיִּקְרָא אֶתְהֶן חַוֹּת יָאִיר׃ וְנֹבַח הָלַךְ וַיִּלְכֹּד אֶת־קְנָת וְאֶת־
בְּנֹתֶיהָ וַיִּקְרָא לָה* נֹבַח בִּשְׁמוֹ׃

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v. 42. ה׳ רפה

be forced to evacuate their possession in Gilead, and fight for territory on the west of Jordan.

33. *half tribe of Manasseh.* The sub-tribes of Manasseh were pure warriors who had taken the most prominent part in the conquest of the Gileadite districts. The word "half" in the phrase "half tribe of Manasseh" is not to be taken in a precise arithmetical sense. It denotes a section. According to XXVI, 29-32 there were eight sub-tribes of Manasseh, six of whom were allotted territory on the west of Jordan.

34. *built Dibon. i.e.* rebuilt it; fortified it so as to make it a place of safety for their families; thus also in *v.* 37.

38. *changed.* As they were names of two heathen deities.

inheritance shall remain with us beyond Jordan. 33.
And Moses gave unto them, even to the children
of Gad, and to the children of Reuben, and unto
the half tribe of Manasseh the son of Joseph,
the kingdom of Sihon king of the Amorites,
and the kingdom of Og king of Bashan, the
land, according to the cities thereof with their
borders, even the cities of the land round about.
34. And the children of Gad built Dibon,
and Ataroth, and Aroer; 35. and Atroth-shophan,
and Jazer, and Jogbehah; 36. and Beth-nimrah,
and Beth-haran: fenced cities, and folds for
sheep. 37. And the children of Reuben built
Heshbon, and Elealeh, and Kiriathaim; 38. and
Nebo, and Baal-meon, (their names being
changed,) and Sibmah: and gave other names
unto the cities which they builded. 39. And the
children of Machir the son of Manasseh went to
Gilead, and took it, and dispossessed the Amorites
which were therein.*m 40. And Moses gave Gilead
unto Machir the son of Manasseh; and he dwelt
therein. 41. And Jair the son of Manasseh
went and took the towns thereof, and called
them Havvoth-jair. 42. And Nobah went and
took Kenath, and the villages thereof, and called
it Nobah, after his own name.

40. *unto Machir.* *i.e.* unto the clans of Machir.

41. *Havvoth-jair.* *i.e.* the towns of Jair. For the meaning of *havva*, see *Genesis*, p. 32.

For the lesson from the Prophets, Jeremiah I-II, 3, *see* The Haftorahs, p. 444

For the Blessings before and after the Haftorah, see p. 368

Cap. XXXIII. לג

פ פ פ מג 43

לג א אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם
2 בְּיַד־מֹשֶׁה וְאַהֲרֹן׃ וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם
3 עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃ וַיִּסְעוּ מֵרַעְמְסֵס
בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן
מִמָּחֳרַת הַפֶּסַח יָצְאוּ בְנֵי־יִשְׂרָאֵל בְּיָד רָמָה לְעֵינֵי כָּל־
4 מִצְרָיִם׃ וּמִצְרַיִם מְקַבְּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם
ה כָּל־בְּכוֹר וּבֵאלֹהֵיהֶם עָשָׂה יְהוָה שְׁפָטִים׃ וַיִּסְעוּ בְנֵי־
6 יִשְׂרָאֵל מֵרַעְמְסֵס וַיַּחֲנוּ בְּסֻכֹּת׃ וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ בְּאֵתָם

X. MASSEY

(Chapters XXXIII—XXXVI)

XXXIII, 1-49. Itinerary from Egypt to the Jordan

This chapter supplies us with the stages of the journey of the Israelites from Egypt to the Plains of Moab. It was written to serve as a memorial not only of historical interest but of deep religious significance. Every journey and every halting-place had its suggestions for the instruction, admonition, or encouragement of Israel. The Midrash says, " It may be likened unto a king who had taken his ailing son to a distant place to be cured. On the return journey, the king would lovingly recount to the lad all the experiences they went through at each of their halting-places. 'At this spot we slept; at that, we had a cool resting-place from the heat; at the other, you were overcome with pains in the head!' Israel is God's child, upon whom He bestows compassion, even as a father bestows compassion on his son."

2. *goings out.* Or, " goings forth " ; *i.e.* each place from which they went forth to proceed to another place.

X. MASSEY

Chapter XXXIII

33 1. These are the stages of the children of Israel,
by which they went forth out of the land of
Egypt by their hosts under the hand of Moses
and Aaron. 2. And Moses wrote their goings out
according to their stages by the command-
ment of the Lord: and these are their stages
according to their goings out. 3. And they
journeyed from Rameses in the first month, on
the fifteenth day of the first month; on the
morrow after the passover the children of Israel
went out with an high hand in the sight of all
the Egyptians, 4. while the Egyptians were
burying all their firstborn, which the Lord had
smitten among them: upon their gods also the
Lord executed judgements. 5. And the children
of Israel journeyed from Rameses, and pitched
in Succoth. 6. And they journeyed from Succoth,

according to their stages. Better, *stage by stage* (AJ).

3. *with an high hand.* See Exod. xiv, 8.

in the sight of all the Egyptians. The departure was public. There was nothing clandestine or ignominous in the way in which they left the land of their oppressors.

4. *burying.* Israel was joyous and strong, whilst his erstwhile master, Egypt, was bent low and broken.

upon their gods. See Exod. xii, 12 for the meaning of this phrase. The false deities of Egypt were made contemptible in the eyes of their worshippers.

5-15. These verses detail the stages of the journey from Raamses in Egypt to the Wilderness of Sinai. This is related in Exod. xii, 37 and xix, 2. Two stations, Dophkah and Alush are not mentioned in Exod.

7 אֲשֶׁר בִּקְצֵה הַמִּדְבָּר׃ וַיִּסְעוּ מֵאֵתָם וַיָּשָׁב עַל־פִּי הַחִירֹת
8 אֲשֶׁר עַל־פְּנֵי בַּעַל צְפוֹן וַיַּחֲנוּ לִפְנֵי מִגְדֹּל׃ וַיִּסְעוּ מִפְּנֵי*
הַחִירֹת וַיַּעַבְרוּ בְתוֹךְ־הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ דֶּרֶךְ שְׁלֹשֶׁת
9 יָמִים בְּמִדְבַּר אֵתָם וַיַּחֲנוּ בְּמָרָה׃ וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ
אֵילִמָה וּבְאֵילִם שְׁתֵּים עֶשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים
י 11 וַיַּחֲנוּ־שָׁם׃ וַיִּסְעוּ מֵאֵילִם וַיַּחֲנוּ עַל־יַם־סוּף׃ וַיִּסְעוּ מִיַּם־ שני
12 סוּף וַיַּחֲנוּ בְּמִדְבַּר־סִין׃ וַיִּסְעוּ מִמִּדְבַּר־סִין וַיַּחֲנוּ בְּדָפְקָה׃
13 14 וַיִּסְעוּ מִדָּפְקָה וַיַּחֲנוּ בְּאָלוּשׁ׃ וַיִּסְעוּ מֵאָלוּשׁ וַיַּחֲנוּ
טו בִּרְפִידִם וְלֹא־הָיָה שָׁם מַיִם לָעָם לִשְׁתּוֹת׃ וַיִּסְעוּ מֵרְפִידִם
16 וַיַּחֲנוּ בְּמִדְבַּר סִינָי׃ וַיִּסְעוּ מִמִּדְבַּר סִינָי וַיַּחֲנוּ בְּקִבְרֹת
17 18 הַתַּאֲוָה׃ וַיִּסְעוּ מִקִּבְרֹת הַתַּאֲוָה וַיַּחֲנוּ בַּחֲצֵרֹת׃ וַיִּסְעוּ
19 מֵחֲצֵרֹת וַיַּחֲנוּ בְּרִתְמָה׃ וַיִּסְעוּ מֵרִתְמָה וַיַּחֲנוּ בְּרִמֹּן פָּרֶץ׃
כ 21 וַיִּסְעוּ מֵרִמֹּן פָּרֶץ וַיַּחֲנוּ בְּלִבְנָה׃ וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ
22 23 בְּרִסָּה׃ וַיִּסְעוּ מֵרִסָּה וַיַּחֲנוּ בִּקְהֵלָתָה׃ וַיִּסְעוּ מִקְּהֵלָתָה
24 וַיַּחֲנוּ בְּהַר־שָׁפֶר׃ וַיִּסְעוּ מֵהַר־שָׁפֶר וַיַּחֲנוּ בַּחֲרָדָה׃

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* v. 8. סבירין מפי

and pitched in Etham, which is in the edge of the wilderness. 7. And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. 8. And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness: and they went three days' journey in the wilderness of Etham, and pitched in Marah. 9. And they journeyed from Marah, and came unto Elim: and in Elim were

twelve springs of water, and threescore and
ten palm trees; and they pitched there. 10.
And they journeyed from Elim, and pitched by
the Red Sea.*ii 11. And they journeyed from
the Red Sea, and pitched in the wilderness of Sin,
12. And they journeyed from the wilderness of
Sin, and pitched in Dophkah. 13. And they
journeyed from Dophkah, and pitched in Alush.
14. And they journeyed from Alush, and pitched
in Rephidim, where was no water for the people
to drink. 15. And they journeyed from Rephidim,
and pitched in the wilderness of Sinai. 16. And
they journeyed from the wilderness of Sinai,
and pitched in Kibroth-hattaavah. 17. And they
journeyed from Kibroth-hattaavah, and pitched
in Hazeroth. 18. And they journeyed from
Hazeroth, and pitched in Rithmah. 19. And they
journeyed from Rithmah, and pitched in Rimmon-
perez. 20. And they journeyed from Rimmon-
perez, and pitched in Libnah. 21. And they
journeyed from Libnah, and pitched in Rissah.
22. And they journeyed from Rissah, and pitched
in Kehelathah. 23. And they journeyed from
Kehelathah, and pitched in mount Shepher.
24. And they journeyed from mount Shepher, and

16-36. These verses give the places visited between the Wilderness of Sinai and the Wilderness of Zin. At this distance it is exceedingly difficult to identify the exact route of march, more especially as the names were not names of cities or conspicuous landmarks. They have changed with the centuries, and the designation of the temporary landmarks was forgotten (Dummelow).

כה 26 וַיִּסְעוּ מֵחֲרָדָה וַיַּחֲנוּ בְּמַקְהֵלֹת׃ וַיִּסְעוּ מִמַּקְהֵלֹת וַיַּחֲנוּ
27 28 בְּתָחַת׃ וַיִּסְעוּ מִתָּחַת וַיַּחֲנוּ בְּתָרַח׃ וַיִּסְעוּ מִתָּרַח וַיַּחֲנוּ
29 ל בְּמִתְקָה׃ וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחַשְׁמֹנָה׃ וַיִּסְעוּ מֵחַשְׁמֹנָה
31 וַיַּחֲנוּ בְּמֹסֵרוֹת׃ וַיִּסְעוּ מִמֹּסֵרוֹת וַיַּחֲנוּ בִּבְנֵי יַעֲקָן׃
32 33 וַיִּסְעוּ מִבְּנֵי יַעֲקָן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד׃ וַיִּסְעוּ מֵחֹר הַגִּדְגָּד
34 וַיַּחֲנוּ בְּיָטְבָתָה׃ וַיִּסְעוּ מִיָּטְבָתָה וַיַּחֲנוּ בְּעַבְרֹנָה׃
לה 36 וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנוּ בְּעֶצְיֹן גָּבֶר׃ וַיִּסְעוּ מֵעֶצְיֹן גָּבֶר
37 וַיַּחֲנוּ בְמִדְבַּר־צִן הִוא קָדֵשׁ׃ וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהֹר
38 הָהָר בִּקְצֵה אֶרֶץ אֱדוֹם׃ וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל־הֹר
הָהָר עַל־פִּי יְהוָה וַיָּמָת שָׁם בִּשְׁנַת הָאַרְבָּעִים לְצֵאת
בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ׃
39 וְאַהֲרֹן בֶּן־שָׁלֹשׁ וְעֶשְׂרִים וּמְאַת שָׁנָה בְּמֹתוֹ בְּהֹר הָהָר׃
מ ס וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד וְהוּא־יֹשֵׁב בַּנֶּגֶב בְּאֶרֶץ
41 כְּנָעַן בְּבֹא בְּנֵי יִשְׂרָאֵל׃ וַיִּסְעוּ מֵהֹר הָהָר וַיַּחֲנוּ בְּצַלְמֹנָה׃
42 43 וַיִּסְעוּ מִצַּלְמֹנָה וַיַּחֲנוּ בְּפוּנֹן׃ וַיִּסְעוּ מִפּוּנֹן וַיַּחֲנוּ בְּאֹבֹת׃
44 מה וַיִּסְעוּ מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בִּגְבוּל מוֹאָב׃ וַיִּסְעוּ
46 מֵעִיִּים וַיַּחֲנוּ בְּדִיבֹן גָּד׃ וַיִּסְעוּ מִדִּיבֹן גָּד וַיַּחֲנוּ בְּעַלְמֹן

pitched in Haradah. 25. And they journeyed from Haradah, and pitched in Makheloth. 26. And they journeyed from Makheloth, and pitched in Tahath. 27. And they journeyed from Tahath, and pitched in Terah. 28. And they journeyed from Terah, and pitched in Mithkah. 29. And they journeyed from Mithkah, and pitched in Hashmonah. 30. And they journeyed from Hashmonah, and pitched in Moseroth. 31. And they

journeyed from Moseroth, and pitched in Bene-
jaakan. 32. And they journeyed from Bene-
jaakan, and pitched in Hor-haggidgad. 33. And
they journeyed from Hor-haggidgad, and pitched
in Jotbathah. 34. And they journeyed from
Jotbathah, and pitched in Abronah. 35. And they
journeyed from Abronah, and pitched in Ezion-
geber. 36. And they journeyed from Ezion-geber,
and pitched in the wilderness of Zin (the same is
Kadesh). 37. And they journeyed from Kadesh,
and pitched in mount Hor, in the edge of the land
of Edom. 38. And Aaron the priest went up into
mount Hor at the commandment of the Lord,
and died there, in the fortieth year after the
children of Israel were come out of the land of
Egypt, in the fifth month, on the first day of the
month. 39. And Aaron was an hundred and
twenty and three years old when he died in mount
Hor. 40. And the Canaanite, the king of Arad, which
dwelt in the South in the land of Canaan, heard of
the coming of the children of Israel. 41. And they
journeyed from mount Hor, and pitched in Zal-
monah. 42. And they journeyed from Zalmonah,
and pitched in Punon. 43. And they journeyed
from Punon, and pitched in Oboth. 44. And they
journeyed from Oboth, and pitched in Iye-
abarim, in the border of Moab. 45. And they
journeyed from Iyim, and pitched in Dibon-
gad. 46. And they journeyed from Dibon-gad,

37-49. This section deals with the march, in the fortieth year, to the borders of Moab and the fords of the Jordan.

47 דִּבְלָתָֽיְמָה׃ וַיִּסְע֖וּ מֵעַלְמֹ֣ן דִּבְלָתָ֑יְמָה וַֽיַּחֲנ֛וּ בְּהָרֵ֥י הָעֲבָרִ֖ים
48 לִפְנֵ֥י נְבֽוֹ׃ וַיִּסְע֖וּ מֵהָרֵ֣י הָעֲבָרִ֑ים וַֽיַּחֲנוּ֙ בְּעַרְבֹ֣ת מוֹאָ֔ב עַ֖ל
49 יַרְדֵּ֥ן יְרֵחֽוֹ׃ וַיַּחֲנ֤וּ עַל־הַיַּרְדֵּן֙ מִבֵּ֣ית הַיְשִׁמֹ֔ת עַ֖ד אָבֵ֣ל
נ הַשִּׁטִּ֑ים בְּעַרְבֹ֖ת מוֹאָֽב׃ ס וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֑ה
51 בְּעַרְבֹ֥ת מוֹאָ֖ב עַל־יַרְדֵּ֥ן יְרֵח֖וֹ לֵאמֹֽר׃ דַּבֵּר֙ אֶל־בְּנֵ֣י שלישי (חמישי כשהן מחובי׳)
יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם כִּ֥י אַתֶּ֛ם עֹבְרִ֥ים אֶת־הַיַּרְדֵּ֖ן אֶל־
52 אֶ֥רֶץ כְּנָֽעַן׃ וְה֨וֹרַשְׁתֶּ֜ם אֶת־כָּל־יֹשְׁבֵ֤י הָאָ֙רֶץ֙ מִפְּנֵיכֶ֔ם
וְאִ֨בַּדְתֶּ֔ם אֵ֖ת כָּל־מַשְׂכִּיֹּתָ֑ם וְאֵ֨ת כָּל־צַלְמֵ֤י מַסֵּכֹתָם֙ תְּאַבֵּ֔דוּ
53 וְאֵ֥ת כָּל־בָּמוֹתָ֖ם תַּשְׁמִֽידוּ׃ וְהוֹרַשְׁתֶּ֥ם אֶת־הָאָ֖רֶץ וִֽישַׁבְתֶּם־
54 בָּ֑הּ כִּ֥י לָכֶ֛ם נָתַ֥תִּי אֶת־הָאָ֖רֶץ לָרֶ֥שֶׁת אֹתָֽהּ׃ וְהִתְנַחַלְתֶּם֩
אֶת־הָאָ֨רֶץ בְּגוֹרָ֜ל לְמִשְׁפְּחֹתֵיכֶ֗ם לָרַ֞ב תַּרְבּ֤וּ אֶת־נַחֲלָתוֹ֙
וְלַמְעַט֙ תַּמְעִ֣יט אֶת־נַחֲלָת֔וֹ אֶל֩ אֲשֶׁר־יֵ֨צֵא ל֥וֹ שָׁ֛מָּה הַגּוֹרָ֖ל
נה ל֣וֹ יִהְיֶ֑ה לְמַטּ֥וֹת אֲבֹתֵיכֶ֖ם תִּתְנֶחָֽלוּ׃ וְאִם־לֹ֨א תוֹרִ֜ישׁוּ

50-56. Commands with Regard to the Settlement in Canaan

52. *drive out.* *i.e.* dispossess. The reason given for this command is that no inducements to idolatry remain in the Promised Land (see Exod. xxiii, 31-33, xxxiv, 11-17).

their figured stones. See Lev. xxvi, 1.

their high places. The altars and sanctuaries erected on hills and natural mounds, as was the practice of the Canaanites.

Everything that savoured of idolatry was to be swept away, as being offensive to God and religiously perilous to the Israelites.

53. *unto you have I given the land.* The Land is not man's, but God's. "The earth is the Lord's, and the fulness thereof" (Ps. xxiv, 1). God has a right to do what He will with His own.

and pitched in Almon-diblathaim. 47. And they
journeyed from Almon-diblathaim, and pitched
in the mountains of Abarim, before Nebo. 48.
And they journeyed from the mountains of Abarim,
and pitched in the plains of Moab by the Jordan
at Jericho. 49. And they pitched by Jordan,
from Beth-jeshimoth even unto Abel-shittim in
the plains of Moab.*iii (**v)

50. And the LORD spake unto Moses in the
plains of Moab by the Jordan at Jericho, saying,
51. Speak unto the children of Israel, and say unto
them, When ye pass over Jordan into the land
of Canaan, 52. then ye shall drive out all the
inhabitants of the land from before you, and
destroy all their figured stones, and destroy all
their molten images, and demolish all their
high places: 53. and ye shall take possession of
the land, and dwell therein: for unto you have I
given the land to possess it. 54. And ye shall
inherit the land by lot according to your families;
to the more ye shall give the more inheritance,
and to the fewer thou shalt give the less inheri-
tance: wheresoever the lot falleth to any man,
that shall be his; according to the tribes of your
fathers shall ye inherit. 55. But if ye will not
drive out the inhabitants of the land from before
you; then shall those which ye let remain of

54. *by lot.* The system of dividing land by lot persisted down to Roman times. It was in practice in Palestine in the days of R. José, a tanna of the second century (*contra* Kennett, Schweich Lectures 1931, p. 76).

אֶת־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשִׂכִּים
בְּעֵינֵיכֶם וְלִצְנִינִם בְּצִדֵּיכֶם וְצָרְרוּ אֶתְכֶם עַל־הָאָרֶץ אֲשֶׁר
56 אַתֶּם יֹשְׁבִים בָּהּ׃ וְהָיָה כַּאֲשֶׁר דִּמִּיתִי לַעֲשׂוֹת לָהֶם
אֶעֱשֶׂה לָכֶם׃ פ

Cap. XXXIV. לד

לד א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאָרֶץ כְּנָעַן זֹאת הָאָרֶץ
3 אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנַעַן לִגְבֻלֹתֶיהָ׃ וְהָיָה
לָכֶם פְאַת־נֶגֶב מִמִּדְבַּר־צִן עַל־יְדֵי אֱדוֹם וְהָיָה לָכֶם
4 גְּבוּל נֶגֶב מִקְצֵה יָם־הַמֶּלַח קֵדְמָה׃ וְנָסַב לָכֶם הַגְּבוּל
מִנֶּגֶב לְמַעֲלֵה עַקְרַבִּים וְעָבַר צִנָה וְהָיָה תּוֹצְאֹתָיו מִנֶּגֶב
ה לְקָדֵשׁ בַּרְנֵעַ וְיָצָא חֲצַר־אַדָּר וְעָבַר עַצְמֹנָה׃ וְנָסַב

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v. 4. והיו ק׳

55. *as thorns in your sides.* A source of continual and unabated vexation.

56. *so will I do unto you.* If they left the Canaanites unexpelled, the end would be the expulsion of Israel.

Chapter XXXIV

XXXIV, 1-29. The Boundaries of the Holy Land

This chapter indicates the *ideal* limits of the Holy Land. "These, the providential (Gen. xv, 18, Ex. xxiii, 31) and in some sense natural, boundaries of the territory of Israel, were only attained for a brief period during the reigns of David and Solomon" (Dummelow). Great uncertainty exists in regard to many of the geographical terms, especially those connected with the Northern border. S. H. Isaacs, *The True Boundaries of the Holy Land*, Chicago, 1917, is a valuable contribution to the solution of a difficult problem, and has been followed in these comments.

2. *shall fall unto you.* This expression is used because the Land was to be divided by lot.

them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell. 56. And it shall come to pass, that as I thought to do unto them, so will I do unto you.

CHAPTER XXXIV

34 1. And the LORD spake unto Moses, saying, 2. Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the border thereof), 3. then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward : 4. and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin : and the goings out thereof shall be southward of Kadesh-barnea ; and it shall go forth to Hazar-addar, and

3-5 THE SOUTHERN BOUNDARY

Starting from the southern extremity of the Dead Sea, it proceeded in a SW direction to the region south of Kadesh-barnea ; thence to the Brook of Egypt ; and then north-westwards to the Mediterranean.

3. *by the side of Edom.* Along the western border of Edom.

your south quarter. "Your south side" (AJ) ; *i.e.* your southern boundary-line.

the Salt Sea. The Dead Sea.

eastward. On the eastern end of the Dead Sea.

4. *of Akrabbim.* lit. "of scorpions" ; one of the passes that lead to the northern slope of the Wady-el-Fikreh.

Kadesh-barnea. The modern Ain Quadis. "Then your

הַגְּב֛וּל מֵעַצְמ֖וֹן נַ֣חְלָה מִצְרָ֑יִם וְהָי֥וּ תוֹצְאֹתָ֖יו הַיָּֽמָּה׃
6 וּגְב֣וּל יָ֔ם וְהָיָ֥ה לָכֶ֛ם הַיָּ֥ם הַגָּד֖וֹל וּגְב֑וּל זֶה־יִהְיֶ֥ה לָכֶ֖ם
7 גְּב֥וּל יָֽם׃ וְזֶה־יִהְיֶ֥ה לָכֶ֖ם גְּב֣וּל צָפ֑וֹן מִן־הַיָּם֙ הַגָּדֹ֔ל
8 תְּתָא֥וּ לָכֶ֖ם הֹ֥ר הָהָֽר׃ מֵהֹ֣ר הָהָ֔ר תְּתָא֖וּ לְבֹ֣א חֲמָ֑ת וְהָי֛וּ
9 תּוֹצְאֹ֥ת הַגְּבֻ֖ל צְדָֽדָה׃ וְיָצָ֤א הַגְּבֻל֙ זִפְרֹ֔נָה וְהָי֥וּ תוֹצְאֹתָ֖יו
י חֲצַ֣ר עֵינָ֑ן זֶה־יִהְיֶ֥ה לָכֶ֖ם גְּב֥וּל צָפֽוֹן׃ וְהִתְאַוִּיתֶ֥ם לָכֶ֛ם

frontier shall turn south of the Scorpion Pass and along to Zin, coming out south of Kadesh-barnea, stretching to Hazar-addar, and along to Azmon " (Moffatt).

5. *brook of Egypt.* The Wady-el-Arish, flowing into the Mediterranean about 20 miles south of Gaza.

and the goings out thereof shall be at the sea. "And end at the Mediterranean Sea" (Moffatt).

6. The Western Border

6. *the great sea.* The Mediterranean Sea.

shall be your west border. The western border of Palestine is to be the Mediterranean coast. "The Great Sea—that is the *whole* eastern flank of the Great Sea from its south-eastern to its north-eastern corner—shall be the western boundary of the land. If any point on the coast, between these two corners were meant, the Text would surely have designated that point. As it did not, the whole eastern shore of the Mediterranean must be intended. The western border of the Holy Land, therefore, begins at the south-east corner of the Mediterranean where the "Brook of Egypt" falls into it; thence it runs northward, passing Mount Carmel, Tyre, Zidon, the Lebanons, unto the north-eastern border of the Bay of Alexandretta" (S. H. Isaacs).

7-9. The Northern Boundary

7. *ye shall mark out for you.* "Ye shall draw your boundary-line" (Kennedy).

pass along to Azmon: 5. and the border shall turn about from Azmon unto the brook of Egypt, and the goings out thereof shall be at the sea. 6. And for the western border, ye shall have the great sea for a border: this shall be your west border. 7. And this shall be your north border: from the great sea ye shall mark out for you mount Hor: 8. from mount Hor ye shall mark out unto the entering in of Hamath; and the goings out of the border shall be at Zedad: 9. and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan: this shall be your north border. 10. And ye shall mark out your east border from Hazar-enan to

mount Hor. This is quite distinct from the mountain of the same name in the Wilderness of Zin, where Aaron died; but no two geographers can be said to agree where it was. Isaacs follows Jewish tradition. He writes: "If the starting-point of the northern border is the north-eastern corner of the Sea, and the direction of the line is eastward, this line will strike on its way the Mountain of Amanus."

Targum Jonathan and the Tosefta also identify this Mount Hor with Mount Amanus. Mount Amanus is the modern Giaour Dagh.

8. *the entering in of Hamath.* The Pass across Mount Amanus to the territory of Hamath. Zedad is identified with Baghche Pass.

9. *Ziphron.* Afrin, on the river of the same name.

Hazar-enan. Aintab. This last-named brings us to lands inhabited in ancient times by Hittites. "Numerous mounds covering the remains of Hittite and other towns attest its former settlement and cultivation" (Sir Chas. Wilson). This extension of the northern boundary so as to include ancient Hittite habitations accords with Josh. I, 4: "All the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border."

11 לִגְבוּל קֵֽדְמָה מֵחֲצַר עֵינָן שְׁפָֽמָה׃ וְיָרַד הַגְּבֻל מִשְּׁפָם
הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָֽם־
12 כִּנֶּרֶת קֵֽדְמָה׃ וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תוֹצְאֹתָיו יָם
13 הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִֽיב׃ וַיְצַו
מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר תִּתְנַחֲלוּ
אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתִשְׁעַת הַמַּטּוֹת
14 וַחֲצִי הַמַּטֶּֽה׃ כִּי לָֽקְחוּ מַטֵּה בְנֵי הָראוּבֵנִי לְבֵית אֲבֹתָם
וּמַטֵּה בְנֵֽי־הַגָּדִי לְבֵית אֲבֹתָם וַחֲצִי מַטֵּה מְנַשֶּׁה לָקְחוּ
טו נַחֲלָתָֽם׃ שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֶּה לָֽקְחוּ נַחֲלָתָם מֵעֵבֶר
לְיַרְדֵּן יְרֵחוֹ קֵדְמָה מִזְרָֽחָה׃ רביעי (ששי כשהן מחובי׳)
16 17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹֽר׃ אֵלֶּה שְׁמוֹת הָֽאֲנָשִׁים
אֲשֶׁר־יִנְחֲלוּ לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וִיהוֹשֻׁעַ בִּן־נֽוּן׃
18 וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמַּטֶּה תִּקְחוּ לִנְחֹל אֶת־הָאָֽרֶץ׃
19 וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יְפֻנֶּֽה׃
כ 21 וּלְמַטֵּה בְּנֵי שִׁמְעוֹן שְׁמוּאֵל בֶּן־עַמִּיהֽוּד׃ לְמַטֵּה בִנְיָמִן

10-12. The Eastern Boundary

10. *Shepham.* Apamea, east of the lower valley of the Orontes; now known as Kulat-el-Mudik.

11. *sea of Chinnereth.* Lake of Galilee, or Lake of Tiberias.

16-29. Ten princes are appointed to superintend the allotment of Western Palestine.

19. *and these are the names of the men.* These men were the successors of the "princes" or heads of the tribes referred to in I, 5-16, also in VII, 12-83. The first three were probably not "princes," hence they are not given that title.

It was the Divine wish that Caleb though not a "prince," should be given the honour of being among those who superintend the allotment of Canaan, on account of the distinguished part he had hitherto played in the history of

Shepham: 11. and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall reach unto the side of the sea of Chinnereth eastward: 12. and the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea: this shall be your land according to the borders thereof round about. 13. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD hath commanded to give unto the nine tribes, and to the half tribe: 14. for the tribe of the children of Reuben according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received, their inheritance: 15. the two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sun-rising.*iv(**vi)

16. And the LORD spake unto Moses, saying, 17. These are the names of the men which shall divide the land unto you for inheritance: Eleazar the priest, and Joshua the son of Nun. 18. And ye shall take one prince of every tribe, to divide the land for inheritance. 19. And these are the names of the men: of the tribe of Judah, Caleb the son of Jephunneh. 20. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. 21. Of the tribe of Benjamin, Elidad the

Israel; and the two men mentioned in *v.* 20 and 21 were probably friends of Caleb (Luzzatto).

22 אֱלִידָד בֶּן־כִּסְלוֹן׃ וּלְמַטֵּה בְנֵי־דָן נָשִׂיא בֻּקִּי בֶּן־יָגְלִי׃
23 לִבְנֵי יוֹסֵף לְמַטֵּה בְנֵי־מְנַשֶּׁה נָשִׂיא חַנִּיאֵל בֶּן־אֵפֹד׃
24 כה וּלְמַטֵּה בְנֵי־אֶפְרַיִם נָשִׂיא קְמוּאֵל בֶּן־שִׁפְטָן׃ וּלְמַטֵּה
26 בְנֵי־זְבוּלֻן נָשִׂיא אֱלִיצָפָן בֶּן־פַּרְנָךְ׃ וּלְמַטֵּה בְנֵי־יִשָּׂשכָר
27 נָשִׂיא פַּלְטִיאֵל בֶּן־עַזָּן׃ וּלְמַטֵּה בְנֵי־אָשֵׁר נָשִׂיא אֲחִיהוּד
28 בֶּן־שְׁלֹמִי׃ וּלְמַטֵּה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדַהְאֵל בֶּן־עַמִּיהוּד׃
חמישי 29 אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן׃ פ

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לה א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ
2 לֵאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְנָתְנוּ לַלְוִיִּם מִנַּחֲלַת אֲחֻזָּתָם
עָרִים לָשָׁבֶת וּמִגְרָשׁ לֶעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לַלְוִיִּם׃
3 וְהָיוּ הֶעָרִים לָהֶם לָשָׁבֶת וּמִגְרְשֵׁיהֶם יִהְיוּ לִבְהֶמְתָּם

Chapter XXXV

Levitical Cities and Cities of Refuge

1-8. Levitical Cities

Forty-eight cities, with a portion of land attached to each, are to be set aside for the support of the Levites. The carrying into effect of this law is given in Josh. xxi. "The purpose of this institution seems to be the following. The tribe consecrated to God's service shall, through its equal distribution among the other tribes, be enabled to labour among them for the cause of God; guide those that seek instruction in His Law: and at the same time be saved from utter dispersion by living together in family groups in the Levitical cities. Such distribution among the other tribes was further rendered necessary by the fact that the maintenance of the Levites depended on the tithes, given by the people" (Dillmann). According to Rabbinic tradition, the institution of Levitical cities ceased with the destruction of the first Temple.

son of Chislon. 22. And of the tribe of the
children of Dan a prince, Bukki the son of Jogli.
23. Of the children of Joseph: of the tribe of the
children of Manasseh a prince, Hanniel the son
of Ephod: 24. and of the tribe of the children of
Ephraim a prince, Kemuel the son of Shiphtan.
25. And of the tribe of the children of Zebulun a
prince, Elizaphan the son of Parnach. 26. And
of the tribe of the children of Issachar a prince,
Paltiel the son of Azzan. 27. And of the tribe of
the children of Asher a prince, Ahihud the son
of Shelomi. 28. And of the tribe of the children
of Naphtali a prince, Pedahel the son of Am-
mihud. 29. These are they whom the LORD
commanded to divide the inheritance unto the
children of Israel in the land of Canaan.*v.

CHAPTER XXXV

35 1. And the LORD spake unto Moses in the
plains of Moab by the Jordan at Jericho, saying,
2. Command the children of Israel, that they give
unto the Levites of the inheritance of their
possession cities to dwell in; and pasture lands
for the cities round about them shall ye give unto
the Levites. 3. And the cities shall they have

2. *cities to dwell in.* The Levites were to have the right to dwell in those cities, but the possession of these cities was vested in the tribe in whose territory the particular city was situated.

pasture lands. Or, "suburbs", or, "open land" (Benisch). "An area consisting of an open space round about the city, serving to beautify it. It was not permitted to build houses there, nor to plant vineyards or to sow a plantation" (Rashi).

4 וְלִרְכֻשָׁם וּלְכֹל חַיָּתָם׃ וּמִגְרְשֵׁי הֶעָרִים אֲשֶׁר תִּתְּנוּ
ה לַלְוִיִּם מִקִּיר הָעִיר וָחוּצָה אֶלֶף אַמָּה סָבִיב׃ וּמַדֹּתֶם
מִחוּץ לָעִיר אֶת־פְּאַת־קֵדְמָה אַלְפַּיִם בָּאַמָּה וְאֶת־פְּאַת־נֶגֶב
אַלְפַּיִם בָּאַמָּה וְאֶת־פְּאַת־יָם ׀ אַלְפַּיִם בָּאַמָּה וְאֵת פְּאַת
צָפוֹן אַלְפַּיִם בָּאַמָּה וְהָעִיר בַּתָּוֶךְ זֶה יִהְיֶה לָהֶם מִגְרְשֵׁי
6 הֶעָרִים׃ וְאֵת הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֵת שֵׁשׁ־עָרֵי
הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֻס שָׁמָּה הָרֹצֵחַ וַעֲלֵיהֶם תִּתְּנוּ
7 אַרְבָּעִים וּשְׁתַּיִם עִיר׃ כָּל־הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם
8 אַרְבָּעִים וּשְׁמֹנֶה עִיר אֶתְהֶן וְאֶת־מִגְרְשֵׁיהֶן׃ וְהֶעָרִים
אֲשֶׁר תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרַב תַּרְבּוּ וּמֵאֵת
הַמְעַט תַּמְעִיטוּ אִישׁ כְּפִי נַחֲלָתוֹ אֲשֶׁר יִנְחָלוּ יִתֵּן
מֵעָרָיו לַלְוִיִּם׃ ששי (שביעי כשהן מחובר׳)
9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

ל״ה v. 5. סבירין לכם v. 8. קמץ בז״ק

5. *two thousand cubits.* From the houses of the city ("the city being in the midst"). The first thousand cubits for "open land;" and the other, for fields and vineyards (Rashi): or, the whole 2,000 cubits for a "common" (Luzzatto).

6. *cities of refuge.* Places of asylum to shelter the involuntary homicide, see *v.* 9-15. Levitical cities were selected for this purpose; both because they were regarded as having a sacred character, and because they were inhabited by men who knew the Law, and who could decide in doubtful cases between wilful murder and accidental homicide.

8. *from the many.* The more populous the tribe, the more cities they were to provide for the Levites. East of the Jordan, the Levites had ten such cities, and in Canaan proper 38. It is clear from what is said in Josh. XXI, that this principle of proportionate giving was not literally

to dwell in; and their pasture lands shall be for their cattle, and for their substance, and for all their beasts. 4. And the pasture lands of the cities, which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand cubits round about. 5. And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the pasture lands of the cities. 6. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither: and beside them ye shall give forty and two cities. 7. All the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their pasture lands. 8. And concerning the cities which ye shall give of the possession of the children of Israel, from the many ye shall take many; and from the few ye shall take few: every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.*vi (**vii)

9. And the LORD spake unto Moses, saying, 10. Speak unto the children of Israel, and say unto

carried out. Nachmanides explains this by saying that the criterion was not the number of the cities given but rather their importance.

every one. *i.e.* each tribe.

וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אַרְצָה כְּנָעַן׃
11 וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם וְנָס שָׁמָּה
12 רֹצֵחַ מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה׃ וְהָיוּ לָכֶם הֶעָרִים לְמִקְלָט
מִגֹּאֵל וְלֹא יָמוּת הָרֹצֵחַ עַד־עָמְדוֹ לִפְנֵי הָעֵדָה לַמִּשְׁפָּט׃
13 וְהֶעָרִים אֲשֶׁר תִּתֵּנוּ שֵׁשׁ־עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם׃
14 אֵת ׀ שְׁלֹשׁ הֶעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הֶעָרִים
טו תִּתְּנוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה׃ לִבְנֵי יִשְׂרָאֵל
וְלַגֵּר וְלַתּוֹשָׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ־הֶעָרִים הָאֵלֶּה לְמִקְלָט
16 לָנוּס שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה׃ וְאִם־בִּכְלִי בַרְזֶל ׀

9-15. Cities of Refuge

Six cities of refuge, three on either side of the Jordan are to be set aside as places of asylum for accidental homicides. In later times, the forty-eight Levitical cities were deemed Cities of Refuge. Nor did the six Cities of Refuge always need to remain the same. Others might be substituted, provided their situation conformed to the Biblical law with regard to distances and geographical position.

11. *shall appoint you.* lit. "cause to happen"; *i.e.* make ready, prepare.

may flee thither. Any one guilty of unpremeditated taking of human life could escape to one of these cities and find shelter and protection.

12. *from the avenger.* Heb. *goel*, more usually, *goel haddam*, lit. "the avenger of blood"; "redeemer." It refers to the nearest representative of the family of the slain man, whose duty it was to "vindicate" the death of the victim. In primitive society, if one member of a family was murdered, an intolerable shame rested upon the family until "satisfaction" had been inflicted on the manslayer at the hands of the "redeemer," or avenger of the family honour. It was the sacred aim of the Mosaic legislation to take the decision of the guilt or innocence of the manslayer out of the hands of the "avenger," and assign it to an impartial tribunal.

them, When ye pass over Jordan into the land of Canaan, 11. then ye shall appoint you cities to be cities of refuge for you; that the manslayer which killeth any person through error may flee thither. 12. And the cities shall be unto you for refuge from the avenger; that the manslayer die not, until he stand before the congregation for judgement. 13. And the cities which ye shall give shall be for you six cities of refuge. 14. Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge. 15. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge: that every one that killeth any person through error

before the congregation. The tribunal of elders and judges appointed by the community to which the homicide belongs. In later times, it was understood to refer to a duly constituted Sanhedrin.

14. *cities.* These six cities are specified in Josh. xx, 1-9. Moses in his lifetime set aside three cities for the two and a half tribes on the eastern side of the Jordan, as their land, especially Gilead, was wild border country, and homicide was more frequent there than in Western Palestine. The other three cities were set aside by Joshua.

15. *for the stranger.* Heb. *ger*; the resident alien. The Cities of Refuge were to be for everyone, including both the resident alien and the non-Israelite who was making but a temporary stay in the land of Israel. "All human life is holy (Exod. xxi, 12), and no innocent blood should be suffered to be shed. Homeborn and stranger alike, therefore, shall have one law in regard to asylum" (Dillmann).

through error. Or, "unwittingly." The benefit of asylum is to be limited to unintentional homicides. In ancient Greece and Rome, shrines that gave asylum to murderers

17 הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת יוּמַת הָרֹצֵחַ׃ וְאִם בְּאֶבֶן יָד
אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת יוּמַת הָרֹצֵחַ׃
18 אוֹ בִּכְלִי עֵץ־יָד אֲשֶׁר־יָמוּת בּוֹ הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא
19 מוֹת יוּמַת הָרֹצֵחַ׃ גֹּאֵל הַדָּם הוּא יָמִית אֶת־הָרֹצֵחַ
כ בְּפִגְעוֹ־בוֹ הוּא יְמִתֶנּוּ׃ וְאִם־בְּשִׂנְאָה יֶהְדֳּפֶנּוּ אוֹ־הִשְׁלִיךְ
21 עָלָיו בִּצְדִיָּה וַיָּמֹת׃ אוֹ בְאֵיבָה הִכָּהוּ בְיָדוֹ וַיָּמֹת מוֹת־
יוּמַת הַמַּכֶּה רֹצֵחַ הוּא גֹּאֵל הַדָּם יָמִית אֶת־הָרֹצֵחַ בְּפִגְעוֹ־
22 בוֹ׃ וְאִם־בְּפֶתַע בְּלֹא־אֵיבָה הֲדָפוֹ אוֹ־הִשְׁלִיךְ עָלָיו כָּל־
23 כְּלִי בְּלֹא צְדִיָּה׃ אוֹ בְכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוֹת

were nurseries of criminals. In the time of Tiberius, the swarms of desperadoes at shrines had become so dangerous that the right was limited to a few cities. Conditions were not much better when the Medieval Church began to offer "sanctuary" to criminals of every description. The Torah alone forbade the granting of protection to the wilful offender. "If a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die" (Exod. xxi, 14). Even if it was a priest who officiated at the Altar, says the Talmud, he is not to escape punishment, if his act was other than unintentional homicide.

16-23. Distinction between Murder and Manslaughter

16. *instrument of iron.* As the fundamental distinction is one of *intention*, everything depends upon the weapon used.

manslayer. Better, *murderer;* so throughout *v.* 16–21.

17. *whereby a man may die.* Capable of inflicting a mortal wound.

19. *he shall put him to death.* As he was guilty of deliberate murder, the "avenger of blood" shall put him to death, even within one of the Cities of Refuge.

20. *if he thrust him of hatred.* Further illustrations of

may flee thither. 16. But if he smote him with an instrument of iron, so that he died, he is a manslayer: the manslayer shall surely be put to death. 17. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. 18. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. 19. The avenger of blood shall himself put the manslayer to death: when he meeteth him, he shall put him to death. 20. And if he thrust him of hatred, or hurled at him, lying in wait, so that he died; 21. or in enmity smote him with his hand, that he died: he that smote him shall surely be put to death; he is a manslayer: the avenger of blood shall put the manslayer to death, when he meeteth him. 22. But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait, 23. or with any stone, whereby

cases of wilful murder. "Thrust him" means that he pushed him over a cliff, or off the roof of a house.

22. *without enmity.* An explanation of the phrase "killing a person through error." The main criterion is the absence of motive. The Rabbis distinguished three grades in unpremeditated homicide: 1) grave carelessness; 2) contributory negligence; 3) complete innocence. Only in case of the second is exile to the Cities of Refuge prescribed. Complete innocence needs no atonement; and for grave carelessness, exile was not deemed a sufficient punishment.

וַיַּפֵּל עָלָיו וַיָּמֹת וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מְבַקֵּשׁ רָעָתוֹ׃
24 וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים
כה הָאֵלֶּה׃ וְהִצִּילוּ הָעֵדָה אֶת־הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהֵשִׁיבוּ
אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וְיָשַׁב בָּהּ עַד־
26 מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ׃ וְאִם־
יָצֹא יֵצֵא הָרֹצֵחַ אֶת־גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה׃
27 וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לִגְבוּל עִיר מִקְלָטוֹ וְרָצַח
28 גֹּאֵל הַדָּם אֶת־הָרֹצֵחַ אֵין לוֹ דָּם׃ כִּי בְעִיר מִקְלָטוֹ יֵשֵׁב
עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֹצֵחַ
29 אֶל־אֶרֶץ אֲחֻזָּתוֹ׃ וְהָיוּ אֵלֶּה לָכֶם לְחֻקַּת מִשְׁפָּט לְדֹרֹתֵיכֶם

24-29. Legal Procedure in the case of Accidental Homicide

24. *the congregation.* The tribunal of elders and judges appointed by the congregation.

according to these judgements. *i.e.* their decision shall be guided by, and based upon, the regulations and conditions laid down in this chapter.

25. *shall restore him.* They shall send him back under safe escort to the City in which he had taken refuge until the time of the trial. The Asylum, however, is not only a place of protection, but of expiation. "The condemned must not leave the Asylum under any circumstances, and the consciousness of having taken a human life must never be out of the mind of the homicide" (Talmud).

death of the high priest. Like that of a king, it represented a definite landmark in the national life. And as Asylum was connected with the Altar of the Central Sanctuary and with Cities of the Levites, it was but natural that the death of the High Priest, and not that of the king, should have been selected as the date terminating the exile of the unfortunate manslayer (Dillmann).

Various other explanations have been given as to why the death of the High Priest should be the signal for giving

a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm : 24. then the congregation shall judge between the smiter and the avenger of blood according to these judgements : 25. and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled : and he shall dwell therein until the death of the high priest, which was anointed with the holy oil. 26. But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth ; 27. and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer ; there shall be no bloodguiltiness for him : 28. because he should have remained in his city of refuge until the death of the high priest : but after the death of the high priest the manslayer shall return into the land of his possession. 29. And these

the homicide his freedom. Maimonides thinks that the death of the High Priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood. According to the Talmud, the High Priest should by the power of prayer have made such a calamity as murder an impossibility in Israel. That he had not succeeded in doing so, was a proof that he had failed in his duty. Hence he had to bear the penalty of knowing how welcome his death would be to the man exiled to a City of Refuge !

29. *a statute of judgement.* See on XXVII, 11.

ל בְּכֹל מוֹשְׁבֹתֵיכֶם׃ כָּל־מַכֵּה־נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת־
31 הָרֹצֵחַ וְעֵד אֶחָד לֹא־יַעֲנֶה בְנֶפֶשׁ לָמוּת׃ וְלֹא־תִקְחוּ כֹפֶר
32 לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לָמוּת כִּי־מוֹת יוּמָת׃ וְלֹא־
תִקְחוּ כֹפֶר לָנוּס אֶל־עִיר מִקְלָטוֹ לָשׁוּב לָשֶׁבֶת בָּאָרֶץ
33 עַד־מוֹת הַכֹּהֵן׃ וְלֹא־תַחֲנִיפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ
כִּי הַדָּם הוּא יַחֲנִיף אֶת־הָאָרֶץ וְלָאָרֶץ לֹא־יְכֻפַּר לַדָּם
34 אֲשֶׁר שֻׁפַּךְ־בָּהּ כִּי־אִם בְּדַם שֹׁפְכוֹ׃ וְלֹא תְטַמֵּא אֶת־
הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי
אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ שביעי

30-34. Concerning Murder

These regulations emphasise the extreme sacredness of human life. "In ancient custom, loss of life could be compensated for by the death of *any* member of the man-slayer's family. Here the Law insists that the murderer only is to forfeit his life" (Gray). Murder, furthermore, is such a heinous crime that it cannot be atoned for by the payment of a money-fine; and not even the man who has unintentionally killed another shall purchase his release from the City of Refuge before the death of the High Priest.

30. *at the mouth of witnesses.* It was stated in *v.* 16-18 that a man guilty of wilful murder should be put to death. The present *v.* and the one following tell us that the tribunal may only carry out the death-sentence if the murder is attested by two witnesses.

31. *no ransom for the life of a manslayer.* The wilful murderer cannot have his death-sentence commuted by a money payment. The Rabbis rightly deduced from this wording, that other injuries *could* be thus compounded for; see *Exodus* p. 289.

32. *fled to his city of refuge.* Neither can the homicide escape exile by a ransom.

things shall be for a statute of judgement unto you throughout your generations in all your dwellings. 30. Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die. 31. Moreover ye shall take no ransom for the life of a manslayer, which is guilty of death: but he shall surely be put to death. 32. And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest. 33. So ye shall not pollute the land wherein ye are: for blood, it polluteth the land: and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it. 34. And thou shalt not defile the land which ye inhabit, in the midst of which I dwell: for I the LORD dwell in the midst of the children of Israel.*vii

30. *manslayer*. Better, *murderer;* so also in next *v.*

33. *ye shall not pollute the land*. The Heb. root חנף means, to act wickedly, to profane, or pollute. If such redemption-money were permitted, human life would be cheapened, and the land would become wholly corrupt.

for blood, it polluteth the land. See Lev. XVIII, 25; Psalm CVI, 38.

34. *for I the* LORD *dwell in . . . Israel*. Because God dwells in the midst of Israel, therefore Israel and Israel's Land must be undefiled by violence and unholiness. The idea of God's dwelling in the midst of Israel has been epitomised by the Rabbis in the one word *Shechinah; i.e.* God's Indwelling Presence.

Cap. XXXVI. לו

לו א וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מָכִיר בֶּן־
מְנַשֶּׁה מִמִּשְׁפְּחֹת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי
2 הַנְּשִׂאִים רָאשֵׁי אָבוֹת לִבְנֵי יִשְׂרָאֵל׃ וַיֹּאמְרוּ אֶת־אֲדֹנִי
צִוָּה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגוֹרָל לִבְנֵי יִשְׂרָאֵל
וַאדֹנִי צֻוָּה בַיהוָה לָתֵת אֶת־נַחֲלַת צְלָפְחָד אָחִינוּ לִבְנֹתָיו׃
3 וְהָיוּ לְאֶחָד מִבְּנֵי שִׁבְטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרְעָה
נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסַף עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר
4 תִּהְיֶינָה לָהֶם וּמִגֹּרַל נַחֲלָתֵנוּ יִגָּרֵעַ׃ וְאִם־יִהְיֶה הַיֹּבֵל
לִבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר
ה תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגָּרַע נַחֲלָתָן׃ וַיְצַו
מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה בְנֵי־

Chapter XXXVI

Law of Heiresses

In xxvii, 1-11, the law was laid down that permitted daughters to inherit property in the absence of male issue. But there was a danger that if such heiresses married men belonging to other tribes, their inheritance might pass out of their particular tribe. To guard against this contingency, the ruling in the present chapter is given. The question was raised by the chiefs of the clan of Machir of the half-tribe of Manasseh, whose allotted territory was in Gilead.

1. *fathers' houses.* See on I, 2.

3. *be taken away.* Because their male issue who will be their heirs will be reckoned to the tribe of their father, and thus the property will pass into the possession of another tribe.

4. *the jubile.* The provisions of the law of Jubilee are given in Lev. xxv. But it was only purchased land that had to be returned to its original owner or his descendant in the

Chapter XXXVI

36 1. And the heads of the fathers' houses of the
family of the children of Gilead, the son of Machir,
the son of Manasseh, of the families of the sons
of Joseph, came near, and spake before Moses,
and before the princes, the heads of the fathers'
houses of the children of Israel : 2. and they said,
The Lord commanded my lord to give the land
for inheritance by lot to the children of Israel :
and my lord was commanded by the Lord to
give the inheritance of Zelophehad our brother
unto his daughters. 3. And if they be married to
any of the sons of the other tribes of the children
of Israel, then shall their inheritance be taken
away from the inheritance of our fathers, and
shall be added to the inheritance of the tribe
whereunto they shall belong : so shall it be taken
away from the lot of our inheritance. 4. And
when the jubile of the children of Israel shall
be, then shall their inheritance be added unto
the inheritance of the tribe whereunto they shall
belong : so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.
5. And Moses commanded the children of Israel
according to the word of the Lord, saying, The
tribe of the sons of Joseph speaketh right. 6. This

Jubilee. Inherited land, such as that belonging to the daughters of Zelophehad, would be outside the provisions of that law; so that, once these women married into another tribe, there was no hope for their property ever returning to their own tribe.

5. *sons of Joseph.* See xxvi, 28-33.

6 יוֹסֵף דֹּבְרִים׃ זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לִבְנוֹת צְלָפְחָד
לֵאמֹר לַטּוֹב בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אַךְ לְמִשְׁפַּחַת
7 מַטֵּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים׃ וְלֹא־תִסֹּב נַחֲלָה לִבְנֵי
יִשְׂרָאֵל מִמַּטֶּה אֶל־מַטֶּה כִּי אִישׁ בְּנַחֲלַת מַטֵּה אֲבֹתָיו
8 יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל׃ וְכָל־בַּת יֹרֶשֶׁת נַחֲלָה מִמַּטּוֹת בְּנֵי
יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מַטֵּה אָבִיהָ תִּהְיֶה לְאִשָּׁה לְמַעַן
9 יִירְשׁוּ בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלַת אֲבֹתָיו׃ וְלֹא־תִסֹּב נַחֲלָה
מִמַּטֶּה לְמַטֶּה אַחֵר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מַטּוֹת בְּנֵי
מפטיר י יִשְׂרָאֵל׃ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנוֹת צְלָפְחָד׃
(מפטיר לספ׳) 11 וַתִּהְיֶינָה מַחְלָה תִרְצָה וְחָגְלָה וּמִלְכָּה וְנֹעָה בְּנוֹת צְלָפְחָד

6. *to whom they think best.* The difficulty was removed by giving them free choice as to whom they should marry, provided they married within the tribe.

8. *every daughter.* The decision in the case of the daughters of Zelophehad became the law for all similar cases.

is the thing which the LORD doth command
concerning the daughters of Zelophehad, saying,
Let them marry to whom they think best; only
to the family of the tribe of their father shall
they marry. 7. So shall no inheritance of the
children of Israel remove from tribe to tribe:
for the children of Israel shall cleave every one
to the inheritance of the tribe of his fathers.
8. And every daughter, that possesseth an inherit-
ance in any tribe of the children of Israel, shall
be wife unto one of the family of the tribe of
her father, that the children of Israel may possess
every man the inheritance of his fathers. 9. So
shall no inheritance remove from one tribe to
another tribe; for the tribes of the children
of Israel shall cleave every one to his own inheri-
tance.*m 10. Even as the LORD commanded
Moses, so did the daughters of Zelophehad:*m s
11. for Mahlah, Tirzah, and Hoglah, and Milcah,
and Noah, the daughters of Zelophehad, were

11. *for Mahlah . . . Noah* . . . This order of the names is different from that in XXVI, 33 and XXVII, 1. Ibn Ezra says that the present passage states their names in the order in which they married, whereas in other places they are named according to age.

12 לִבְנֵ֥י דֹדֵיהֶ֖ן לְנָשִֽׁים׃ מִֽמִּשְׁפְּחֹ֛ת בְּנֵֽי־מְנַשֶּׁ֥ה בֶן־יוֹסֵ֖ף הָי֣וּ
13 לְנָשִׁ֑ים וַתְּהִי֙ נַחֲלָתָ֔ן עַל־מַטֵּ֖ה מִשְׁפַּ֥חַת אֲבִיהֶֽן׃ אֵ֣לֶּה
הַמִּצְוֺ֞ת וְהַמִּשְׁפָּטִ֗ים אֲשֶׁ֨ר צִוָּ֧ה יְהוָ֛ה בְּיַד־מֹשֶׁ֖ה אֶל־בְּנֵ֣י
יִשְׂרָאֵ֑ל בְּעַֽרְבֹ֣ת מוֹאָ֔ב עַ֖ל יַרְדֵּ֥ן יְרֵחֽוֹ׃

חזק

סכום פסוקי דספר במדבר אלף ומאתים ושמנים ושמנה. אֿפֿרח סימן: וחציו והיה האיש אשר אבחר בו מטהו יפרח: ופרשיותיו עשרה יי׳ בדד ינחנו סימן: וסדריו שנים ושלשים. לב טהור ברא לי אלהים סימן: ופרקיו ששה ושלשים. לו חכמו ישכילו זאת סימן: מניין הפתוחות שתים ותשעים. והסתומות ששים ושש. הכל מאה והמשים ושמנה פרשיות. אני חלקך ונחלתך סימן:

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12. *remained in the tribe.* Such legislation preserved to each tribe its own full inheritance in Canaan; and to each individual member in every tribe, his full inheritance with no possibility of alienation and loss.

13. *these are the commandments.* The subscription to the laws in XXII—XXXVI.

married unto their father's brothers' sons. 12.
They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.
13. These are the commandments and the judgements, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

The Massoretic Note states the number of verses in the Book of Numbers to be 1288; its Sedrahs (parshiyoth) 10; its Sedarim, smaller divisions according to the Triennial Cycle, 22; and its Chapters, 36.

For the Lesson from the Prophets, Jeremiah II, 4-28, III, 4 or IV, 1, 2 *see*, The Haftorahs, p. 452

For the Blessings before and after the Haftorah, *see* p. 368

סדר

הפטרות

לספר במדבר

THE HAFTORAHS

FOR

THE BOOK OF NUMBERS,

Before reading the Lesson from the Prophets, the following is said by the Maftir:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words:—

גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:]

After the Lesson from the Prophets, the Maftir says the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ· כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת· עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

סדר הפטרות

הפטרת במדבר

הושע ב

The Haftorah (the Heb. term is *haphtarah*, " conclusion "), is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the " Earlier Prophets " (Joshua, Judges, Samuel and Kings), or from the " Later Prophets " (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But, whatever be the exact origin of the Haftorah, there is always some similarity between the Sedrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sedrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

BEMIDBAR

HOSEA II, 1–22

The opening words of the Haftorah compare the future numbers of the nation to the sand of the sea, and thus connect with the Sedrah which gives the numbers of the Israelites in the wilderness. For the times and message of Hosea, see *Genesis*, p. 478–9 and 486–7.

THE HAFTORAHS

Or the Lessons from the Prophets

THE PARABLE OF A LIFE'S TRAGEDY

This Haftorah speaks in a strange imagery which is most puzzling to the ordinary reader. However, all difficulties disappear if we bear in mind that, in the opinion of the Rabbis, Hosea's domestic tragedy was ordained, and from the first intended, to make the Prophet realise, through personal suffering, Israel's unfaithfulness to God, and God's unending love of His people. Quite independently of this Rabbinic view of Hosea's life, modern commentators (Ewald, W. R. Smith, Cheyne) similarly read our Haftorah in the light of the tragic experience of the Prophet, recorded in the opening chapter of the Book of Hosea which precedes our Haftorah, and in Chapter III which follows it.

Their interpretation is as follows. A heavy domestic sorrow darkened Hosea's life. He had married a woman called Gomer; and she rendered him deeply unhappy. He found that he had wasted his love on a profligate woman. She fled from the Prophet's house, and sank lower and lower until she became the slave-concubine of another. But Hosea's love was proof even against faithlessness and dishonour. He, the deeply aggrieved husband, buys her back from slavery, and brings her into his house—as a ward, pitied and sheltered, but subjected to a period of probation that shall show whether her better self can be awakened.

It seems that while this tragedy was taking place within his own home, Hosea began to feel as if his own individual experience was symbolic of the story of his nation. There too it might be said that a loving husband, as it were, had been deceived and abandoned by a wife—the wife being Israel and the husband God. God had chosen the

ב א וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא
יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם

poor down-trodden Israelites, the slaves of the Egyptians, to be His people; had allied Himself with them in love and faith; had showered His blessings upon them; had given them a national home, and made them a mighty people. And all these mercies Israel requited with blackest ingratitude. Instead of serving Him in purity and righteousness, they adopted the lascivious and cruel worship of the idolatrous Canaanites; and they forsook the true God, the Creator of heaven and earth, for the local godlings, the 'Baalim,' of the heathens around them. But it is his *feelings* towards Gomer that led the Prophet to an overwhelming spiritual discovery:—if *he* could love a faithless wife so tenderly and patiently, what must the love of God be towards His people? And if *he* did not despair that love and patience would awaken Gomer's better nature, would not God's everlasting mercies redeem His sinning people and save it from the fate that would otherwise await it? Justice demanded that Israel suffer for his sins; and suffering and exile would inevitably overtake him. But God's dealings with His children were not guided by Justice alone. God is not man whose last word is anger and passion. "The LORD loveth the children of Israel, though they turn unto other gods" (III, 1). The suffering and exile, therefore, with which He visits Israel cannot be ends in themselves. The infinite love of God will, by means of this very suffering and exile, purify Israel, lead him to self-knowledge, and bring him back in perfect repentance to God. The strongest bond between man and his Father who is in Heaven is love; man may forget that bond, but God never will. Israel's kingdom might fall, and all its outward structure totter into ruin; but Israel will live—because of the infinite love of God (Cassuto).

When the similarity between his wife's conduct and that of Israel dawned upon Hosea's mind, he felt that his marriage with the wayward Gomer must have been the will of God; nay, that his impulse to take this woman to wife was "the *beginning* of God's speaking to him" (Hosea I, 2). He saw that it was God's will that he should come to realise Israel's

I. BEMIDBAR

Hosea ii, 1–22

2 °1. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God.

°*In English Bibles, this is Chapter I, v. 10*

faithlessness through the faithlessness of his wife; and God's love of Israel, through his own persistent love of Gomer. Hence, when he writes down this parable from his life, he represents it as if God had from the first ordered him to marry a woman who *was* 'light of love,' and who *would be* faithless to her bond and her duty, in order by means of this parable to open the eyes of a blind and sinful people to their ingratitude and guilt (Montefiore). There is a perfect parallel to this in the Haftorah for Behar; see *Leviticus*, p. 410.

Hosea tells us also that of his unhappy marriage there were three children. When these children came, Hosea, it would appear, had already realised his wife's unworthiness, and the parable had already been borne in upon his soul. Hence, he feels constrained by a Divine command to give to their children symbolical names of terrible significance—names referring to that other wife's history and future, of which his own wife was the symbol and the image. The name of one is Jezreel (see on *v.* 2); of the second, Lo-Ruhammah ("Unpitied")—the dreadful message to his generation that the sin of Israel was too great to be forgiven; and the name of the third, Lo-Ammi, "Not-my-people." Israel was no longer God's covenant people.

So much for the background that is essential for the understanding of the Haftorah.

1–3. Israel's Destiny and Glorious Future.

1. *yet the number. Yet, i.e.* in contrast to the severe judgment just pronounced in the names of the three children.

ye are not my people. lit. "ye are Lo-Ammi."

sons of the living God. Better, *children of the living God.*

2 יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃ וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל
יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם
3 4 יִזְרְעֶאל׃ אִמְרוּ לַאֲחֵיכֶם עַמִּי וְלַאֲחוֹתֵיכֶם רֻחָמָה׃ רִיבוּ
בְאִמְּכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישָׁהּ וְתָסֵר
ה זְנוּנֶיהָ מִפָּנֶיהָ וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃ פֶּן־אַפְשִׁיטֶנָּה
עֲרֻמָּה וְהִצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ וְשַׂמְתִּיהָ כַמִּדְבָּר וְשַׁתִּהָ

2. *gathered together.* By the union of the two divided kingdoms of Israel and of Judah.

one head. A king from the house of David ; see III, 5.

up from the land. *i.e.* of their Exile (Targum and Kimchi).

Jezreel. The name of the Plain stretching from Mt. Carmel across the whole width of Palestine to the Jordan. In the preceding chapter (*v.* 4), *Jezreel* was the name given to the first son of Hosea to recall the massacre by Jehu in that Plain. It is an ominous sound, a knell rung in the ears of the house of Jehu to awaken the sense of guilt and the presentiment of retribution for the blood shed by its founder. But in the restoration now promised, Jezreel receives another and better significance based on its literal meaning : " God will sow." He will sow again His scattered people, and great will be that day of Israel's regeneration.

3. *say unto your brethren, Ammi.* The baleful names of the children are now reversed. Lo-Ammi becomes Ammi, My people ; and Lo-Ruhammah becomes Ruhamah, *i.e.* she who obtains compassion.

4–15. Israel's Dark Present

4–6. By one of those swift transitions that reflect the conflicting emotions by which his sensitive soul is torn—profound love for his people and anguish at their moral decay and the destruction it was precipitating—Hosea now arraigns Israel under the image of the faithless wife. Bright as is Israel's future, even so dark and despairing is the present. There must be a radical break with idolatries and disloyalties.

2. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel. °3. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

4. Plead with your mother, plead; for she is not my wife, neither am I her husband: and let her put away her harlotries from her face, and her adulteries from between her breasts; 5. lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with

°*In English Bibles, this is Chapter II, v. 1*

4. *plead with your mother.* The "mother" is collective Israel, and since this is addressed to the Israelites individually, it is equivalent to saying, Plead with one another (Kimchi).

she is not my wife . . . husband. An ancient formula for divorcing a wife (Cassuto). God is casting Israel off, because she deserted Him for Baal-worship.

harlotries. A departure from the RV. The imagery appropriate to a dissolute woman is continued. The false teachers and corrupt worship of the surrounding nations are meant (Kimchi). Let her put these things away, and in repentance return to God.

5. *strip her.* In ancient societies, the woman convicted of faithlessness was stripped naked, and handed over to death. As applied to Israel, the simile means that the nation would be driven from its land and perish in the wilderness of exile.

the day that she was born. As in the beginning of her national history in Egypt, when she was without power or possessions.

6 כְּאֶ֣רֶץ צִיָּ֔ה וַהֲמִתִּ֖יהָ בַּצָּמָֽא׃ וְאֶת־בָּנֶ֖יהָ לֹ֣א אֲרַחֵ֑ם כִּֽי־
7 בְנֵ֥י זְנוּנִ֖ים הֵֽמָּה׃ כִּ֤י זָֽנְתָה֙ אִמָּ֔ם הֹבִ֖ישָׁה הֽוֹרָתָ֑ם כִּ֣י
אָֽמְרָ֗ה אֵלְכָ֞ה אַחֲרֵ֤י מְאַהֲבַי֙ נֹתְנֵ֤י לַחְמִי֙ וּמֵימַ֔י צַמְרִ֣י
8 וּפִשְׁתִּ֔י שַׁמְנִ֖י וְשִׁקּוּיָֽי׃ לָכֵ֛ן הִנְנִי־שָׂ֥ךְ אֶת־דַּרְכֵּ֖ךְ בַּסִּירִ֑ים
9 וְגָֽדַרְתִּי֙ אֶת־גְּדֵרָ֔הּ וּנְתִיבוֹתֶ֖יהָ לֹ֥א תִמְצָֽא׃ וְרִדְּפָ֤ה אֶת־
מְאַֽהֲבֶ֙יהָ֙ וְלֹֽא־תַשִּׂ֣יג אֹתָ֔ם וּבִקְשָׁ֖תַם וְלֹ֣א תִמְצָ֑א וְאָמְרָ֗ה
אֵלְכָ֤ה וְאָשׁ֙וּבָה֙ אֶל־אִישִׁ֣י הָֽרִאשׁ֔וֹן כִּ֣י ט֥וֹב לִ֛י אָ֖ז מֵעָֽתָּה׃
י וְהִיא֙ לֹ֣א יָֽדְעָ֔ה כִּ֤י אָֽנֹכִי֙ נָתַ֣תִּי לָ֔הּ הַדָּגָ֖ן וְהַתִּיר֣וֹשׁ
11 וְהַיִּצְהָ֑ר וְכֶ֨סֶף הִרְבֵּ֥יתִי לָ֛הּ וְזָהָ֖ב עָשׂ֥וּ לַבָּֽעַל׃ לָכֵ֣ן אָשׁ֔וּב
וְלָקַחְתִּ֤י דְגָנִי֙ בְּעִתּ֔וֹ וְתִירוֹשִׁ֖י בְּמוֹעֲד֑וֹ וְהִצַּלְתִּי֙ צַמְרִ֣י
12 וּפִשְׁתִּ֔י לְכַסּ֖וֹת אֶת־עֶרְוָתָֽהּ׃ וְעַתָּ֛ה אֲגַלֶּ֥ה אֶת־נַבְלֻתָ֖הּ

6. *will I have no mercy.* Even as the innocent children suffer through their parents' faithlessness, so will the righteous in Israel be engulfed in the general calamity.

7. *hath done shamefully.* Through her worship of the Baalim, and the lascivious rites that accompanied such worship.

8–10. God separates Israel from the idols, so that Israel learns, through tribulation, their helplessness and vanity.

9. *follow after her lovers . . . not find them.* Propitiation of the Baalim by supplication and sacrifices will not bring back her lost prosperity.

return to my first husband. i.e. God. Suffering will bring Israel back to Him. They will then realise that the great gifts they enjoyed were God's love tokens (Horton). But not till the Exile did genuine repentance come (Kimchi).

then was it better. When Israel trusted in and obeyed the God of his Fathers.

10. *she did not know.* During the years of apostasy.

they used for Baal. For making or beautifying images of Baal.

thirst; 6. yea, upon her children will I have no mercy; for they be children of harlotry. 7. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. 8. Therefore, behold, I will hedge up thy way with thorns, and I will make a fence against her, that she shall not find her paths. 9. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. 10. For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. 11. Therefore will I take back my corn in the time thereof, and my wine in the season thereof, and will pluck away my wool and my flax which should have covered her nakedness. 12. And now will I discover her shame in the sight of her lovers, and none shall deliver her out of mine hand. 13. I will also

11–15. But repentance must be deep and lasting; a moral revolution, not merely an acknowledgment of God, or a desire for His benefits. *Therefore* (*v.* 11) dire punishment must first overtake the nation, and they must be deprived of all the good things they have abused.

11. *in the time thereof.* When the crop should ripen, it shall fail.

12. *her lovers.* The idols she worships.

13 לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי׃ וְהִשְׁבַּתִּי כָּל־
14 מְשׂוֹשָׂהּ חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ וְכֹל מוֹעֲדָהּ׃ וַהֲשִׁמֹּתִי
גַּפְנָהּ וּתְאֵנָתָהּ אֲשֶׁר אָמְרָה אֶתְנָה הֵמָּה לִי אֲשֶׁר נָתְנוּ־
טו לִי מְאַהֲבָי וְשַׂמְתִּים לְיַעַר וַאֲכָלָתַם חַיַּת הַשָּׂדֶה׃ וּפָקַדְתִּי
עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים אֲשֶׁר תַּקְטִיר לָהֶם וַתַּעַד נִזְמָהּ
וְחֶלְיָתָהּ וַתֵּלֶךְ אַחֲרֵי מְאַהֲבֶיהָ וְאֹתִי שָׁכְחָה נְאֻם־יְהוָה׃
16 לָכֵן הִנֵּה אָנֹכִי מְפַתֶּיהָ וְהֹלַכְתִּיהָ הַמִּדְבָּר וְדִבַּרְתִּי עַל־
17 לִבָּהּ׃ וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עָכוֹר לְפֶתַח
תִּקְוָה וְעָנְתָה שָׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלֹתָהּ מֵאֶרֶץ

13. *her feasts.* Passover, Pentecost and Tabernacles; also any private occasion for rejoicing (Kimchi).

solemn assemblies. "Appointed seasons" (AJ), to include New Year and the Day of Atonement.

14. *my lovers have given me.* As a reward for worshipping them.

15. *visit.* Remember for punishment.

the Baalim. The festivals kept in honour of the deities of the heathen Canaanites, or the adaptation of that cult by Jeroboam in the two golden calves he set up. These festivals were bacchanalian in character.

16–17. God's Love of Israel

The bright promise of the Divine undying love now takes the place of threats. Hosea's consciousness of the greatness of the Divine love was such that he never pronounced a doom on his people, but immediately the mercy of God broke in upon him like a new dawn. Israel, the erring wife, has been sent away from the home of her Husband, but not from His heart. The punishments were but God's *wooing* of the misguided spouse so that she seek Him again. He will never entirely repudiate her who gave Him the love of her youth. He will bring her into the wilderness, where they have loved each other; He will console her; she will sing

cause all her mirth to cease, her feasts, her new
moons, and her sabbaths, and all her solemn
assemblies. 14. And I will lay waste her vines
and her fig trees, whereof she hath said, These
are my hire that my lovers have given me:
and I will make them a forest, and the beasts
of the field shall eat them. 15. And I will visit
upon her the days of the Baalim, wherein she
burned incense to them; when she decked herself
with her earrings and her jewels, and went after
her lovers, and forgat me, saith the LORD. 16.
Therefore, behold, I will allure her, and bring
her into the wilderness, and speak comfortably
unto her. 17. And I will give her her vineyards
from thence, and the valley of Achor for a
door of hope: and she shall sing there, as in

there as she did in the days when she came out of Egypt, and the Valley of Sadness shall become the Door of Hope.

16. *I will allure her.* Entice her to return by the gentle discipline of love.

into the wilderness. Of the Exile, far from the distractions and temptations of the past.

comfortably. "Tenderly" (AJ); lit. "to her heart." God would woo His people in their distress.

17. *valley of Achor.* The references is to Josh. VII, 26. *Achor* means, "troubling." The valley in which Achan was punished for his sin that brought down punishment upon Israel on entering the Holy Land, shall become a Door of Hope and shall bring deliverance. The punishment of exile would carry its hidden blessing: it would purge and purify the nation, and prove the door of hope leading to a better national future.

sing. Or, "respond"; *i.e.* to God's endearing call as in the days of the first espousals. Perhaps an allusion

18 מִצְרָיִם׃ וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה תִּקְרְאִי אִישִׁי
19 וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃ וַהֲסִרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים
כ מִפִּיהָ וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם׃ וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם
הַהוּא עִם־חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה
וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבּוֹר מִן־הָאָרֶץ וְהִשְׁכַּבְתִּים
21 לָבֶטַח׃ וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק
22 וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃ וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ
23 אֶת־יְהוָה׃

to the Songs of Moses and Miriam where the same word is used of Miriam's responding refrain to the chant of Moses.

18–22. The Fruits of Repentance

When Israel returns unto God, heathenish worship will be done away with; there will be security from the ravages of beast and man; and the second betrothal of Israel unto God, being founded on righteousness and loyal love, will last forever.

18. *Ishi.* "My husband," with the underlying idea of affection and endearment.

no more Baali. Also a term for husband, lit. "my master"; but the word was debased through its use of heathen gods. Also it has the underlying idea of ownership, and corresponding subservience on the part of the wife. The bond between God and Israel is to be one of enduring love.

20. *will I make a covenant.* A reversal of *v.* 14. An assurance of the security awaiting both land and people under a striking poetical figure of immunity from hostile elements in Nature (cf. Isa. xi, 6–9), and from hostile man whose weapons of warfare would be broken for ever (cf. Isa. ii, 4).

the days of her youth, and as in the day when
she came up out of the land of Egypt. 18. And
it shall be at that day, saith the LORD, that
thou shalt call me Ishi; and shalt call me no
more Baali. 19. For I will take away the names
of the Baalim out of her mouth, and they shall
no more be mentioned by their name. 20. And
in that day will I make a covenant for them
with the beasts of the field, and with the fowls
of heaven, and with the creeping things of the
ground: and I will break the bow and the sword
and the battle out of the land, and will make
them to lie down safely. 21. And I will betroth
thee unto me for ever; yea, I will betroth thee
unto me in righteousness, and in judgement,
and in lovingkindness, and in mercies. 22. I
will even betroth thee unto me in faithfulness:
and thou shalt know the LORD.

21. *I will betroth thee unto me in righteousness . . . know the* LORD. Betrothal was always accompanied by a gift. God will endow Israel, His bride, with righteousness, lovingkindness and faithfulness—that she had lost. The bride's gift will be "knowledge of God"—recognition that God is a God of righteousness, lovingkindness of faithfulness, and that in these things He delights. Such a betrothal is everlasting.

הפטרת נשא

שופטים יג

יג 2 וַיְהִי אִישׁ אֶחָד מִצָּרְעָה
מִמִּשְׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוֹחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יָלָדָה׃
3 וַיֵּרָא מַלְאַךְ־יְהוָה אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה־נָא אַתְּ־

II. NASO

Judges XIII, 2–25

Samson lived in the days of the Judges, that dark age in Bible history when there was no king in Israel and each one did that which was right in his own eyes. Deborah and Gideon and Jephthah were foremost among those "Judges," *i.e.* champions who rescued their brethren from the slavery and degradation of the alien oppressor. And now the people had again been in bondage for over forty years to the Philistines, the most powerful and best organised of Israel's foes in the struggle for the possession of Canaan. They occupied the Maritime Plain and the hill-country between the sea and mountains of Judea, from Gaza northwards to Joppa. Unlike the Midianites and Moabites who merely came to plunder, the Philistines conquered in order to rule. They disarmed the Israelites, and reduced them to a condition of abject submission. They remained a mortal menace to Israel until their power was broken by David.

Samson, whose birth is foretold and announced in this Haftorah, brought a temporary deliverance from the Philistine yoke. But he was utterly alone, and he wrought his intermittent feats of private revenge and daring alone, supported neither by enthusiasm for the national cause nor by active help from his people. He was a man, strong physically but weak morally, who suffered shipwreck through following "the desire of the eyes," and permitting himself to

HOLY LAND
AT THE
TIME OF THE JUDGES
English Miles
0 5 10 20 30
GREAT SEA
(MEDITERRANEAN)
Sidon
Zarephath
Tyre (Zor)
R. Leontes
R. Jordan
Mount Hermon
DAMASCUS
R. Pharpar
DAN
Luz
Dan (Laish)
Beth Rehob
ASHER
MAACHATHITES
GESHURITES
Kedesh Naphtali
Hazor
Waters of Merom
BASHAN
NAPHTALI
Ramah
Accho
GOLAN
MANASSEH
Sea of Chinnereth
Ashtaroth Karnaim
Hevoth Jair
ZEBULUN
Rimmon
Aphek
R. Kishon
Mt. Carmel
Ajalon
Adamith
Harosheth
Japhia
Mt. Tabor
Beth Shemesh
R. Yarmuk
Plain of Esdraelon
Endor
Dor
Shunem
Edrei
Megiddo
LAND OF TOB
Jezreel
Ramath Mizpeh
ISSACHAR
Taanach
Beth-shean
Mt. Gilboa
Jabesh Gilead
Plain of Sharon
Dothan
Bezek
GILEAD
Thebez
Abel-Meholah
Mizpeh
Pirathon
MANASSEH
Tipshah
R. Jordan
GAD
Mt. Ebal
Shechem
Mt. Gerizim
Ophrah
Succoth
R. Jabbok
Brook Kanah
Adam
Joppa
Mount Ephraim
Shiloh
Mt. Gilead
Penuel
AMMON
EPHRAIM
Beth Dagon
DAN
Lod
Elon
Rabbath Ammon
Rimmon
Rock Oreb
Ai
Michmash
Ekron
Gezer
BENJAMIN
Jericho
Gilgal
Ajalon
Gibeon
Ramah
Gibeah
Gederoth
V. of Sorek
Nob
Anathoth
Zorah
Eshtaol
JERUSALEM (JEBUS)
Beth Haran
Heshbon
Zoar
Mt. Nebo
Ashdod
Kirjath Jearim
Mt. Pisgah
V. of Elah
Bethlehem
Medeba
Mt. Peor
Migdal-Gad
Adullam
Ashkelon
REUBEN
Tekoa
Eglon
PHILISTIA
JESHIMON
JUDAH
SALT SEA
Lachish
Hebron
MOAB
Dibon
En-Gedi
SEA OF THE PLAIN
Aroer
R. Arnon
Kirjath-sephar (Debir)
Arad
Ar Moab
Rabboth Moab
Beersheba
Kir Moab
35
36
33
32

II. NASO

JUDGES XIII, 2–25

13 2. And there was a certain man of Zorah, of
the family of the Danites, whose name was
Manoah; and his wife was barren, and bare not.
3. And the angel of the LORD appeared unto the
woman, and said unto her, Behold now, thou
art barren, and bearest not: but thou shalt

be ensnared by a heathen woman. His life came to nothing. Blinded by his enemies, he buried his enemies and himself in the ruins of the idolatrous temple in which the Philistines had gathered to feast over his miseries. "The story of Samson and his vain struggles fitly closes the period of the Judges, while presaging the more ominous times when the tribes will seek and find, in union under a central monarchy, their freedom and their future" (Garstang).

Samson was to be a Nazirite from birth. Hence the selection of this chapter as Haftorah for the Sedrah which brings the regulations governing the life of the Nazirite.

2. *Zorah.* Identified with the modern Sur'ah, about 17 miles to the west of Jerusalem. Is it without religious significance that Israel's new champion was to arise from Dan, at that time the least powerful of the tribes?

Manoah. lit. "rest," or, "place of rest."

his wife. A woman of deep religious spirit, and worthy to be the mother of a deliverer of Israel.

was barren. "The child in such a case was a special gift of God, and marked out for a special career" (Cooke).

4 עֲקָרָה וְלֹא יָלַדְתְּ וְהָרִית וְיָלַדְתְּ בֵּן׃ וְעַתָּה הִשָּׁמְרִי נָא
ה וְאַל־תִּשְׁתִּי יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טָמֵא׃ כִּי הִנָּךְ
הָרָה וְיֹלַדְתְּ בֵּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נְזִיר
אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבָּטֶן וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת־
6 יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים׃ וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ
לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמַרְאֵהוּ כְּמַרְאֵה מַלְאַךְ
הָאֱלֹהִים נוֹרָא מְאֹד וְלֹא שְׁאִלְתִּיהוּ אֵי־מִזֶּה הוּא וְאֶת־שְׁמוֹ
7 לֹא־הִגִּיד לִי׃ וַיֹּאמֶר לִי הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וְעַתָּה אַל־
תִּשְׁתִּי ׀ יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טֻמְאָה כִּי־נְזִיר אֱלֹהִים
8 יִהְיֶה הַנַּעַר מִן־הַבֶּטֶן עַד־יוֹם מוֹתוֹ׃ וַיֶּעְתַּר מָנוֹחַ אֶל־
יְהוָה וַיֹּאמַר בִּי אֲדוֹנָי אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יָבוֹא־
9 נָא עוֹד אֵלֵינוּ וְיוֹרֵנוּ מַה־נַּעֲשֶׂה לַנַּעַר הַיּוּלָּד׃ וַיִּשְׁמַע
הָאֱלֹהִים בְּקוֹל מָנוֹחַ וַיָּבֹא מַלְאַךְ הָאֱלֹהִים עוֹד אֶל־
הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמָנוֹחַ אִישָׁהּ אֵין עִמָּהּ׃
י וַתְּמַהֵר הָאִשָּׁה וַתָּרָץ וַתַּגֵּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הִנֵּה

י״ג v. 8. מלא ו׳ ibid. הל׳ בדגש

4. *any unclean thing.* In order that self-control, which must distinguish all those consecrated to a higher service, might be implanted in him even during the pre-natal period (Ralbag). Samson was thus predestined for his career.

5. *begin to save Israel . . . Philistines.* No one before him attempted to shake their power. His exploits against them were the first steps towards their final subjugation by David. Samson *began* to save Israel.

6. *a man of God.* An inspired man ; the designation of a prophet, for such she took him to be.

his countenance. His appearance.

very terrible. Awe-inspiring, so that she did not venture to question him.

conceive, and bear a son. 4. Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing: 5. for, lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazirite unto God from the womb: and he shall begin to save Israel out of the hand of the Philistines. 6. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of the angel of God, very terrible; and I asked him not whence he was, neither told he me his name: 7. but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, and eat not any unclean thing: for the child shall be a Nazirite unto God from the womb to the day of his death. 8. Then Manoah intreated the LORD, and said, Oh Lord, I pray thee, let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. 9. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. 10. And the woman made haste, and ran, and told her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. 11. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I

11 נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא בַיּוֹם אֵלָי׃ וַיָּקָם וַיֵּלֶךְ מָנוֹחַ
אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר לוֹ הַאַתָּה הָאִישׁ
12 אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי׃ וַיֹּאמֶר מָנוֹחַ עַתָּה
13 יָבֹא דְבָרֶיךָ מַה־יִּהְיֶה מִשְׁפַּט־הַנַּעַר וּמַעֲשֵׂהוּ׃ וַיֹּאמֶר
מַלְאַךְ יְהוָה אֶל־מָנוֹחַ מִכֹּל אֲשֶׁר־אָמַרְתִּי אֶל־הָאִשָּׁה
14 תִּשָּׁמֵר׃ מִכֹּל אֲשֶׁר־יֵצֵא מִגֶּפֶן הַיַּיִן לֹא תֹאכַל וְיַיִן וְשֵׁכָר
אַל־תֵּשְׁתְּ וְכָל־טֻמְאָה אַל־תֹּאכַל כֹּל אֲשֶׁר־צִוִּיתִיהָ
טו תִּשְׁמֹר׃ וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ יְהוָה נַעְצְרָה־נָּא אוֹתָךְ
16 וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עִזִּים׃ וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־מָנוֹחַ
אִם־תַּעְצְרֵנִי לֹא־אֹכַל בְּלַחְמֶךָ וְאִם־תַּעֲשֶׂה עֹלָה לַיהוָה
17 תַּעֲלֶנָּה כִּי לֹא־יָדַע מָנוֹחַ כִּי־מַלְאַךְ יְהוָה הוּא׃ וַיֹּאמֶר
מָנוֹחַ אֶל־מַלְאַךְ יְהוָה מִי שְׁמֶךָ כִּי־יָבֹא דְבָרֶיךָ וְכִבַּדְנוּךָ׃
18 וַיֹּאמֶר לוֹ מַלְאַךְ יְהוָה לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וְהוּא פֶלִאי׃
19 וַיִּקַּח מָנוֹחַ אֶת־גְּדִי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצּוּר
כ לַיהוָה וּמַפְלִא לַעֲשׂוֹת וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים׃ וַיְהִי בַעֲלוֹת
הַלַּהַב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מַלְאַךְ־יְהוָה בְּלַהַב
הַמִּזְבֵּחַ וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים וַיִּפְּלוּ עַל־פְּנֵיהֶם אָרְצָה׃
21 וְלֹא־יָסַף עוֹד מַלְאַךְ יְהוָה לְהֵרָאֹה אֶל־מָנוֹחַ וְאֶל־אִשְׁתּוֹ

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v. 18. יתיר א׳ v. 17. יתיר י׳

12. *what shall be the ordering of the child . . . him.* "What shall be the rule for the child, and what shall be done with him" (AJ); *i.e.* how shall we train him ?

16. *thy bread.* Thy food.

thou must offer it. *i.e.* the kid which Manoah was ready to prepare (*v.* 15).

unto the Lord. And not to any strange gods.

18. *secret.* lit. "wonderful"; above your comprehension; or, "hidden" (AJ); cf. Gen. xxxii, 29.

19. *upon the rock.* As upon an altar.

am. 12. And Manoah said, Now when thy words come to pass, what shall be the ordering of the child, and how shall we do unto him? 13. And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. 14. She may not eat of any thing that cometh of the grape-vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded let her observe. 15. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, that we may make ready a kid for thee. 16. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt make ready a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was the angel of the LORD. 17. And Manoah said unto the angel of the LORD, What is thy name, that when thy words come to pass we may do thee honour? 18. And the angel of the LORD said unto him, Wherefore askest thou after my name, seeing it is secret? 19. So Manoah took the kid with the meal offering, and offered it upon the rock unto the LORD: and the angel did wondrously, and Manoah and his wife looked on. 20. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on; and they fell on their faces to the ground. 21. But the angel of the LORD did no more appear to Manoah or to his wife. Then Manoah knew

22 אָז יָדַע מָנוֹחַ כִּי־מַלְאַךְ יְהוָה הוּא׃ וַיֹּאמֶר מָנוֹחַ אֶל־
23 אִשְׁתּוֹ מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ׃ וַתֹּאמֶר לוֹ אִשְׁתּוֹ
לוּ חָפֵץ יְהוָה לַהֲמִיתֵנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה
24 וְלֹא הֶרְאָנוּ אֶת־כָּל־אֵלֶּה וְכָעֵת לֹא הִשְׁמִיעָנוּ כָּזֹאת׃ וַתֵּלֶד
הָאִשָּׁה בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ
כה יְהוָה׃ וַתָּחֶל רוּחַ יְהוָה לְפַעֲמוֹ בְּמַחֲנֵה־דָן בֵּין צָרְעָה
וּבֵין אֶשְׁתָּאֹל׃

23. *the* LORD . . . *he would not have received* . . . *at our hand.* The wisdom of her remark is noteworthy.

told us such things as these. The message as to the birth and training of the child, which necessarily presupposed the continued life of the parents.

25. *to move him. i.e.* to great and powerful action from time to time (Rashi). "The spirit of the LORD" is represented as an impulse stirring him from within. The Heb. root denotes the sounding of a bell. The story of Samson is full of sadness. It reveals a nation utterly deteriorated and disintegrated, and a man who through self-indulgence weakens and eventually loses his God-given power to deliver his people. The time was, alas, to come when Scripture would record of him, "he wist not that the LORD was departed from him" (XVI, 20).

that he was the angel of the LORD. 22. And Manoah said unto his wife, We shall surely die, because we have seen God. 23. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meal offering at our hand, neither would he have shewed us all these things, nor would at this time have told us such things as these. 24. And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. 25. And the spirit of the LORD began to move him in Mahaneh-dan, between Zorah and Eshtaol.

Milton's *Samson Agonistes* is a wonderful commentary on his life. So is Watts' *Samson.* "Watts paints him in serious thoughtful mood, with a far-away look in his eyes that yet seem to see nothing, feeling how far short he has come of his great consecration; how the Spirit's power has been to him a gift endowing him at times with supernatural strength, but not a sanctifying grace always abiding in him and transforming his nature. And perhaps this was a more common mood with him, though he does not give way to it, than the joyousness which overflowed in mirthful tricks and plays upon words which is associated with him. His story, if we rightly consider it, was pathetic and tragic in the highest degree" (Macmillan).

הפטרת בהעלתך

זכריה ב

ב 14 רָנִּי
וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה׃
טו וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם
וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ׃

BEHAALOSECHA

ZECHARIAH II, 14–IV, 7

Zechariah was one of the exiles who returned from Babylon when Cyrus promulgated his decree of Restoration in the year 537. He began his prophecies about 17 years afterwards. Disastrous seasons and the hostility of neighbours had discouraged the people, and all operations in connection with rebuilding the Temple had long ceased.

At this juncture the Prophets Haggai and Zechariah appeared, roused the people from their despondency and fired them to resume the work which had been suspended.

In our Haftorah, Zechariah assures the people of the Divine assistance in their work of rebuilding the Temple and of national rehabilitation. "*Not by might, nor by*

III. BEHAALOSECHA

ZECHARIAH II, 14–IV, 7

2 14. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. 15. And many nations shall join themselves to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. 16. And the LORD shall

power, but by My spirit, saith the LORD *of Hosts*"—these words of Zechariah may be said to proclaim the lesson of all Jewish history; it is certainly the Prophetic teaching of the Maccabean Festival with which his name is linked in the synagogue service.

The Prophet's vision of the "candlestick all of gold" in chap. IV, with its teaching that God alone is the Source of all light, connects with the Sedrah which opens with the command concerning the Menorah.

14. *I will dwell in the midst of thee.* Through the visible symbol of the restored Temple.

16 וְנָחַ֨ל יְהוָ֤ה אֶת־יְהוּדָה֙ חֶלְק֔וֹ עַ֖ל אַדְמַ֣ת הַקֹּ֑דֶשׁ וּבָחַ֥ר
17 ע֖וֹד בִּירוּשָׁלִָֽם׃ הַ֥ס כָּל־בָּשָׂ֖ר מִפְּנֵ֣י יְהוָ֑ה כִּ֥י נֵע֖וֹר
מִמְּע֥וֹן קָדְשֽׁוֹ׃
ג א וַיַּרְאֵ֗נִי אֶת־יְהוֹשֻׁ֙עַ֙ הַכֹּהֵ֣ן הַגָּד֔וֹל עֹמֵ֕ד לִפְנֵ֖י מַלְאַ֣ךְ יְהוָ֑ה
2 וְהַשָּׂטָ֛ן עֹמֵ֥ד עַל־יְמִינ֖וֹ לְשִׂטְנֽוֹ׃ וַיֹּ֨אמֶר יְהוָ֜ה אֶל־הַשָּׂטָ֗ן
יִגְעַ֨ר יְהוָ֥ה בְּךָ֙ הַשָּׂטָ֔ן וְיִגְעַ֤ר יְהוָה֙ בְּךָ֔ הַבֹּחֵ֖ר בִּירוּשָׁלִָ֑ם
3 הֲל֥וֹא זֶ֖ה א֥וּד מֻצָּ֖ל מֵאֵֽשׁ׃ וִיהוֹשֻׁ֕עַ הָיָ֥ה לָבֻ֖שׁ בְּגָדִ֣ים
4 צוֹאִ֑ים וְעֹמֵ֖ד לִפְנֵ֥י הַמַּלְאָֽךְ׃ וַיַּ֣עַן וַיֹּ֗אמֶר אֶל־הָעֹמְדִ֤ים
לְפָנָיו֙ לֵאמֹ֔ר הָסִ֛ירוּ הַבְּגָדִ֥ים הַצֹּאִ֖ים מֵעָלָ֑יו וַיֹּ֣אמֶר אֵלָ֗יו
ה רְאֵ֨ה הֶעֱבַ֤רְתִּי מֵעָלֶ֙יךָ֙ עֲוֺנֶ֔ךָ וְהַלְבֵּ֥שׁ אֹתְךָ֖ מַחֲלָצֽוֹת׃ וָאֹמַ֕ר
יָשִׂ֛ימוּ צָנִ֥יף טָה֖וֹר עַל־רֹאשׁ֑וֹ וַיָּשִׂ֩ימוּ֩ הַצָּנִ֨יף הַטָּה֜וֹר עַל־

17. *be silent.* All hostile efforts directed against the rebuilding of the Temple, and later any human opposition to God's ultimate purpose, shall fail.

Chapter III

Zechariah's messages are chiefly conveyed by means of visions. The object of the vivid visions, so dramatically described in the remainder of the Haftorah, is to banish the disturbing thoughts and fears which were depressing the people.

1. *Joshua.* The first high priest after the Restoration. He was prominently associated with Zerubbabel, the then Governor of Judah, in the erection of the Second Temple. Zerubbabel was the grandson of Jehoiachin, the last independent king of Judah, who had been carried awaycaptive to Babylon in the year 597.

the Adversary. Heb. "*Satan.*" One who opposes with false accusations. Satan accuses Joshua and the people, of sinfulness, and that they are, therefore, unworthy to rebuild the Temple. Perhaps a similar feeling, arising out of their disappointments, depressed the people. But Satan is rebuked; and the returned exiles are assured that their fears are groundless.

inherit Judah as his portion in the holy land,
and shall yet choose Jerusalem. 17. Be silent,
all flesh, before the LORD: for he is waked up
out of his holy habitation.

3 1. And he shewed me Joshua the high priest
standing before the angel of the LORD, and the
Adversary standing at his right hand to be his
adversary. 2. And the LORD said unto Satan, The
LORD rebuke thee, O Adversary; yea, the LORD
that hath chosen Jerusalem rebuke thee: is not
this a brand plucked out of the fire? 3. Now
Joshua was clothed with filthy garments, and
stood before the angel. 4. And he answered
and spake unto those that stood before him,
saying, Take the filthy garments from off him.
And unto him he said, Behold, I have caused
thine iniquity to pass from thee, and I will
clothe thee with rich apparel. 5. And I said,
Let them set a fair mitre upon his head. So
they set a fair mitre upon his head, and clothed

2. *a brand plucked out of the fire.* Something precious (in this case, the Returned Remnant of Israel) snatched from destruction.

3. *filthy garments.* Symbolising the iniquities of the people that retard the completeness of the Redemption.

4. *he. i.e.* the angel.

those that stood before him. i.e. attendant angels who are represented as waiting upon him.

take the filthy garments from off him. Symbolises the removal of the people's sin, forgiveness.

5. *I said.* The idea of a defiled priesthood is intolerable to the Prophet, and he bursts forth with the request that the complete sign of priestly purity and national acceptance be granted.

mitre. Or, "diadem." Let Joshua not only be cleansed and clothed, but crowned as well.

6 רֹאשׁוֹ וַיַּלְבִּשֻׁהוּ בְּגָדִים וּמַלְאַךְ יְהוָה עֹמֵד׃ וַיָּעַד מַלְאַךְ
7 יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי
תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי
וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים
8 הָאֵלֶּה׃ שְׁמַע־נָא יְהוֹשֻׁעַ ׀ הַכֹּהֵן הַגָּדוֹל אַתָּה וְרֵעֶיךָ
הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־
9 עַבְדִּי צֶמַח׃ כִּי ׀ הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ
עַל־אֶבֶן אַחַת שִׁבְעָה עֵינָיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה
י צְבָאוֹת וּמַשְׁתִּי אֶת־עֲוֺן הָאָרֶץ־הַהִיא בְּיוֹם אֶחָד׃ בַּיּוֹם
הַהוּא נְאֻם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת
גֶּפֶן וְאֶל־תַּחַת תְּאֵנָה׃

6. *protested.* *i.e.* solemnly assured.

7. *if thou wilt walk in my ways.* The first condition of the priesthood is that, not only in the Temple but in his own life, the priest shall observe the Divine requirements of conduct, and always remember to Whose service he is consecrated.

that stand by. Among these attendant angels (*v.* 4). Targum and Kimchi explain " after death," and take it as an allusion to the immortality of the soul.

8. *thy fellows.* The assistant priests.

men which are a sign. Of God's favour. The restored priesthood is a pledge of the coming of the Messianic Kingdom. Humble and modest as were the beginnings of the Temple, they were portents which contained within them the pledge of the fulfilment of the complete Redemption.

the Branch. Or, " the Shoot." According to Rashi, Zechariah here means Zerubbabel, who as the civic leader will complete, with Joshua as the spiritual leader, the rehabilitated state. A comparison with vi, 12 supports this interpretation.

9. *for behold the stone.* The coping-stone of the Temple (see last verse of the Haftorah, " head stone ") which in this vision is set before Joshua to symbolise the certainty of the rebuilding.

him with garments; and the angel of the LORD
stood by. 6. And the angel of the LORD protested
unto Joshua, saying, 7. Thus saith the LORD of
hosts: If thou wilt walk in my ways, and if
thou wilt keep my charge, then thou also shalt
judge my house, and shalt also keep my courts,
and I will give thee a place of access among
these that stand by. 8. Hear now, O Joshua
the high priest, thou and thy fellows that sit
before thee; for they are men which are a sign:
for, behold, I will bring forth my servant the
Branch. 9. For behold, the stone that I have
set before Joshua; upon one stone are seven
eyes: behold, I will engrave the graving thereof,
saith the LORD of hosts, and I will remove the
iniquity of that land in one day. 10. In that day,
saith the LORD of hosts, shall ye call every man
his neighbour under the vine and under the
fig tree.

upon one stone are seven eyes. *i.e.* upon every stone in the Temple there shall be "seven eyes," conveying the idea of the very special watchfulness and care that God will exercise over His house (Kimchi).

The same commentator quotes the interesting opinion of his father that in the number "seven" we may see a reference to the seven great leaders of the period to whom the Jewish rebirth was due: Joshua, Ezra, Nehemiah, Zerubbabel, Haggai, Zechariah and Malachi.

I will engrave the graving thereof. As the engraving completes and beautifies a work, so God assures the people that the Temple will be completed to every detail (Kimchi).

I will remove the iniquity of that land. Sin, the chief cause of sorrow and suffering, will be removed with the coming of the new Temple.

10. *shall ye call.* *i.e.* invite. A picture of general felicity and security.

ד א וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיְעִירֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ׃
2 וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָיֹּאמַר רָאִיתִי וְהִנֵּה מְנוֹרַת
זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה
3 וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃ וּשְׁנַיִם זֵיתִים
4 עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃ וָאַעַן וָאֹמַר
ה אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה אֵלֶּה אֲדֹנִי׃ וַיַּעַן הַמַּלְאָךְ
הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר
6 לֹא אֲדֹנִי׃ וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־
זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר
7 יְהוָה צְבָאוֹת׃ מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר
וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן ׀ חֵן לָהּ׃

ד׳ v. 2. ואמר קרי

Chapter IV

Another vision. The Prophet's thoughts now turn to Zerubbabel, and the need to encourage him in his work. He would further enforce the lesson that God alone is the source of all Light, as well as power, to rulers and people alike.

2. *candlestick.* Such as stood in the Second Temple.

seven pipes. One to each lamp carrying the supply of oil.

3. *two olive trees.* Representing Joshua and Zerubbabel, who were appointed respectively to the spiritual and civil leadership, and by whom the work in hand would be accomplished (Kimchi) ; see *v.* 12.

6. *this is the word.* *i.e.* the message of the Lord to Zerubbabel. As the lights are controlled by an unseen agency, so behind Zerubbabel and his allotted work is the invisible spirit and help of God. All the difficulties in the way will disappear ; and, in spite of the hostility and mockings of the people who have hitherto opposed, he will complete the building of the Temple, " not by might, nor by power, but by My spirit, saith the Lord of hosts."

4 1. And the angel that talked with me came
again, and waked me, as a man that is wakened
out of his sleep. 2. And he said unto me, What
seest thou? And I said, I have seen, and behold,
a candlestick all of gold, with its bowl upon
the top of it, and its seven lamps thereon; there
are seven pipes to each of the lamps, which
are upon the top thereof: 3. and two olive trees
by it, one upon the right side of the bowl, and the
other upon the left side thereof. 4. And I
answered and spake to the angel that talked with
me, saying, What are these, my lord? 5. Then
the angel that talked with me answered and said
unto me, Knowest thou not what these be?
And I said, No, my lord. 6. Then he answered
and spake unto me, saying, This is the word of
the LORD unto Zerubbabel, saying, Not by might,
nor by power, but by my spirit, saith the LORD
of hosts. 7. Who art thou, O great mountain?
before Zerubbabel thou shalt become a plain: and
he shall bring forth the head stone with shoutings
of Grace, grace, unto it.

7. *who art thou, O great mountain.* Repeating the above idea. Whatever obstacles may arise to hinder him, they will all be overcome.

bring forth the head stone. Amid the joyful acclamations of the people when they see the Temple completed.

grace, grace, unto it. *i.e.* may God's grace and favour rest on it!

הפטרת שלח לך

יהושע ב

Cap. II. ב

ב א וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם אֲנָשִׁים מְרַגְּלִים
חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ

SHELACH LECHA

Joshua II, 1–24

The Sedrah recounts the story of the twelve Spies sent by Moses to report on Canaan, Joshua himself being one of their number : the Haftorah tells us of the two men sent by Joshua on a similar errand to Jericho. But whereas the report of the former, with its fears and exaggerations, was followed by the tragic consequences of unbelief; the latter, with their inspiring declaration, " The Lord hath delivered into our hands all the land," thrilled the people with the assurance of victory that awaited them.

The Book of Joshua records the conquest of Canaan by Israel, the settlement of the Israelite tribes in the land, and the beginning of their consolidation into a nation. Joshua himself is one of the outstanding characters in Scripture; the faithful servant, the victorious soldier, the intrepid general, the wise ruler; and the man of deep faith and humility—his last addresses reviewing the past do not contain a word of his own achievements. The final words of his farewell exhortation to his people to stand firm in their allegiance to God are among the great utterances of history : " Choose you this day whom you will serve—but as for me and my house, we will serve the Lord " (Joshua xxiv, 15).

1. *Shittim.* lit. "acacia trees;" the place of the encampment opposite Jericho, on the Eastern side of the Jordan.

IV. SHELACH LECHA

Joshua ii, 1–24

2 1. And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, Go view the land, and Jericho. And they went, and came into the house of an harlot whose

secretly. *i.e.* unbeknown to the children of Israel, as Joshua fears a possible repetition of what took place in the Wilderness. It cannot refer to the inhabitants of Jericho; otherwise there was no need for Scripture to state it (Ehrlich). The Heb. root חרש also denotes earthenware; hence the Midrash paraphrases, "disguised as potters, or sellers of earthenware."

and Jericho. *i.e.* and particularly Jericho.

Jericho. Jericho was at least 1,000 years old when the Israelites prepared to attack this city that barred their route to the whole Western plateau. It was the gateway to the Promised Land, and its capture was of the greatest importance to the Israelites. Garstang's excavations in 1931 on the site of ancient Jericho make an epoch in Biblical studies. Among other results, he has now definitely fixed the date of the capture of Jericho by Joshua as 1407, and therefore that of the Exodus as 1447 B.C.E.

an harlot. Better, *an innkeeper*, or purveyor of food, from זון "to provide" (Targum, Rashi, Kimchi). Women were frequently innkeepers in ancient Egypt and Greece.

Rahab. According to Rabbinical tradition, she became a sincere convert to the religion of Israel after the fall of Jericho.

2 בֵּית אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃ וַיֵּאָמַר לְמֶלֶךְ
יְרִיחוֹ לֵאמֹר הִנֵּה אֲנָשִׁים בָּאוּ הֵנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל
3 לַחְפֹּר אֶת־הָאָרֶץ׃ וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל־רָחָב לֵאמֹר
הוֹצִיאִי הָאֲנָשִׁים הַבָּאִים אֵלַיִךְ אֲשֶׁר־בָּאוּ לְבֵיתֵךְ כִּי
4 לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ׃ וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים
וַתִּצְפְּנוֹ וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאַיִן
ה הֵמָּה׃ וַיְהִי הַשַּׁעַר לִסְגּוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצָאוּ לֹא
יָדַעְתִּי אָנָה הָלְכוּ הָאֲנָשִׁים רִדְפוּ מַהֵר אַחֲרֵיהֶם כִּי
6 תַשִּׂיגוּם׃ וְהִיא הֶעֱלָתַם הַגָּגָה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ
7 הָעֲרֻכוֹת לָהּ עַל־הַגָּג׃ וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ
הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשַּׁעַר סָגָרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ
8 הָרֹדְפִים אַחֲרֵיהֶם׃ וְהֵמָּה טֶרֶם יִשְׁכָּבוּן וְהִיא עָלְתָה
9 עֲלֵיהֶם עַל־הַגָּג׃ וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן
יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה אֵימַתְכֶם עָלֵינוּ וְכִי

v. 5. קמץ בז״ק   v. 7. קמץ בז״ק

2. *of the children of Israel.* The spies entered the city without at first attracting attention. The inhabitants were evidently accustomed to the passing to and fro of Bedouin and other visitors from beyond the Jordan.

3. *the king of Jericho.* Ever since the finding of the Tel-el Amarna tablets (discovered in Egypt in 1887) we have confirmation of the existence of local "kings" in Canaanite cities of this period.

4. *and hid them.* lit. "and hid him"; an idiomatic use of the singular for the plural to indicate that she hid each one separately. She was faithful to the Oriental conception of hospitality which demands protection to the guest at whatever cost.

I wist not. *i.e.* when they came to me.

5. *the gate.* Jericho was strongly fortified, and could effectively be barred and bolted, "straitly shut up" (VI, 1).

name was Rahab, and lay there. 2. And it was
told the king of Jericho, saying, Behold, there
came men in hither to-night of the children of
Israel to search out the land. 3. And the king of
Jericho sent unto Rahab, saying, Bring forth
the men that are come to thee, which are entered
into thine house : for they be come to search out
all the land. 4. And the woman took the two men,
and hid them ; and she said, Yea, the men came
unto me, but I wist not whence they were : 5. and
it came to pass about the time of the shutting of
the gate, when it was dark, that the men went
out : whither the men went I wot not : pursue
after them quickly ; for ye shall overtake them.
6. But she had brought them up to the roof, and
hid them with the stalks of the flax, which she
had laid in order upon the roof. 7. And the men
pursued after them the way to Jordan unto
the fords : and as soon as they which pursued
after them were gone out, they shut the gate.
8. And before they were laid down, she came up
unto them upon the roof ; 9. and she said unto the
men, I know that the LORD hath given you the
land, and that your terror is fallen upon us, and

This was partly due to the fact that it had only *one* gate.

6. *flax . . . upon the roof.* The flat roofs of Eastern houses were also used for drying flax-stalks.

9. *your terror is fallen upon us.* "The presence of the host of the Israelites on the opposite bank, and the known tendency of nomads to push into the country when opportunity afforded, must have filled the king and people of Jericho with misgiving and perplexity" (Garstang).

י נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם׃ כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־
הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרָיִם
וַאֲשֶׁר עֲשִׂיתֶם לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן
11 לְסִיחֹן וּלְעוֹג אֲשֶׁר הַחֲרַמְתֶּם אוֹתָם׃ וַנִּשְׁמַע וַיִּמַּס
לְבָבֵנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה
אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת׃
12 וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד
וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת
13 אֱמֶת׃ וְהַחֲיִתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אַחַי וְאֶת־אַחְוֹתַי
14 וְאֵת כָּל־אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֶת׃ וַיֹּאמְרוּ
לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחְתֵּיכֶם לָמוּת אִם לֹא תַגִּידוּ אֶת־
דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ
טו חֶסֶד וֶאֱמֶת׃ וַתּוֹרִדֵם בַּחֶבֶל בְּעַד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר
16 הַחוֹמָה וּבַחוֹמָה הִיא יוֹשָׁבֶת׃ וַתֹּאמֶר לָהֶם הָהָרָה לֵּכוּ
פֶּן־יִפְגְּעוּ בָכֶם הָרֹדְפִים וְנַחְבֵּתֶם שָׁמָּה שְׁלֹשֶׁת יָמִים

v. 13. אחותי ק

14. *if ye utter not this our business.* The promise of safety given by the spies is conditional on Rahab's secrecy regarding their visit and intentions.

15. *through the window.* Which overlooked the country outside the city.

house upon the town wall. "Pressure upon the limited building-space within the original enclosure seems to have become so great that houses had arisen upon the walls themselves . . . and a number of houses leaned against the inner face of the main city-wall" (Garstang).

16. *get you to the mountain.* The limestone ridges, full of caves, NW of Jericho; especially Jebel Kuruntul, a mile from the city, and rising some 1,500 feet above the plain.

hide yourselves there. " The face of the cliff, weathered by the storm of centuries, presents numerous hiding-places.

that all the inhabitants of the land melt away before you. 10. For we have heard how the LORD dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond Jordan, unto Sihon and to Og, whom ye utterly destroyed. 11. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for the LORD your God, he is God in heaven above, and on earth beneath. 12. Now therefore, I pray you, swear unto me by the LORD, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token: 13. and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death. 14. And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, when the LORD giveth us the land, that we will deal kindly and truly with thee. 15. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. 16. And she said unto them, Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned: and afterward

The spies, once they had gained this mountain under cover of twilight, ran little risk of detection, even though all the roads that converged on Jericho were kept under observation" (Garstang).

17 עַד שֹׁב הָרֹדְפִים וְאַחַר תֵּלְכוּ לְדַרְכְּכֶם׃ וַיֹּאמְרוּ אֵלֶיהָ
הָאֲנָשִׁים נְקִיִּם אֲנַחְנוּ מִשְּׁבֻעָתֵךְ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ׃
18 הִנֵּה אֲנַחְנוּ בָאִים בָּאָרֶץ אֶת־תִּקְוַת חוּט הַשָּׁנִי הַזֶּה
תִּקְשְׁרִי בַּחַלּוֹן אֲשֶׁר הוֹרַדְתֵּנוּ בוֹ וְאֶת־אָבִיךְ וְאֶת־אִמֵּךְ
וְאֶת־אַחַיִךְ וְאֵת כָּל־בֵּית אָבִיךְ תַּאַסְפִי אֵלַיִךְ הַבָּיְתָה׃
19 וְהָיָה כֹּל אֲשֶׁר־יֵצֵא מִדַּלְתֵי בֵיתֵךְ הַחוּצָה דָּמוֹ בְרֹאשׁוֹ
וַאֲנַחְנוּ נְקִיִּם וְכֹל אֲשֶׁר יִהְיֶה אִתָּךְ בַּבַּיִת דָּמוֹ בְרֹאשֵׁנוּ
כ אִם־יָד תִּהְיֶה־בּוֹ׃ וְאִם־תַּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִיִּם
21 מִשְּׁבֻעָתֵךְ אֲשֶׁר הִשְׁבַּעְתָּנוּ׃ וַתֹּאמֶר כְּדִבְרֵיכֶם כֶּן־הוּא
22 וַתְּשַׁלְּחֵם וַיֵּלֵכוּ וַתִּקְשֹׁר אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן׃ וַיֵּלְכוּ
וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים
23 וַיְבַקְשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצָאוּ׃ וַיָּשֻׁבוּ שְׁנֵי
הָאֲנָשִׁים וַיֵּרְדוּ מֵהָהָר וַיַּעַבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בִּן־נוּן
24 וַיְסַפְּרוּ־לוֹ אֵת כָּל־הַמֹּצְאוֹת אוֹתָם׃ וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ
כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נָמֹגוּ כָּל־יֹשְׁבֵי
הָאָרֶץ מִפָּנֵינוּ׃

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v. 18. התי בצרי

17. *guiltless of.* Free from.

19. *his blood shall be upon his head.* They will not be responsible for any members of her family who do not keep within her house when they take the city.

23. *passed over.* The Jordan.

24. *truly.* Heb. כי need not be translated, as it merely introduces the actual words of the speaker.

may ye go your way. 17. And the men said unto her, We will be guiltless of this thine oath which thou hast made us to swear. 18. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. 19. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. 20. But if thou utter this our business, then we will be guiltless of thine oath which thou hast made us to swear. 21. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. 22. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. 23. Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. 24. And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us.

הפטרת קרח

שמואל א יא

יא 14 וַיֹּאמֶר שְׁמוּאֵל אֶל־
טו הָעָם לְכוּ וְנֵלְכָה הַגִּלְגָּל וּנְחַדֵּשׁ שָׁם הַמְּלוּכָה׃ וַיֵּלְכוּ כָל־
הָעָם הַגִּלְגָּל וַיַּמְלִכוּ שָׁם אֶת־שָׁאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל
וַיִּזְבְּחוּ־שָׁם זְבָחִים שְׁלָמִים לִפְנֵי יְהוָה וַיִּשְׂמַח שָׁם שָׁאוּל
וְכָל־אַנְשֵׁי יִשְׂרָאֵל עַד־מְאֹד׃

KORACH

I Samuel XI, 14—XII, 22

In the Sedrah, Korah and his associates complained unjustly of the rule of Moses : in the Haftorah, the people displayed ingratitude towards their devoted leader, Samuel, and clamoured for a king to take his place. Both Moses and Samuel protest their utter disinterestedness in the service of the people.

Samuel was the last and greatest of the Judges. The task he was called upon to accomplish was one of extraordinary difficulty. Moses created the nation : it had disintegrated in the wild, anarchic times of the Judges. Samuel had to recreate it, and rebuild it out of ruins. He found a loosely-knit body of tribes and left them a united people. Although himself opposed to monarchy, he made a national monarchy possible. But at the foundation of it, he laid firmly the Biblical conception of the responsibility of the ruler to God. This is one of the main differences between Israel and the other Eastern nations of antiquity. Whereas in Babylon, *e.g.*, a limited monarchy would have been deemed a contradiction in terms, in Israel it is the people that is in possession of sovereign rights, and the king *is under the law.* The Jewish king was bound to respect the liberty, honour, and the

V. KORACH

I Samuel xi, 14–xii, 22

11 14. Then said Samuel to the people, Come and let us go to Gilgal, and renew the kingdom there. 15. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

property of his subjects, and his powers were strictly limited by the fundamental laws of the Torah (Deut. xvii, 10–20). Prophets, psalmists and sages all conceived of the king as a shepherd of his people, whose sceptre should be a sceptre of peace, pity and righteousness.

14–15. Recognising Saul as King

14. *Gilgal.* Near Jericho. It already had sacred associations. It was the place of Israel's first encampment on crossing into the Holy Land under Joshua. "Its remoteness from the Philistines made it suitable for an act which was obviously a step towards throwing off their yoke" (Kirkpatrick).

to renew the kingdom there. This sacred place Samuel chose for the solemn consecration of Saul. Saul had proved his worthiness for the kingship, and the people were unanimous in accepting him as their ruler. They solemnly ratified the election by offering public sacrifices to God.

15. *peace offerings.* Because it was also a national rejoicing over the successful campaign waged by the chosen king; see the first portion of this same chapter, *v.* 1–13.

יב א וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקֹלְכֶם לְכֹל
2 אֲשֶׁר־אֲמַרְתֶּם לִי וָאַמְלִיךְ עֲלֵיכֶם מֶלֶךְ׃ וְעַתָּה הִנֵּה
הַמֶּלֶךְ ׀ מִתְהַלֵּךְ לִפְנֵיכֶם וַאֲנִי זָקַנְתִּי וָשַׂבְתִּי וּבָנַי הִנָּם
אִתְּכֶם וַאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְּעֻרַי עַד־הַיּוֹם הַזֶּה׃
3 הִנְנִי עֲנוּ בִי נֶגֶד יְהוָה וְנֶגֶד מְשִׁיחוֹ אֶת־שׁוֹר ׀ מִי לָקַחְתִּי
וַחֲמוֹר מִי לָקַחְתִּי וְאֶת־מִי עָשַׁקְתִּי אֶת־מִי רַצּוֹתִי וּמִיַּד־
4 מִי לָקַחְתִּי כֹפֶר וְאַעְלִים עֵינַי בּוֹ וְאָשִׁיב לָכֶם׃ וַיֹּאמְרוּ
לֹא עֲשַׁקְתָּנוּ וְלֹא רַצּוֹתָנוּ וְלֹא־לָקַחְתָּ מִיַּד־אִישׁ מְאוּמָה׃
ה וַיֹּאמֶר אֲלֵיהֶם עֵד יְהוָה בָּכֶם וְעֵד מְשִׁיחוֹ הַיּוֹם הַזֶּה
6 כִּי לֹא מְצָאתֶם בְּיָדִי מְאוּמָה וַיֹּאמֶר* עֵד׃ וַיֹּאמֶר שְׁמוּאֵל
אֶל־הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וַאֲשֶׁר

ויאמרו סביר v. 5.

Chapter XII. Samuel's Farewell Address

Samuel, though he was still to retain his authority as Prophet, now resigned his office as Judge, and in doing so delivers a Farewell Address. The aged Prophet, challenges the assembled people to impeach his official integrity; upbraids them with unbelief and ingratitude in demanding a king; and ends by consoling the people that God will not abandon Israel for His great Name's sake.

2. *I am old and grayheaded.* Having aged prematurely in the service of Israel. He was then only about 50 years old.

my sons are with you. Not *over* you. Samuel had not placed them in positions for which he knew they were not fitted.

from my youth. Samuel's public life commenced from the time when as a child he had ministered to Eli in the Tabernacle; I Sam. I-III.

12 1. And Samuel said unto all Israel, Behold, I
have hearkened unto your voice in all that ye
said unto me, and have made a king over you.
2. And now, behold, the king walketh before you:
and I am old and grayheaded; and, behold, my
sons are with you: and I have walked before
you from my youth unto this day. 3. Here I
am: witness against me before the LORD, and
before his anointed: whose ox have I taken?
or whose ass have I taken? or whom have I
defrauded? whom have I oppressed? or of
whose hand have I taken a bribe to blind mine
eyes therewith? and I will restore it you. 4.
And they said, Thou hast not defrauded us,
nor oppressed us, neither hast thou taken aught
of any man's hand. 5. And he said unto them,
The LORD is witness against you, and his anointed
is witness this day, that ye have not found aught
in my hand. And they said, He is witness.
6. And Samuel said unto the people, It is the
LORD that appointed Moses and Aaron, and
that brought your fathers up out of the land

3. *his anointed.* *i.e.* Saul, His anointed king.
to blind mine eyes. To Justice.

5. *and they said.* The Heb. is in the singular, emphasising the unanimity of the people's endorsement. Hence, the tradition that a Heavenly Voice, *Bath Kol,* uttered these words, "He, the LORD, is witness to Samuel's purity in regard to all matters hidden from man, even as you are testifying to his purity in regard to known things."

7 הֶעֱלָה אֶת־אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם׃ וְעַתָּה הִתְיַצְּבוּ
וְאִשָּׁפְטָה אִתְּכֶם לִפְנֵי יְהוָה אֵת כָּל־צִדְקוֹת יְהוָה אֲשֶׁר־
8 עָשָׂה אִתְּכֶם וְאֶת־אֲבֹתֵיכֶם׃ כַּאֲשֶׁר־בָּא יַעֲקֹב מִצְרָיִם
וַיִּזְעֲקוּ אֲבֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־
אַהֲרֹן וַיּוֹצִיאוּ אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַיֹּשִׁבוּם בַּמָּקוֹם
9 הַזֶּה׃ וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אֹתָם בְּיַד
סִיסְרָא שַׂר־צְבָא חָצוֹר וּבְיַד־פְּלִשְׁתִּים וּבְיַד מֶלֶךְ מוֹאָב
י וַיִּלָּחֲמוּ בָּם׃ וַיִּזְעֲקוּ אֶל־יְהוָה וַיֹּאמֶר* חָטָאנוּ כִּי עָזַבְנוּ
אֶת־יְהוָה וַנַּעֲבֹד אֶת־הַבְּעָלִים וְאֶת־הָעַשְׁתָּרוֹת וְעַתָּה
11 הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעַבְדֶךָּ׃ וַיִּשְׁלַח יְהוָה אֶת־יְרֻבַּעַל
וְאֶת־בְּדָן וְאֶת־יִפְתָּח וְאֶת־שְׁמוּאֵל וַיַּצֵּל אֶתְכֶם מִיַּד
12 אֹיְבֵיכֶם מִסָּבִיב וַתֵּשְׁבוּ בֶּטַח׃ וַתִּרְאוּ כִּי נָחָשׁ מֶלֶךְ בְּנֵי־
עַמּוֹן בָּא עֲלֵיכֶם וַתֹּאמְרוּ לִי לֹא כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ

ויאמרו ק׳ v. 10.

7–22. Samuel Recalls God's Past Mercies and Chides the People

7. *plead with you.* *i.e.* that I may enter into judgment with you ; or, " rebuke you " (Rashi).

the righteous acts of the Lord. The victories of Israel, as also their reverses, were alike the *righteous acts* of the Lord (Altschul).

8. *your fathers cried.* Because the Egyptians oppressed them. The history is abbreviated.

9–11. Three typical oppressors and four deliverers of Israel during the period of the Judges are here named.

11. *Jerubbaal.* Gideon.

Bedan. Another name for Samson, *i.e. ben Dan*, son of the tribe of Dan (Targum, Rashi).

Jephthah. The mention of Jephthah's name alongside of Samuel's gave rise to the Rabbinic saying that even the

of Egypt. 7. Now therefore stand still, that I may plead with you before the LORD concerning all the righteous acts of the LORD, which he did to you and to your fathers. 8. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them to dwell in this place. 9. But they forgat the LORD their God, and he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. 10. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. 11. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled in safety. 12. And when ye saw that Nahash the king of the children of Ammon came against you, ye said

meanest person invested with authority must be treated with the respect that would be accorded to the worthiest occupant of that office: יפתח בדורו כשמואל בדורו "Jephthah in his generation is like Samuel in his generation."

and Samuel. We would expect, "and me," as Samuel himself is speaking. But indirect personal reference is also met elsewhere in Scripture: cf. Gen. IV, 23 ("Ye wives of Lamech, hear my voice"). Furthermore, his term of office being ended, Samuel is standing as it were outside the era of the Judges and reviews it as a whole.

13 וַיהֹוָ֛ה אֱלֹהֵיכֶ֖ם מַלְכְּכֶֽם׃ וְעַתָּ֗ה הִנֵּ֧ה הַמֶּ֛לֶךְ אֲשֶׁ֥ר
בְּחַרְתֶּ֖ם אֲשֶׁ֣ר שְׁאֶלְתֶּ֑ם וְהִנֵּ֨ה נָתַ֧ן יְהֹוָ֛ה עֲלֵיכֶ֖ם מֶֽלֶךְ׃
14 אִם־תִּֽירְא֣וּ אֶת־יְהֹוָ֗ה וַעֲבַדְתֶּ֤ם אֹתוֹ֙ וּשְׁמַעְתֶּ֣ם בְּקֹל֔וֹ וְלֹ֥א
תַמְר֖וּ אֶת־פִּ֣י יְהֹוָ֑ה וִהְיִתֶ֣ם גַּם־אַתֶּ֗ם וְגַם־הַמֶּ֙לֶךְ֙ אֲשֶׁר־
טו מָלַ֣ךְ עֲלֵיכֶ֔ם אַחַ֖ר יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ וְאִם־לֹ֤א תִשְׁמְעוּ֙ בְּק֣וֹל
יְהֹוָ֔ה וּמְרִיתֶ֖ם אֶת־פִּ֣י יְהֹוָ֑ה וְהָיְתָ֧ה יַד־יְהֹוָ֛ה בָּכֶ֖ם
16 וּבַאֲבֹתֵיכֶֽם׃ גַּם־עַתָּה֙ הִתְיַצְּב֣וּ וּרְא֔וּ אֶת־הַדָּבָ֥ר הַגָּד֖וֹל
17 הַזֶּ֑ה אֲשֶׁ֣ר יְהֹוָ֔ה עֹשֶׂ֖ה לְעֵינֵיכֶֽם׃ הֲל֤וֹא קְצִיר־חִטִּים֙
הַיּ֔וֹם אֶקְרָא֙ אֶל־יְהֹוָ֔ה וְיִתֵּ֥ן קֹל֖וֹת וּמָטָ֑ר וּדְע֣וּ וּרְא֗וּ כִּֽי־
רָעַתְכֶ֤ם רַבָּה֙ אֲשֶׁ֤ר עֲשִׂיתֶם֙ בְּעֵינֵ֣י יְהֹוָ֔ה לִשְׁא֥וֹל לָכֶ֖ם
18 מֶֽלֶךְ׃ וַיִּקְרָ֤א שְׁמוּאֵל֙ אֶל־יְהֹוָ֔ה וַיִּתֵּ֧ן יְהֹוָ֛ה קֹלֹ֥ת וּמָטָ֖ר
בַּיּ֣וֹם הַה֑וּא וַיִּירָ֨א כָל־הָעָ֥ם מְאֹ֛ד אֶת־יְהֹוָ֖ה וְאֶת־שְׁמוּאֵֽל׃
19 וַיֹּאמְר֨וּ כָל־הָעָ֜ם אֶל־שְׁמוּאֵ֗ל הִתְפַּלֵּ֧ל בְּעַד־עֲבָדֶ֛יךָ אֶל־
יְהֹוָ֥ה אֱלֹהֶ֖יךָ וְאַל־נָמ֑וּת כִּֽי־יָסַ֤פְנוּ עַל־כָּל־חַטֹּאתֵ֙ינוּ֙ רָעָ֔ה
כ לִשְׁאֹ֥ל לָ֖נוּ מֶֽלֶךְ׃ וַיֹּ֨אמֶר שְׁמוּאֵ֤ל אֶל־הָעָם֙ אַל־תִּירָ֔אוּ
אַתֶּ֣ם עֲשִׂיתֶ֔ם אֵ֥ת כָּל־הָרָעָ֖ה הַזֹּ֑את אַ֗ךְ אַל־תָּס֙וּרוּ֙ מֵאַחֲרֵ֣י

14. *and also the king.* King and people alike must acknowledge the sovereignty of God and His Law.

15. *as it was against your fathers.* lit. " and against your fathers " (Rashi, Kimchi, AJ), who explain, " your fathers " as, " your leaders, or kings."

17. *is it not wheat harvest.* The time of wheat harvest was May and June. From early spring till late autumn no rain falls in Palestine. During the summer months, " a cloud seldom passes over the sky, and a thunderstorm is a miracle " (G. A. Smith).

20. *done all this evil.* They had sinned because their action reflected the belief that they could trust only in a

unto me, Nay, but a king shall reign over us: when the LORD your God was your king. 13. Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, the LORD hath set a king over you. 14. If ye will fear the LORD, and serve him, and hearken unto his voice, and not rebel against the commandment of the LORD, and both ye and also the king that reigneth over you be followers of the LORD your God, well: 15. but if ye will not hearken unto the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. 16. Now therefore stand still and see this great thing, which the LORD will do before your eyes. 17. Is it not wheat harvest to-day? I will call unto the LORD, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. 18. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. 19. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. 20. And Samuel said unto the people, Fear not: ye have indeed done all this evil: yet turn not aside from follow-

visible king, whereas their trust should be complete in God. The danger was that now they would put their trust still less in God.

21 יְהוָ֔ה וַעֲבַדְתֶּ֥ם אֶת־יְהוָ֖ה בְּכָל־לְבַבְכֶֽם׃ וְלֹ֖א תָּס֑וּרוּ כִּ֣י ׀
אַחֲרֵ֣י הַתֹּ֗הוּ אֲשֶׁ֧ר לֹֽא־יוֹעִ֛ילוּ וְלֹ֥א יַצִּ֖ילוּ כִּי־תֹ֥הוּ הֵֽמָּה׃
22 כִּ֠י לֹֽא־יִטֹּ֤שׁ יְהוָה֙ אֶת־עַמּ֔וֹ בַּעֲב֖וּר שְׁמ֣וֹ הַגָּד֑וֹל כִּ֚י הוֹאִ֣יל
יְהוָ֔ה לַעֲשׂ֥וֹת אֶתְכֶ֛ם ל֖וֹ לְעָֽם׃

הפטרת חקת

שופטים יא

יא א וְיִפְתָּ֣ח הַגִּלְעָדִ֗י הָיָה֙ גִּבּ֣וֹר חַ֔יִל וְה֖וּא בֶּן־אִשָּׁ֣ה זוֹנָ֑ה וַיּ֥וֹלֶד

21–22. Yet although you have sinned, sin no more.

21. *vain things.* The idols of the heathens. More generally every "falling away" or "turning aside" from God is not merely a negative but a positive submission to אלילים; *i.e.* vain and worthless ideas and pursuits that have neither substance nor worth.

22. *his great name's sake.* That through Israel, God's attributes and nature (expressed in His Name) be understood and His sovereignty acknowledged by all mankind.

CHUKKAS

Judges XI, 1–33

The Haftorah is again from the Book of Judges, which describes the days of lawlessness in Israel; the frequent lapses into the heathenism and immorality of the neighbouring nations; the dire calamities that followed; and the new Judge and Deliverer who would arise and save Israel from bondage and the enemy. For eighteen years Israel had now groaned under the cruel yoke of the Ammonites (1128–1110 B.C.E.). Who and where is the man capable of leading his brethren against the Ammonites? Here the Haftorah opens. It tells the story of Jephthah, the rugged and ruthless warrior but noble patriot and tender-hearted father, whose

ing the LORD, but serve the LORD with all your heart; 21. and turn ye not aside: for then should ye go after vain things which cannot profit nor deliver, for they are vain. 22. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you a people unto himself.

VI. CHUKKAS

JUDGES XI, 1–33

11 1. Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot:

victory over the enemy was shadowed by a terrible sorrow.

The Sedrah gives the account of Israel's clash with the Amorites. The Northern part of the Amorite kingdom had formerly, it is assumed, belonged to Ammon. This forms the connection between the Sedrah and Haftorah.

1–3. JEPHTHAH'S ANTECEDENTS

1. *an harlot.* Or, "innkeeper" (Targum Jonathan); or, "concubine" (Kimchi). In all probability the Heb. word is here used in its usual meaning. The Bible speaks the naked truth; it conceals nothing, whether concerning the individual or the nation. Here it teaches that a man of low, nay infamous, origin, whom his brothers despised, may yet be the destined instrument of deliverance for his people. Jephthah was the first Israelite leader to arise in Transjordania. Two centuries later, another leader, immeasurably the spiritual superior to Jephthah, namely, Elijah the Prophet, also came from the same region.

2 גִּלְעָד אֶת־יִפְתָּח׃ וַתֵּלֶד אֵשֶׁת־גִּלְעָד לוֹ בָּנִים וַיִּגְדְּלוּ
בְנֵי־הָאִשָּׁה וַיְגָרְשׁוּ אֶת־יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא־תִנְחַל בְּבֵית־
3 אָבִינוּ כִּי בֶּן־אִשָּׁה אַחֶרֶת אָתָּה׃ וַיִּבְרַח יִפְתָּח מִפְּנֵי
אֶחָיו וַיֵּשֶׁב בְּאֶרֶץ טוֹב וַיִּתְלַקְּטוּ אֶל־יִפְתָּח אֲנָשִׁים רֵיקִים
4 וַיֵּצְאוּ עִמּוֹ׃ וַיְהִי מִיָּמִים וַיִּלָּחֲמוּ בְנֵי־עַמּוֹן עִם־יִשְׂרָאֵל׃
ה וַיְהִי כַּאֲשֶׁר־נִלְחֲמוּ בְנֵי־עַמּוֹן עִם־יִשְׂרָאֵל וַיֵּלְכוּ זִקְנֵי גִלְעָד
6 לָקַחַת אֶת־יִפְתָּח מֵאֶרֶץ טוֹב׃ וַיֹּאמְרוּ לְיִפְתָּח לְכָה
7 וְהָיִיתָה לָּנוּ לְקָצִין וְנִלָּחֲמָה בִּבְנֵי עַמּוֹן׃ וַיֹּאמֶר יִפְתָּח
לְזִקְנֵי גִלְעָד הֲלֹא אַתֶּם שְׂנֵאתֶם אוֹתִי וַתְּגָרְשׁוּנִי מִבֵּית
8 אָבִי וּמַדּוּעַ בָּאתֶם אֵלַי עַתָּה כַּאֲשֶׁר צַר לָכֶם׃ וַיֹּאמְרוּ
זִקְנֵי גִלְעָד אֶל־יִפְתָּח לָכֵן עַתָּה שַׁבְנוּ אֵלֶיךָ וְהָלַכְתָּ עִמָּנוּ
וְנִלְחַמְתָּ בִּבְנֵי עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ לְכֹל יֹשְׁבֵי גִלְעָד׃

Gilead. The name of a man living in Gilead; cf. *France* as a family name in France.

2. *Gilead's wife.* i.e. his lawful wife, in contradiction to "another woman."

thou shalt not inherit. This unjust act is against the Jewish law of inheritance (Kimchi).

another woman. Heb. אחרת; Ehrlich takes this to be a euphemism, as *Acher* was in later Hebrew.

3. *in the land of Tob.* To the north of Gilead; see Map facing p. 382.

vain fellows. Or, "worthless people"; perhaps also men broken by the oppression of the times, such as came to David at the cave of Adullam when he fled from Saul; I Sam. xxii.

they went out with him. On his raiding expeditions. Driven from home, he betook himself to a wild, marauding life on the borders of the tribe. In this way, Jephthah acquired the tactics of warfare, and the art of leading and governing men.

and Gilead begat Jephthah. 2. And Gilead's wife bare him sons; and when his wife's sons grew up, they drave out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of another woman. 3. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain fellows to Jephthah, and they went out with him.

4. And it came to pass after a while, that the children of Ammon made war against Israel. 5. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: 6. and they said unto Jephthah, Come and be our chief, that we may fight with the children of Ammon. 7. And Jephthah said unto the elders of Gilead, Did not ye hate me, and drive me out of my father's house? and why are ye come unto me now when ye are in distress? 8. And the elders of Gilead said unto Jephthah, Therefore are we turned again to thee now, that thou mayest go with us, and fight with the children of Ammon, and thou shalt be our head over all the inhabitants of Gilead.

6. *be our chief.* The national emergency needed an intrepid hero, and the thoughts of men turned instinctively to Jephthah whose reputation as a military leader was already established.

9 וַיֹּ֨אמֶר יִפְתָּ֜ח אֶל־זִקְנֵ֣י גִלְעָ֗ד אִם־מְשִׁיבִ֨ים אַתֶּ֤ם אוֹתִי֙
לְהִלָּחֵם֙ בִּבְנֵ֣י עַמּ֔וֹן וְנָתַ֧ן יְהוָ֛ה אוֹתָ֖ם לְפָנָ֑י אָנֹכִ֕י אֶהְיֶ֥ה
י לָכֶ֖ם לְרֹֽאשׁ׃ וַיֹּאמְר֥וּ זִקְנֵֽי־גִלְעָ֖ד אֶל־יִפְתָּ֑ח יְהוָ֗ה יִהְיֶ֤ה
11 שֹׁמֵ֙עַ֙ בֵּֽינוֹתֵ֔ינוּ אִם־לֹ֥א כִדְבָרְךָ֖ כֵּ֥ן נַעֲשֶֽׂה׃ וַיֵּ֤לֶךְ יִפְתָּח֙
עִם־זִקְנֵ֣י גִלְעָ֔ד וַיָּשִׂ֨ימוּ הָעָ֥ם אוֹת֛וֹ עֲלֵיהֶ֖ם לְרֹ֣אשׁ וּלְקָצִ֑ין
וַיְדַבֵּ֨ר יִפְתָּ֧ח אֶת־כָּל־דְּבָרָ֛יו לִפְנֵ֥י יְהוָ֖ה בַּמִּצְפָּֽה׃
12 וַיִּשְׁלַ֤ח יִפְתָּח֙ מַלְאָכִ֔ים אֶל־מֶ֥לֶךְ בְּנֵֽי־עַמּ֖וֹן לֵאמֹ֑ר מַה־לִּ֣י
13 וָלָ֔ךְ כִּֽי־בָ֥אתָ אֵלַ֖י לְהִלָּחֵ֥ם בְּאַרְצִֽי׃ וַיֹּ֨אמֶר מֶ֜לֶךְ בְּנֵֽי־
עַמּ֗וֹן אֶל־מַלְאֲכֵ֣י יִפְתָּ֔ח כִּֽי־לָקַ֨ח יִשְׂרָאֵ֤ל אֶת־אַרְצִי֙ בַּעֲלוֹת֣וֹ
מִמִּצְרַ֔יִם מֵאַרְנ֥וֹן וְעַד־הַיַּבֹּ֖ק וְעַד־הַיַּרְדֵּ֑ן וְעַתָּ֕ה הָשִׁ֥יבָה
14 אֶתְהֶ֖ן בְּשָׁלֽוֹם׃ וַיּ֥וֹסֶף ע֖וֹד יִפְתָּ֑ח וַיִּשְׁלַח֙ מַלְאָכִ֔ים אֶל־
טו מֶ֖לֶךְ בְּנֵ֥י עַמּֽוֹן׃ וַיֹּ֣אמֶר ל֔וֹ כֹּ֖ה אָמַ֣ר יִפְתָּ֑ח לֹֽא־לָקַ֤ח
16 יִשְׂרָאֵל֙ אֶת־אֶ֣רֶץ מוֹאָ֔ב וְאֶת־אֶ֖רֶץ בְּנֵ֥י עַמּֽוֹן׃ כִּ֖י בַּעֲלוֹתָ֣ם

9. *shall I be your head?* Better, *I will be your head* (AJ), even after the conflict with Ammon.

11. *the people.* Acclaim the choice of the elders.

spake all his words before the LORD. *i.e.* for a solemn confirmation of the terms of the arrangement between the elders and himself.

Mizpah. Not Mizpah in Benjamin, but in Gilead; the scene of a similar solemn compact in the life of the Patriarch Jacob; Gen. XXXI, 49. See Map, facing p. 382.

12–27. JEPHTHAH'S NEGOTIATIONS

Before taking the field, Jephthah seeks by diplomatic means, to arrive at a peaceable settlement. The Ammonite king contends that the Israelites took away his land when they came out of Egypt.

13. *Arnon . . . Jabbok.* "The district between the two rivers naturally lay exposed to the incursions of the Ammonites, who lived to the east of it (Num. XXI, 24); but there is no support for the Ammonites' claim to regard it

9. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight with the children of Ammon, and the LORD deliver them before me, shall I be your head? 10. And the elders of Gilead said unto Jephthah, The LORD shall be witness between us; surely according to thy word so will we do. 11. Then Jephthah went with the elders of Gilead, and the people made him head and chief over them: and Jephthah spake all his words before the LORD in Mizpah.

12. And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come unto me to fight against my land? 13. And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when he came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. 14. And Jephthah sent messengers again unto the king of the children of Ammon: 15. and he said unto him, Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the

as *my land* at the time of the Israelite invasion when the territory in question was held by the Amorites" (Cooke).

15–22. Jephthah proves that the Israelites in the wilderness made a wide detour to avoid the territory of the kinsmen of the Ammonites, the Moabites, who were then in occupation of the land in dispute. When the Israelites took the land, it belonged neither to Moab or Ammon but to their Amorite conquerors; see Num. XX–XXI.

מִמִּצְרָיִם וַיֵּלֶךְ יִשְׂרָאֵל בַּמִּדְבָּר עַד־יַם־סוּף וַיָּבֹא קָדֵשָׁה׃
17 וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים ׀ אֶל־מֶלֶךְ אֱדוֹם לֵאמֹר אֶעְבְּרָה־
נָּא בְאַרְצֶךָ וְלֹא שָׁמַע מֶלֶךְ אֱדוֹם וְגַם אֶל־מֶלֶךְ מוֹאָב
18 שָׁלַח וְלֹא אָבָה וַיֵּשֶׁב יִשְׂרָאֵל בְּקָדֵשׁ׃ וַיֵּלֶךְ בַּמִּדְבָּר
וַיָּסָב אֶת־אֶרֶץ אֱדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח־שֶׁמֶשׁ
לְאֶרֶץ מוֹאָב וַיַּחֲנוּן בְּעֵבֶר אַרְנוֹן וְלֹא־בָאוּ בִּגְבוּל מוֹאָב
19 כִּי אַרְנוֹן גְּבוּל מוֹאָב׃ וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־
סִיחוֹן מֶלֶךְ־הָאֱמֹרִי מֶלֶךְ חֶשְׁבּוֹן וַיֹּאמֶר לוֹ יִשְׂרָאֵל
כ נַעְבְּרָה־נָּא בְאַרְצְךָ עַד־מְקוֹמִי׃ וְלֹא־הֶאֱמִין סִיחוֹן אֶת־
יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֶּאֱסֹף סִיחוֹן אֶת־כָּל־עַמּוֹ וַיַּחֲנוּ
21 בְּיָהְצָה וַיִּלָּחֶם עִם־יִשְׂרָאֵל׃ וַיִּתֵּן יְהוָה אֱלֹהֵי־יִשְׂרָאֵל
אֶת־סִיחוֹן וְאֶת־כָּל־עַמּוֹ בְּיַד יִשְׂרָאֵל וַיַּכּוּם וַיִּירַשׁ יִשְׂרָאֵל
22 אֵת כָּל־אֶרֶץ הָאֱמֹרִי יוֹשֵׁב הָאָרֶץ הַהִיא׃ וַיִּירְשׁוּ אֵת
כָּל־גְּבוּל הָאֱמֹרִי מֵאַרְנוֹן וְעַד־הַיַּבֹּק וּמִן־הַמִּדְבָּר וְעַד־
23 הַיַּרְדֵּן׃ וְעַתָּה יְהוָה ׀ אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ אֶת־הָאֱמֹרִי
24 מִפְּנֵי עַמּוֹ יִשְׂרָאֵל וְאַתָּה תִּירָשֶׁנּוּ׃ הֲלֹא אֵת אֲשֶׁר יוֹרִישְׁךָ
כְּמוֹשׁ אֱלֹהֶיךָ אוֹתוֹ תִירָשׁ וְאֵת כָּל־אֲשֶׁר הוֹרִישׁ יְהוָה

children of Ammon: 16. but when they came up from Egypt, and Israel walked through the wilderness unto the Red Sea, and came to Kadesh: 17. then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom hearkened not. And in like manner he sent unto the king of Moab: but he would not: and Israel abode in Kadesh. 18. Then he walked through the

wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they pitched on the other side of Arnon; but they came not within the border of Moab, for Arnon was the border of Moab. 19. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place. 20. But Sihon trusted not Israel to pass through his border: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. 21. And the LORD, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. 22. And they possessed all the border of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. 23. So now the LORD, the God of Israel, hath dispossessed the Amorites from before his people Israel, and shouldest thou possess them? 24. Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God hath dispossessed from before us, them will we possess.

23. *the* LORD . . . *hath dispossessed the Amorites.* As the children of Israel took the land from the Amorites, his claim was unfounded.

24. *Chemosh.* Was properly the god of the Moabites, with whom, however the children of Ammon were a kindred people (Gen. XIX, 37–38).

כה אֱלֹהֵינוּ מִפָּנֵינוּ אוֹתוֹ נִירָשׁ׃ וְעַתָּה הֲטוֹב טוֹב אַתָּה
מִבָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב הֲרוֹב רָב עִם־יִשְׂרָאֵל אִם־
26 נִלְחֹם נִלְחַם בָּם׃ בְּשֶׁבֶת יִשְׂרָאֵל בְּחֶשְׁבּוֹן וּבִבְנוֹתֶיהָ
וּבְעַרְעוֹר וּבִבְנוֹתֶיהָ וּבְכָל־הֶעָרִים אֲשֶׁר עַל־יְדֵי אַרְנוֹן
27 שְׁלֹשׁ מֵאוֹת שָׁנָה וּמַדּוּעַ לֹא־הִצַּלְתֶּם בָּעֵת הַהִיא׃ וְאָנֹכִי
לֹא־חָטָאתִי לָךְ וְאַתָּה עֹשֶׂה אִתִּי רָעָה לְהִלָּחֶם בִּי יִשְׁפֹּט
28 יְהוָה הַשֹּׁפֵט הַיּוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין בְּנֵי עַמּוֹן׃ וְלֹא
שָׁמַע מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דִּבְרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו׃
29 וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת־
מְנַשֶּׁה וַיַּעֲבֹר אֶת־מִצְפֵּה גִלְעָד וּמִמִּצְפֵּה גִלְעָד עָבַר בְּנֵי
ל עַמּוֹן׃ וַיִּדַּר יִפְתָּח נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתוֹן תִּתֵּן אֶת־
31 בְּנֵי עַמּוֹן בְּיָדִי׃ וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדַּלְתֵי בֵיתִי
לִקְרָאתִי בְּשׁוּבִי בְשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַיהוָה

25. *did he ever fight.* *i.e.* did he ever dare to fight.

26. *her towns.* lit. "her daughters"; *i.e.* the villages governed by Heshbon.

three hundred years. The different periods mentioned in the Book of Judges up to the beginning of the Ammonite oppression total 301 years.

25. And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them? 26. While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that are along by the side of Arnon, three hundred years; wherefore did ye not recover them within that time? 27. I therefore have not sinned against thee, but thou doest me wrong to war against me: the LORD, the Judge, be judge this day between the children of Israel and the children of Ammon. 28. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29. Then the spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. 30. And Jephthah vowed a vow unto the LORD, and said, If thou wilt indeed deliver the children of Ammon into mine hand, 31. then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon,

28. *hearkened not.* He remained obdurate to these historical arguments.

32 וְהַעֲלִיתִהוּ עוֹלָה׃ וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֶם
33 בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ׃ וַיַּכֵּם מֵעֲרוֹעֵר וְעַד־בּוֹאֲךָ מִנִּית
עֶשְׂרִים עִיר וְעַד אָבֵל כְּרָמִים מַכָּה גְּדוֹלָה מְאֹד וַיִּכָּנְעוּ
בְּנֵי עַמּוֹן מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

30–31. Jephthah's Vow

31. *and I will offer it up . . burnt offering.* Kimchi, Ralbag and Abarbanel maintain that the " and " before *I will offer it* should be rendered " or," and the phrase read : " It shall be the Lord's, *or* I will offer it up as a burnt offering " ; *i.e.* if it be an object permitted for sacrifice I will offer it ; otherwise, it shall be dedicated, in some other way, to the Lord. (Support for this rendering is given in the verse, " Whoso smiteth his father *and* mother," Exod. xxi, 15, where the obvious meaning is, " Whoso smiteth his father *or* his mother). There was thus an implicit reservation in the vow to offer the first living object that met him, namely, " if it be proper for such purpose." Jephthah therefore did not offer her up as a burnt-offering, but " he made a house for her and brought her into it, and she was there separated from mankind and from the ways of the world " (Kimchi).

Whatever interpretation we place upon the tragedy of Jephthah's daughter, his strange unhallowed vow would have been impossible under settled religious conditions, such as preceded and followed the period of the Judges. Legend represents the daughter seeking to prove to her father that the Torah speaks only of animal sacrifice, never of human sacrifices. In vain she cited the example of Jacob, who had vowed to give God a tenth of all his possessions, and yet did not attempt to sacrifice any of his sons. The Rabbis severely blame Jephthah for not having his entirely invalid vow " annulled " (see Additional Note on Num. xxx). Phinehas the High Priest—whom the Rabbis assume was still living at the time—could have absolved him from his

it shall be the LORD'S, and I will offer it up for
a burnt offering. 32. So Jephthah passed over
unto the children of Ammon to fight against
them; and the LORD delivered them into his
hand. 33. And he smote them from Aroer
until thou come to Minnith, even twenty cities,
and unto Abel-cheramim, with a very great
slaughter. So the children of Ammon were
subdued before the children of Israel.

criminal vow; and but for the rivalry between them would have done so. Phinehas said: "I, the High Priest, should go to that ignoramus! Let him come to *me*." And Jephthah said: "I, the Prince of the land, should humiliate myself before one of my subjects!" Both were overtaken by punishment. Jephthah died a horrible death. And as for Phinehas, the Holy Spirit departed from him. The condemnation of Jephthah's vow by the Rabbis has been re-echoed in many tongues and many lands. A thousand years later, Dante wrote:

> "Be strong .
> To keep your vow; yet be not perverse—
> As Jephthah once, blindly to execute a rash resolve.
> Better a man should say, I have done wrong,
> Than keeping an ill vow, he should do worse."
>
> (Paradiso)

הפטרת בלק

מיכה ה

ה 6 וְהָיָה ׀ שְׁאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים
כְּטַל מֵאֵת יְהוָה כִּרְבִיבִים עֲלֵי־עֵשֶׂב אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ
7 וְלֹא יְיַחֵל לִבְנֵי אָדָם׃ וְהָיָה שְׁאֵרִית יַעֲקֹב בַּגּוֹיִם בְּקֶרֶב
עַמִּים רַבִּים כְּאַרְיֵה בְּבַהֲמוֹת יַעַר כִּכְפִיר בְּעֶדְרֵי־צֹאן
8 אֲשֶׁר אִם־עָבַר וְרָמַס וְטָרַף וְאֵין מַצִּיל׃ תָּרֹם יָדְךָ עַל־
9 צָרֶיךָ וְכָל־אֹיְבֶיךָ יִכָּרֵתוּ׃ וְהָיָה בַיּוֹם־הַהוּא נְאֻם־

BALAK

Micah V, 7—VI, 8

The Book of Micha from which this Haftorah is taken is one of the so-called Minor Prophets or, more appropriately, the Twelve Prophets ((תרי עשר)), which at an early date were counted as one book among the twenty-four of Holy Writ. Micah (750-690 B.C.E.) was a contemporary of Isaiah. He was village-born, and spoke as one of the oppressed peasantry, who were ground down by numerous exactions and oppressive treatment on the part of the grandees. He denounced the luxury and degeneracy of city-life, the land-grabbing of the social leaders and the venality of the religious teachers. The chief cities of Judah and Israel that should have been centres of true religion and righteousness, were in his eyes fountains of irreligion and iniquity. Therefore, this Prophet of the poor proclaimed that, even as the Northern Kingdom fell to the Assyrian, Jerusalem would share the same fate. Nevertheless Micah does not doubt Israel's mission to humanity ; and, like Isaiah, he foresees the time when the nations shall beat their swords into ploughshares and learn war no more. He has also given the world the noblest definition of true religion : " What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

VII. BALAK

MICAH V, 6–VI, 8

5 °6. And the remnant of Jacob shall be in the
midst of many peoples as dew from the LORD,
as showers upon the grass; that tarrieth not for
man, nor waiteth for the sons of men. 7. And
the remnant of Jacob shall be among the nations,
in the midst of many peoples, as a lion among
the beasts of the forest, as a young lion among
the flocks of sheep: who, if he go through, treadeth
down and teareth in pieces, and there is none
to deliver. 8. Let thine hand be lifted up above
thine adversaries, and let all thine enemies be
cut off.

°*In English Bibles, this is v. 7.*

The reference in the Haftorah to Balaam who is the outstanding figure of the Sedrah, provides the connection between the two.

7-14. ISRAEL AMONG THE NATIONS

6. *the remnant of Jacob.* The faithful minority in Israel.
as dew. The night-mist in Palestine during the hot months is the only source of life and refreshment for the vegetation, and thus an exquisite image of Divine truth and teaching; Deut. XXXII, 2.
that tarrieth not . . . sons of men. Better, *that are not looked for from man, nor awaited at the hands of the sons of men* (AJ). Israel's message to the world is not from man. Like the dew, it is the gift of heaven.

7. *as a lion.* To those who oppose Israel's message.

8. *let thine hand be lifted up.* A symbol of strength and confidence, as contrasted with the hand hanging down in weakness and ineffectiveness; Exod. XIV, 8.

י יְהוָה וְהִכְרַתִּי סוּסֶיךָ מִקִּרְבֶּךָ וְהַאֲבַדְתִּי מַרְכְּבֹתֶיךָ׃ וְהִכְרַתִּי
11 עָרֵי אַרְצֶךָ וְהָרַסְתִּי כָּל־מִבְצָרֶיךָ׃ וְהִכְרַתִּי כְשָׁפִים מִיָּדֶךָ
12 וּמְעוֹנְנִים לֹא יִהְיוּ־לָךְ׃ וְהִכְרַתִּי פְסִילֶיךָ וּמַצֵּבוֹתֶיךָ מִקִּרְבֶּךָ
13 וְלֹא־תִשְׁתַּחֲוֶה עוֹד לְמַעֲשֵׂה יָדֶיךָ׃ וְנָתַשְׁתִּי אֲשֵׁירֶיךָ מִקִּרְבֶּךָ
14 וְהִשְׁמַדְתִּי עָרֶיךָ׃ וְעָשִׂיתִי בְּאַף וּבְחֵמָה נָקָם אֶת־הַגּוֹיִם
אֲשֶׁר לֹא שָׁמֵעוּ׃
ו א שִׁמְעוּ־נָא אֵת אֲשֶׁר־יְהוָה אֹמֵר קוּם רִיב אֶת־הֶהָרִים

9. *I will cut off thy horses . . . chariots.* Israel's victory will not depend on the external aids enumerated in this and the following verses, and there will be an end of idolatry and superstition.

11. *out of thine hand.* Some divining objects manipulated by the hand.

13. *Asherim.* Groves of sacred trees or poles set up near an altar for idol-worship.

thy enemies. Thus Targum, Rashi, Kimchi.

14. *which hearkened not.* To those teachings and warnings. "Amos said that God would punish Israel as well as the nations: Micah says He will punish the nations as well as Israel" (Horton).

Chapter VI

The section following is regarded as dating from the reign of king Manasseh—a period of appalling apostasy, when gruesome heathen rites were followed by prince and people alike. The Prophet enters into an argument with his countrymen, and seeks to wean them from their dreadful delusions as to what constitutes religion and goodness. *v.* 8 "*He hath shewed thee, O man, what is good; and what doth the* Lord *require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*" has been called the most important utterance in the Prophetic literature. It is in fact an epitome of the whole of Scripture. "In opposition to the

9. And it shall come to pass in that day, saith
the LORD, that I will cut off thy horses out
of the midst of thee, and will destroy thy chariots:
10. and I will cut off the cities of thy land, and
will throw down all thy strong holds: 11. and
I will cut off witchcrafts out of thine hand;
and thou shalt have no more soothsayers: 12.
and I will cut off thy graven images and thy
pillars out of the midst of thee; and thou shalt
no more worship the work of thine hands. 13.
And I will pluck up thine Asherim out of the
midst of thee: and I will destroy thy enemies.
14. And I will execute vengeance in anger and
fury upon the nations which hearkened not.
6 1. Hear ye now what the LORD saith: Arise,
contend thou before the mountains, and let the

most awful mockery of religion is set the purest expression of it, and out of the corruption of the age there shines like a star the purest light of prophecy" (Montefiore).

1-5. GOD'S GREAT DEEDS ON BEHALF OF ISRAEL, AND THEIR NEGLECT OF HIM

1. *what the* LORD *saith.* Better, *what the* LORD *is saying;* The Prophet bids the people listen to the Divine word just at that moment becoming audible to him (Margolis).

arise. This is God's message to the Prophet.

contend thou. State God's case against the erring people.

before the mountains. The everlasting hills that gaze on the generations of human folly and sin are to stand as judges.

2 וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ׃ שִׁמְעוּ הָרִים אֶת־רִיב יְהוָה
וְהָאֵתָנִים מֹסְדֵי אָרֶץ כִּי רִיב לַיהוָה עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל
3 יִתְוַכָּח׃ עַמִּי מֶה־עָשִׂיתִי לְךָ וּמָה הֶלְאֵתִיךָ עֲנֵה בִי׃
4 כִּי הֶעֱלִתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבֵּית עֲבָדִים פְּדִיתִיךָ וָאֶשְׁלַח
ה לְפָנֶיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם׃ עַמִּי זְכָר־נָא מַה־יָּעַץ
בָּלָק מֶלֶךְ מוֹאָב וּמֶה־עָנָה אֹתוֹ בִּלְעָם בֶּן־בְּעוֹר מִן־הַשִּׁטִּים
6 עַד־הַגִּלְגָּל לְמַעַן דַּעַת צִדְקוֹת יְהוָה׃ בַּמָּה אֲקַדֵּם יְהוָה
אִכַּף לֵאלֹהֵי מָרוֹם הַאֲקַדְּמֶנּוּ בְעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה׃

2. *hear.* The Prophet forthwith executes the Divine command, and in the ensuing controversy appears on God's behalf as prosecutor.

will plead. Will open an argument with His people.

3. *my people.* As a term of affection and endearment. The whole tone of these verses is not that of rebuke but of affectionate appeal. "God does not mention Israel's sins, but asks only what have been His faults!" (Horton).

what have I done unto thee. What has God done to deserve their neglect—have not His dealings with them been all for their welfare? (Rashi).

4. *Moses, Aaron, and Miriam.* Moses to instruct you in the Divine laws of righteousness and mercy; Aaron to show the way to atonement; Miriam to teach and guide the women (Targum).

5. *consulted.* *i.e.* planned, with Balaam. Not by open attacks, but by insidious and pernicious ways Balak sought Israel's destruction.

and what Balaam answered. With blessings of Israel, instead of curses as Balak demanded. Continuing the retrospect of great Divine mercies, *Shittim* was the last halting-place in the wilderness, *Gilgal* their first station in the Promised Land. At Shittim the people sinned grievously; nevertheless, God's mercy did not weaken, but helped them to cross Jordan and enter Canaan.

hills hear thy voice. 2. Hear, O ye mountains,
the LORD'S controversy, and ye enduring found-
ations of the earth: for the LORD hath a con-
troversy with his people, and he will plead with
Israel. 3. O my people, what have I done unto
thee? and wherein have I wearied thee? testify
against me. 4. For I brought thee up out of
the land of Egypt, and redeemed thee out of
the house of bondage; and I sent before thee
Moses, Aaron, and Miriam. 5. O my people,
remember now what Balak king of Moab con-
sulted, and what Balaam the son of Beor answered
him; remember from Shittim unto Gilgal, that
ye may know the righteous acts of the LORD.
6. Wherewith shall I come before the LORD,
and bow myself before the high God? shall
I come before him with burnt offerings, with

6-7. ISRAEL SPEAKS

6. *wherewith shall I come before the* LORD. Impressed by these righteous and merciful acts of God, the people anxiously turn to the Prophet with the question "What does God really require of us? We are willing to give everything—bullocks without number, oil in vast quantities, yea, our children." But even in their search for God, the penitent people show their utter lack of understanding as to what is pleasing in God's sight.

7 הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן הַאֶתֵּן
8 בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי׃ הִגִּיד לְךָ אָדָם
מַה־טּוֹב וּמָה יְהוָה דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט
וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ׃

7. *thousands of rams . . . rivers of oil.* It is thus not a question of quantity with the deluded people.

the fruit of my body. *i.e.* my children. "Can I please God by even sacrificing my children?" Almost a rhetorical question; for human sacrifice was a horrible custom of the Canaanites. Israel's teachers did not rest till the whole people shared their horror of this hideous savage abomination.

8. The Whole Duty of Man

Over against their fantastic and gruesome ways of propitiating God, the Prophet solemnly states the Divine and tender simplicities of God's demands.

8. *he hath shewed thee.* Better, *it hath been told thee* (AJ). It is no *new* revelation which he—the Prophet—is announcing; he is merely echoing and restating the message of Abraham, Moses, Samuel and Elijah.

O man. Heb. *adam.* The teachings of true religion are of universal appeal, and extend to all the children of men.

Ehrlich points that *adam* means "man," and not "O man," as the vocative would have to be *ha-adam.* Consequently, he translates the Prophet's answer to the agonising cry of the benighted worshipper who asks: "Shall I offer my child as a sacrifice?" as follows: "*Man* hath told thee that this is good: but what does *the LORD* require of thee? Nothing but to do justly, to love mercy and to walk humbly with thy God."

to do justly. lit. "to execute justice." Justice implies reverence for the personality of every human being as the possessor, by virtue of his humanity, of inalienable rights to life, honour and the fruit of his toil. The whole machinery of the state must be set in motion to protect these inalienable human rights against outrage and injustice. It is heinous sin for any individual by his action to injure the life, honour and possessions of his fellow-man.

calves of a year old? 7. Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? 8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

to love mercy. Heb. *chesed*, means kindness to the lowly, needy and miserable, as shown in all charitable acts, especially such as go with personal service. And man is "to *love* mercy." "In regard to justice, it is sufficient to carry out its behests; but in regard to mercy, the deed alone is insufficient, even when it is the outcome of a clear sense of duty. *Love* is an essential accompaniment of every deed of mercy" (Hermann Cohen). The Rabbis translate "*to love mercy*" by גמילות חסדים—"the bestowal of lovingkindnesses"; *i.e.* clothing the naked, nursing the sick, comforting those that mourn, burying the dead. When the Temple fell, Johanan ben Zakkai declared:—"We have another means of expiation, equally efficacious, left us; namely, גמילות חסדים, the bestowal of disinterested deeds of lovingkindness upon our fellow-men." The Rabbis imbued the generations in Israel with a veritable passion for pity; and they denied that anyone who was devoid of pity could be a true descendant of Abraham.

to walk humbly with thy God. In fellowship and communion with God; not ostentatiously, but with inward devotion and noiseless acts of love (Margolis). Rabbi Phinehas ben Yair, said, "Holiness leads to humility; humility leads to the fear of sin; fear of sin leads to saintliness; saintliness leads to the Holy Spirit." The insistence on humility distinguishes Jewish from Greek ethics. "Everything heroic in man is insignificant and perishable, and all his wisdom and virtue unable to stand the crucial test, unless they are the fruits of humility. In this there is no exception—neither for any man, any people, or any age" (Hermann Cohen).

In the light of the above interpretation of *v.* 8, the cardinal

הפטרת פינחס

מלכים א יז

If Sabbath Pinchas falls on a date after the seventeenth day of Tammuz, Mattos and Massey are read on the same Sabbath, and the Haftorah for Pinchas is Jeremiah I–II, 3 ; p. 444.

יח 46 וְיַד יְהוָה הָיְתָה
אֶל־אֵלִיָּהוּ וַיְשַׁנֵּס מָתְנָיו וַיָּרָץ לִפְנֵי אַחְאָב עַד־בֹּאֲכָה
יִזְרְעֶאלָה׃

virtues of human life are Justice, Mercy and Humility. It is questionable, however, whether *to walk humbly* is the correct translation of the Heb. הצנע לכת. A better and higher sense is obtained if we connect it with the later Hebrew צניעות, which denotes modesty, decency, chastity, personal holiness, purity ; and translate the third portion of the Prophet's answer *to walk in purity with thy God.* The pillars of Religion are accordingly Justice, Mercy and Purity.

"Micah's ideal is not a minimum of religion,it is a maximum. He provides the great standards by which we may test our acting, our thinking, our religious practice. And this is why Micah's pronouncement has about it an air of finality. The Prophet seems to feel that what he is saying is an eternal truth ; we seem to feel it as we read it or we hear it read. Men may come and go, but Micah's ideal must live for ever " (Singer).

PINCHAS

I Kings XVIII, 46—XIX, 21

The zeal of Phinehas and the zeal of Elijah form the connecting link between the Sedrah and Haftorah.

Under the evil influence of Jezebel, wife of Ahab, the

VIII. PINCHAS

I Kings xviii, 46–xix, 21

If Sabbath Pinchas falls on a date after the seventeenth day of Tammuz, Mattos and Massey are read on the same Sabbath, and the Haftorah for Pinchas is Jeremiah i–ii, 3 ; p. 444.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

people had been led astray to the worship of Baal. Ahab was a generous ruler, but weak-willed and dominated by his Phoenician wife who had pursued the prophets of God with murderous cruelty. It was high treason to proclaim the God of Israel. Against this dark setting, the figure of Elijah stands out in all its greatness. He meets and confronts the king and queen, and fearlessly pronounces the doom that will follow on their apostasy and outrage of justice. On Mount Carmel, though he is alone and defenceless, his Titanic personality overawes the multitude. He brings the people back to God in an overwhelming act of surrender. Their confession, *Adonay, hu haelohim,* "The Lord, He is God," has become, alongside the declaration of the Unity, Israel's watchword. The events of the Haftorah follow immediately after that historic scene on Mount Carmel.

Elijah no doubt believed that the battle for truth had been fought and won, and that his task was virtually accomplished. But his triumph was brief. Jezebel lost no time in informing him that she was neither converted not dismayed, and that she would take her revenge on Elijah.

46. *the hand of the* Lord. A phrase to denote that the Prophet acted under a Divine impulse.

ran . . . before Ahab. To pay the respect due to Ahab's position as king, and at the same time be a witness of the change in religion. An Eastern monarch regularly had runners to escort his chariot.

יט
א וַיַּגֵּ֤ד אַחְאָב֙ לְאִיזֶ֔בֶל אֵ֛ת כָּל־אֲשֶׁ֥ר עָשָׂ֖ה אֵלִיָּ֑הוּ וְאֵ֨ת כָּל־
2 אֲשֶׁ֥ר הָרַ֛ג אֶת־כָּל־הַנְּבִיאִ֖ים בֶּחָֽרֶב׃ וַתִּשְׁלַ֤ח אִיזֶ֙בֶל֙
מַלְאָ֔ךְ אֶל־אֵלִיָּ֖הוּ לֵאמֹ֑ר כֹּֽה־יַעֲשׂ֤וּן אֱלֹהִים֙ וְכֹ֣ה יוֹסִפ֔וּן
3 כִּֽי־כָעֵ֤ת מָחָר֙ אָשִׂ֣ים אֶת־נַפְשְׁךָ֔ כְּנֶ֖פֶשׁ אַחַ֥ד מֵהֶֽם׃ וַיַּ֗רְא
וַיָּ֙קָם֙ וַיֵּ֣לֶךְ אֶל־נַפְשׁ֔וֹ וַיָּבֹ֕א בְּאֵ֥ר שֶׁ֖בַע אֲשֶׁ֣ר לִֽיהוּדָ֑ה וַיַּנַּ֥ח
4 אֶת־נַעֲר֖וֹ שָֽׁם׃ וְהֽוּא־הָלַ֤ךְ בַּמִּדְבָּר֙ דֶּ֣רֶךְ י֔וֹם וַיָּבֹ֕א וַיֵּ֕שֶׁב
תַּ֖חַת רֹ֣תֶם אֶחָ֑ת* וַיִּשְׁאַ֤ל אֶת־נַפְשׁוֹ֙ לָמ֔וּת וַיֹּ֣אמֶר ׀ רַ֗ב
ה עַתָּ֤ה יְהוָה֙ קַ֣ח נַפְשִׁ֔י כִּֽי־לֹא־ט֥וֹב אָנֹכִ֖י מֵאֲבֹתָֽי׃ וַיִּשְׁכַּב֙
וַיִּישַׁ֔ן תַּ֖חַת רֹ֣תֶם אֶחָ֑ד וְהִנֵּה־זֶ֤ה מַלְאָךְ֙ נֹגֵ֣עַ בּ֔וֹ וַיֹּ֥אמֶר ל֖וֹ
6 ק֥וּם אֱכֽוֹל׃ וַיַּבֵּ֕ט וְהִנֵּ֧ה מְרַאֲשֹׁתָ֛יו עֻגַ֥ת רְצָפִ֖ים וְצַפַּ֣חַת
7 מָ֑יִם וַיֹּ֣אכַל וַיֵּ֔שְׁתְּ וַיָּ֖שָׁב וַיִּשְׁכָּֽב׃ וַיָּשָׁב֩ מַלְאַ֨ךְ יְהוָ֤ה ׀
שֵׁנִית֙ וַיִּגַּע־בּ֔וֹ וַיֹּ֖אמֶר ק֣וּם אֱכֹ֑ל כִּ֛י רַ֥ב מִמְּךָ֖ הַדָּֽרֶךְ׃

v. 3. למדנחאי על   v. 4. אחד קרי

Chapter XIX

1. *all the prophets.* *i.e.* of Baal.

2. *as the life of one of them.* *i.e.* of the false prophets whom he had slain.

3. *to Judah.* And therefore outside the jurisdiction of Ahab and Jezebel.

4. *juniper tree.* A kind of flowering broom that grows to the height of about 10 feet and is found in that desert district.

take away my life. Reaction following the great scene on Mount Carmel, and disappointment at its apparent failure, induced a mood of crushing despondency. A sense of the dreariness of a wasted life overspread his soul. "Like a warrior who has waged all day an unequal strife and at the last received a mortal stroke, he retires from the field to die alone; and when the languor is falling on him, he says, "Now, O Lord, take away my life" (Davidson).

19 1. And Ahab told Jezebel all that Elijah had
done, and withal how he had slain all the prophets
with the sword. 2. Then Jezebel sent a messenger
unto Elijah, saying, So let the gods do to me,
and more also, if I make not thy life as the life
of one of them by to-morrow about this time.
3. And when he saw that, he arose, and went
for his life, and came to Beer-sheba, which belong-
eth to Judah, and left his servant there. 4.
But he himself went a day's journey into the
wilderness, and came and sat down under a
juniper tree: and he requested for himself that
he might die; and said, It is enough; now, O
LORD, take away my life; for I am not better
than my fathers. 5. And he lay down and slept
under a juniper tree; and, behold, an angel
touched him, and said unto him, Arise and eat.
6. And he looked, and, behold, there was at his
head a cake baken on the hot stones, and a cruse
of water. And he did eat and drink, and laid
him down again. 7. And the angel of the LORD
came again the second time, and touched him,
and said, Arise and eat; because the journey is
too great for thee. 8. And he arose, and did

not better than my fathers. He has made his great effort, and feels he has not been more successful than earlier leaders in Israel in checking apostasy.

7. *too great for thee.* *i.e.* the journey thou wishest to take (Altschul); suggesting that Mount Horeb was Elijah's goal when he set out on his flight.

8 וַיָּ֖קָם וַיֹּ֣אכַל וַיִּשְׁתֶּ֑ה וַיֵּ֜לֶךְ בְּכֹ֣חַ ׀ הָאֲכִילָ֣ה הַהִ֗יא אַרְבָּעִ֥ים
9 י֙וֹם֙ וְאַרְבָּעִ֣ים לַ֔יְלָה עַ֛ד הַ֥ר הָאֱלֹהִ֖ים חֹרֵֽב׃ וַיָּבֹא־שָׁ֥ם
אֶל־הַמְּעָרָ֖ה וַיָּ֣לֶן שָׁ֑ם וְהִנֵּ֤ה דְבַר־יְהוָה֙ אֵלָ֔יו וַיֹּ֣אמֶר ל֔וֹ
10 מַה־לְּךָ֥ פֹ֖ה אֵלִיָּֽהוּ׃ וַיֹּ֡אמֶר קַנֹּ֣א קִנֵּאתִי֩ לַיהוָ֨ה ׀ אֱלֹהֵ֜י
צְבָא֗וֹת כִּֽי־עָזְב֤וּ בְרִֽיתְךָ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֶת־מִזְבְּחֹתֶ֣יךָ הָרָ֔סוּ
וְאֶת־נְבִיאֶ֖יךָ הָרְג֣וּ בֶחָ֑רֶב וָאִוָּתֵ֤ר אֲנִי֙ לְבַדִּ֔י וַיְבַקְשׁ֥וּ אֶת־
11 נַפְשִׁ֖י לְקַחְתָּֽהּ׃ וַיֹּ֗אמֶר צֵ֣א וְעָמַדְתָּ֣ בָהָר֮ לִפְנֵ֣י יְהוָה֒
וְהִנֵּ֧ה יְהוָ֛ה עֹבֵ֗ר וְר֣וּחַ גְּדוֹלָ֡ה וְחָזָ֞ק מְפָרֵק֩ הָרִ֨ים וּמְשַׁבֵּ֤ר
סְלָעִים֙ לִפְנֵ֣י יְהוָ֔ה לֹ֥א בָר֖וּחַ יְהוָ֑ה וְאַחַ֤ר הָר֙וּחַ֙ רַ֔עַשׁ לֹ֥א
12 בָרַ֖עַשׁ יְהוָֽה׃ וְאַחַ֤ר הָרַ֙עַשׁ֙ אֵ֔שׁ לֹ֥א בָאֵ֖שׁ יְהוָ֑ה וְאַחַ֣ר
13 הָאֵ֔שׁ ק֖וֹל דְּמָמָ֥ה דַקָּֽה׃ וַיְהִ֣י ׀ כִּשְׁמֹ֣עַ אֵלִיָּ֗הוּ וַיָּ֤לֶט פָּנָיו֙

קמץ בז״ק v. 10. 14.

8. *Horeb.* i.e. Sinai, where the Law was given. Here, in solitary communion with God at the most sacred place in history, he would wait for some message from the God of Israel.

9. *unto a cave.* lit. "into the cave"; *i.e.* the cleft of rock in which Moses was placed when God passed by (Kimchi). The parallel between Moses and Elijah is very real. These two names stand out pre-eminently in Israel's story; both of them endowed above all other men with the power of the Spirit and Titanic force of character.

what doest thou here, Elijah? Thy place is not here in the silent empty wilderness, but among men to fight evil and encourage the faithful.

10. *jealous.* Zealous.

I only, am left. As is more clear below in *v.* 18, Elijah's mood of despondency and despair has led him to exaggerate the darkness of the picture, and to be unjust to the 7,000 men in Israel who had not bent the knee to Baal.

11–14. THE MANIFESTATION OF THE DIVINE PRESENCE

This narrative is one of the profoundest in Scripture. In a magnificent acted parable, Elijah is taught the error of his methods.

eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 9. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? 10. And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. 11. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12. and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

12. *a still small voice.* Or, "a sound of gentle stillness." The wind, fire and earthquake are often spoken of as heralds of God (Exod. XIX, 18, Psalms XVIII, 7–13); and while they are His agents and subservient to His will, they do not disclose Him so perfectly as the calm which follows the storm. The vision is in the nature of rebuke to the impetuosity of Elijah, and the passion of despair that brought him to this place. He must not imagine that good is vanquished, because evil is mighty, loud, and triumphant. And evil cannot most successfully be overcome by storm and fire. Rather is the Spirit of God manifested, and the purpose of God furthered, in that which is represented by the still small voice; *i.e.* the gentle operation of spiritual forces, the calmness and patience of quiet and indomitable faith, and the

בְּאַדַּרְתּוֹ וַיֵּצֵא וַיַּעֲמֹד פֶּתַח הַמְּעָרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר
14 מַה־לְּךָ פֹה אֵלִיָּהוּ׃ וַיֹּאמֶר קַנֹּא קִנֵּאתִי לַיהוָה ׀ אֱלֹהֵי
צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ
הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי לְבַדִּי וַיְבַקְשׁוּ
טו אֶת־נַפְשִׁי לְקַחְתָּהּ׃ וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב
לְדַרְכְּךָ מִדְבַּרָה דַמָּשֶׂק וּבָאתָ וּמָשַׁחְתָּ אֶת־חֲזָאֵל לְמֶלֶךְ
16 עַל־אֲרָם׃ וְאֵת יֵהוּא בֶן־נִמְשִׁי תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל
וְאֶת־אֱלִישָׁע בֶּן־שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא
17 תַּחְתֶּיךָ׃ וְהָיָה הַנִּמְלָט מֵחֶרֶב חֲזָאֵל יָמִית יֵהוּא וְהַנִּמְלָט
18 מֵחֶרֶב יֵהוּא יָמִית אֱלִישָׁע׃ וְהִשְׁאַרְתִּי בְיִשְׂרָאֵל שִׁבְעַת
אֲלָפִים כָּל־הַבִּרְכַּיִם אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפֶּה

v. 15. דגי נפתח

persistent work which is the fruit of that patience and faith.

To later generations, Elijah was not the Prophet of storm and fire, but the healer and helper, the reconciler and peace-bringer. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers," said Malachi. "Elijah will come to bring agreement where there is matter for dispute: to make peace in the world" (Mishna).

13. *wrapped his face in his mantle.* It is the "still small voice" that brings home to the Prophet the sense of the Presence of God.

what doest thou here? Elijah repeats his former reply to this question, and it would appear that his zealous anger for the sins of Israel has prevented him realising the full import of the vision as above explained (Ralbag).

15–21. Elijah's New Mission

15. *go, return on thy way.* Elijah had declared that his life was of no further use. He is shewn that there is still work for him to do. He is sent on three important missions: to anoint Hazael king over Syria; to anoint Jehu king

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14. And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 15. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: 16. and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. 17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 18. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which

over Israel through the agency of Elisha; and to appoint Elisha as his successor.

18. *seven thousand . . . have not bowed the knee to Baal.* Elijah had overlooked the "righteous remnant" in Israel. That there is always a faithful minority—*shear yashuv*—forms one of the characteristic teachings of Isaiah. It is the heartening of this faithful minority, and, through his life and activity, ensuring its persistence and growth, that constitutes Elijah's most lasting achievement for his times as well as for all future ages.

19 אֲשֶׁר לֹא־נָשַׁק לוֹ׃ וַיֵּלֶךְ מִשָּׁם וַיִּמְצָא אֶת־אֱלִישָׁע בֶּן
שָׁפָט וְהוּא חֹרֵשׁ שְׁנֵים־עָשָׂר צְמָדִים לְפָנָיו וְהוּא בִּשְׁנֵים
כ הֶעָשָׂר וַיַּעֲבֹר אֵלִיָּהוּ אֵלָיו וַיַּשְׁלֵךְ אַדַּרְתּוֹ אֵלָיו׃ וַיַּעֲזֹב
אֶת־הַבָּקָר וַיָּרָץ אַחֲרֵי אֵלִיָּהוּ וַיֹּאמֶר אֶשְּׁקָה־נָּא לְאָבִי
וּלְאִמִּי וְאֵלְכָה אַחֲרֶיךָ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מֶה עָשִׂיתִי
21 לָךְ׃ וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבָּחֵהוּ וּבִכְלִי
הַבָּקָר בִּשְּׁלָם הַבָּשָׂר וַיִּתֵּן לָעָם וַיֹּאכֵלוּ וַיָּקָם וַיֵּלֶךְ אַחֲרֵי
אֵלִיָּהוּ וַיְשָׁרְתֵהוּ׃ *

v. 18. מלרע v. 20. השי בח״ק

19. *cast his mantle upon him.* Elisha understood the meaning of the act.

20. *let me . . . kiss my father.* To ask permission of his parents to accept the call, and in farewell to them. His life was now to take a new direction, as disciple of Elijah, and then as his successor.

go back. And consult your parents.

what have I done to thee. Realise the full significance of the Call.

21. *he returned from following him.* "He ran back" (Moffatt).

the yoke of oxen. The pair with which he had ploughed.

with the instruments of the oxen. That is, with the wooden part of the yoke and plough which he used for fire-wood. His act was to symbolise his break with his former vocation.

and gave unto the people. He made the occasion one of rejoicing to the people who came to take farewell of him and accompany him a distance on his way (Kimchi).

hath not kissed him. 19. So he departed thence,
and found Elisha the son of Shaphat, who was
plowing, with twelve yoke of oxen before him,
and he with the twelfth: and Elijah passed over
unto him, and cast his mantle upon him. 20.
And he left the oxen, and ran after Elijah, and
said, Let me, I pray thee, kiss my father and my
mother, and then I will follow thee. And he said
unto him, Go back again; for what have I done
to thee? 21. And he returned from following
him, and took the yoke of oxen, and slew them,
and boiled their flesh with the instruments of the
oxen, and gave unto the people, and they did
eat. Then he arose, and went after Elijah, and
ministered unto him.

הפטרת מטות

ירמיה א

א 1 דִּבְרֵי יִרְמְיָהוּ בֶּן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת
2 בְּאֶרֶץ בִּנְיָמִן׃ אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ
3 בֶן־אָמוֹן מֶלֶךְ יְהוּדָה בִּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ׃ וַיְהִי

MATTOS

Jeremiah I–II, 3

This is the first of the three "Haftorahs of Rebuke" that precede the Ninth of Ab, the anniversary of the Destruction of Jerusalem.

Jeremiah was born of a priestly family about the year 650 B.C.E. His Prophetic call came to him in the reign of Josiah, king of Judah, in the year 626. He witnessed the fall of Nineveh and the annihilation of the Assyrian Empire in 606; the death of Josiah, Judah's righteous king, in 605; and lived through the two sieges of Jerusalem in 597 and 586, with the attendant destruction of the Jewish state and the consequent transportation of the greater portion of his people to "the rivers of Babylon." We last hear of him in Egypt, carried thither by fugitive Judeans; and legend relates that he died a martyr's death at the hands of his brethren. Whatever basis there may be for this legend, it is but too true that Jeremiah the Prophet lived a martyr's life. For the greater part of his career, he was one man against the whole nation. By nature timid and shrinking, he proclaimed the Divine message fearlessly to ruler, noble, priest and people alike.

Jeremiah is the spiritual heir of the great Prophets that preceded him. He combines the tenderness of Hosea, the fearlessness of Amos, and the stern majesty of Isaiah. Like them, he is first of all a preacher of repentance; threatening judgement and, at the same time, holding out the

IX. MATTOS

Jeremiah i–ii, 3

1 1. The words of Jeremiah the son of Hilkiah,
of the priests that were in Anathoth in the
land of Benjamin: 2. to whom the word of the
Lord came in the days of Josiah the son of
Amon, king of Judah, in the thirteenth year of

promise of restoration. But even in his darkest moments, when he utterly despairs of the future of Jewish state, his faith and trust in God do not forsake him. "Though all be lost," he seems to say to Israel, "turn to God in perfect trust, call Him your Father, and His love will regenerate you." To Jeremiah, Religion is an inward thing, a personal relation between the individual and his Maker, a relation that is untouched by national prosperity and can only be deepened by national ruin. "The history of Israel begins with the migration of Abraham from the Euphrates to the Jordan; its classical period closes with the compulsory migration of the exiles from the Jordan back to the Euphrates. If Israel had been merely a race like others it would never have survived this fearful catastrophe, and would have disappeared in the Babylonian exile" (Cornill). That it did not so disappear was due to the activity of two men—Jeremiah and his disciple Ezekiel. Jeremiah's message to his despairing brethren in Babylon, "Seek the welfare of the city wherein ye dwell, and pray unto the Lord for it: for in its welfare shall be your peace," has been of incalculable influence in the civic life of all Jews throughout the world.

1. *Hilkiah.* Not the priest of that name.

Anathoth. Four miles north-east of Jerusalem. It was the home of Abiathar the High Priest, whom Solomon banished from office. Thus Jeremiah, while of priestly lineage, did not himself act as priest.

land of Benjamin. This hilly territory was 26 miles by 12 miles, about the size of Middlesex.

2. *Josiah.* He reigned from 626–605. He put down the idolatries, abominations and immoralities that had been introduced by Manasseh, and led a great religious revival

בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תֹּם עַשְׁתֵּי־
עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת
4 יְרוּשָׁלַםִ בַּחֹדֶשׁ הַחֲמִישִׁי׃ וַיְהִי דְבַר־יְהוָה אֵלַי
ה לֵאמֹר׃ בְּטֶרֶם אֶצָּורְךָ בַבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא
6 מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ׃ וָאֹמַר אֲהָהּ
7 אֲדֹנָי יֱהוִה הִנֵּה לֹא־יָדַעְתִּי דַּבֵּר כִּי־נַעַר אָנֹכִי׃ וַיֹּאמֶר
יְהוָה אֵלַי אַל־תֹּאמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר אֶשְׁלָחֲךָ
8 תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוְּךָ תְּדַבֵּר׃ אַל־תִּירָא מִפְּנֵיהֶם
9 כִּי־אִתְּךָ אֲנִי לְהַצִּלֶךָ נְאֻם־יְהוָה׃ וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ
וַיַּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ׃

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v. 5. ו יתירה

in Israel. Unfortunately Judah's position between two great empires, Egypt and Babylon, was a most precarious one. Josiah took the side of Babylon, and was slain in the battle of Megiddo by Pharaoh Necho. Jeremiah and the whole people mourned for him "as one mourneth for an only son."

Zedekiah. The youngest son of Josiah, and the last king of Judah. He was well-disposed, but weak and devoid of any true religious zeal. In the eleventh year of his reign, Jerusalem was taken and burned by the Babylonians. He was blinded, taken to Babylon, and died there in prison.

4–10. Jeremiah's Call

5. *knew thee. i.e.* chose thee; cf. Gen. xviii, 19 ("For I have known him") and Amos iii, 2 ("You only have I known of all families of the earth").

sanctified thee. Consecrated thee; *i.e.* set thee apart for My service. "In the very moment of his call, Jeremiah learnt that he was a child of destiny. His choice for his great work was no haphazard selection. God had planned his life, even before he was born. The riddle and purpose of existence were thus solved for Jeremiah" (Duhm).

unto the nations. As Amos and Isaiah before him, but more so. Israel was now caught in the current of universal

his reign. 3. It came also in the days of Jehoi-
akim the son of Josiah, king of Judah, unto
the end of the eleventh year of Zedekiah the
son of Josiah, king of Judah; unto the carrying
away of Jerusalem captive in the fifth month.
4. Now the word of the LORD came unto me,
saying, 5. Before I formed thee in the belly I
knew thee, and before thou camest forth out of
the womb I sanctified thee; I have appointed
thee a prophet unto the nations. 6. Then said
I, Ah, Lord GOD! behold, I cannot speak: for
I am a child. 7. But the LORD said unto me,
Say not, I am a child: for on whatsoever errand
I shall send thee thou shalt go, and whatsoever
I shall command thee thou shalt speak. 8. Be
not afraid because of them: for I am with thee
to deliver thee, saith the LORD. 9. Then the
LORD put forth his hand, and touched my
mouth; and the LORD said unto me, Behold,
I have put my words in thy mouth: 10. see,

politics and its career was inextricably bound up with Assyria, Babylon and Egypt (Peake).

6. *I am a child.* Not necessarily in years. The Heb. word has a wider sense, indicating a child in fitness or experience. These words express the shrinking self-distrust of a sensitive nature, and the humility that characterises truly great minds; cf. the reply of Moses in the Sedrah, IV, 10.

7. *say not.* Whatever his limitations may be, they matter not, for he is to be God's messenger; and, whatever opposition or even persecution may be his lot, he would be Divinely supported.

9. *touched my mouth.* Symbolic of Divine inspiration. The message he would bring would not be *his* message, but the message of God.

י רְאֵה הִפְקַדְתִּיךָ ׀ הַיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת
לִנְתוֹשׁ וְלִנְתוֹץ וּלְהַאֲבִיד וְלַהֲרוֹס לִבְנוֹת וְלִנְטוֹעַ׃
11 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מָה־אַתָּה רֹאֶה יִרְמְיָהוּ וָאֹמַר
12 מַקֵּל שָׁקֵד אֲנִי רֹאֶה׃ וַיֹּאמֶר יְהוָה אֵלַי הֵיטַבְתָּ לִרְאוֹת
13 כִּי־שֹׁקֵד אֲנִי עַל־דְּבָרִי לַעֲשֹׂתוֹ׃ וַיְהִי דְבַר־יְהוָה ׀
אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֶה וָאֹמַר סִיר נָפוּחַ אֲנִי
14 רֹאֶה וּפָנָיו מִפְּנֵי צָפוֹנָה׃ וַיֹּאמֶר יְהוָה אֵלָי מִצָּפוֹן תִּפָּתַח
טו הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ׃ כִּי ׀ הִנְנִי קֹרֵא לְכָל־
מִשְׁפְּחוֹת מַמְלְכוֹת צָפוֹנָה נְאֻם־יְהוָה וּבָאוּ וְנָתְנוּ אִישׁ
כִּסְאוֹ פֶּתַח ׀ שַׁעֲרֵי יְרוּשָׁלִַם וְעַל כָּל־חוֹמֹתֶיהָ סָבִיב וְעַל
16 כָּל־עָרֵי יְהוּדָה׃ וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם

10. *set thee.* lit. "made thee My deputy."
to pluck up. Because the Word of God, which the Prophet proclaims, determines the fate of nations and kingdoms.
to plant. Jeremiah's activity would be destructive, but only to prepare the way for the work of restoration.

11, 12. The Symbol of the Almond Tree

11. *an almond tree.* Heb. *shaked,* and the Heb. for "watching" is *shoked.* There is more than a play on words here. The almond tree is so named in Hebrew, because, blossoming early in January, it is the first to awake from winter's sleep. On seeing it, the thought flashes across the Prophet's mind that God is awake and watches over His word to fulfil it, without delay. This assurance at the outset of his career, that God would surely execute His purpose, was to steady him, when in the course of his ministry he found himself doomed again and again to disappointment.

13–16. The Symbol of the Caldron

14. *out of the north.* From the North had come the

I have this day set thee over the nations and
over the kingdoms, to pluck up and to break
down, and to destroy and to overthrow; to
build, and to plant.
11. Moreover the word of the LORD came unto
me, saying, Jeremiah, what seest thou? And I
said, I see a rod of an almond tree. 12. Then said
the LORD unto me, Thou hast well seen: for
I watch over my word to perform it. 13. And the
word of the LORD came unto me the second
time, saying, What seest thou? And I said, I
see a seething caldron; and the face thereof is
from the north. 14. Then the LORD said unto me,
Out of the north evil shall break forth upon all
the inhabitants of the land. 15. For, lo, I will call
all the families of the kingdoms of the north,
saith the LORD; and they shall come, and they
shall set every one his throne at the entering of
the gates of Jerusalem, and against all the walls
thereof round about, and against all the cities of
Judah. 16. And I will utter my judgements against
them touching all their wickedness; in that they
have forsaken me, and have burned incense

Assyrian invasions, and into the North the Ten Tribes had been led captive. And Babylon, which was to take Judah into exile, also lay to the North.

evil. Better, *the evil* (AJ)—foretold by all the prophets as the result of nation's sinning.

15. *shall set every one his throne.* The neighbourhood of the city gate was the place where trials were ordinarily held. Here the rulers of the invading army will sit in judgement on the conquered people. This was literally fulfilled; see Jer. XXXIX, 3.

אֲשֶׁר עֲזָבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי
17 יְדֵיהֶם׃ וְאַתָּה תֶּאְזֹר מָתְנֶיךָ וְקַמְתָּ וְדִבַּרְתָּ אֲלֵיהֶם אֵת
כָּל־אֲשֶׁר אָנֹכִי אֲצַוֶּךָּ אַל־תֵּחַת מִפְּנֵיהֶם פֶּן־אֲחִתְּךָ
18 לִפְנֵיהֶם׃ וַאֲנִי הִנֵּה נְתַתִּיךָ הַיּוֹם לְעִיר מִבְצָר וּלְעַמּוּד
בַּרְזֶל וּלְחֹמוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ
19 לְכֹהֲנֶיהָ וּלְעַם הָאָרֶץ׃ וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ כִּי־
אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָ׃
ב 2 א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלִַם
לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת
3 כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃ קֹדֶשׁ
יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה
תָּבֹא אֲלֵיהֶם נְאֻם־יְהוָה׃

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v. 3. קמץ בז״ק

17–19. Encouragement to Jeremiah

17. *gird up thy loins.* Prepare thyself for a strenuous task.

lest I dismay thee before them. If thou fearest them, thou wilt fail before them (Kimchi). If he delivers his stern message in fear and trusting, the confidence of those opposed to him would be strengthened, and there would be no hope of his words finding credence. Jeremiah can only conquer if he does not for one moment lose courage –a warning needed by the Prophet whose life would be full of anguish and martyrdom.

18. *the people of the land.* Heb. *am ha-aretz* ; probably the National Assembly—" the ancient Hebrew Parliament " (Sulzberger) ; see *Genesis*, p. 192.

19. *shall not prevail.* *i.e.* shall not finally prevail (Streane). Before the Prophet's death, his warnings would be justified, and his cause vindicated.

Chapter II

1–3. The opening verses of the first prophecy of Jeremiah.

unto other gods, and worshipped the works of
their own hands. 17. Thou therefore gird up
thy loins, and arise, and speak unto them all
that I command thee: be not dismayed at them,
lest I dismay thee before them. 18. For, behold,
I have made thee this day a defenced city, and
an iron pillar, and brasen walls, against the
whole land, against the kings of Judah, against
the princes thereof, against the priests thereof,
and against the people of the land. 19. And
they shall fight against thee: but they shall
not prevail against thee: for I am with thee,
saith the LORD, to deliver thee.

2 1. And the word of the LORD came to me,
saying. 2. Go, and cry in the ears of Jerusalem,
saying, Thus saith the LORD, I remember for
thee the kindness of thy youth, the love of thine
espousals; how thou wentest after me in the
wilderness, in a land that was not sown.
3. Israel was holiness unto the LORD, the first-
fruits of his increase: all that devour him shall
be held guilty; evil shall come upon them, saith
the LORD.

God reminds Israel of her loyalty and affection in the Wilderness. Hosea had spoken of the relation between God and His people under the image of a marriage union. Jeremiah pictures Israel's loyalty to God as that of an affectionate bride, who follows the chosen of her heart even into a wilderness.

2. *kindness.* Heb. *chesed.* A very rich and beautiful word, here meaning unquestioned and whole-hearted devotion and total forgetfulness of self, a love more than filial, like that of a youthful, loving bride.

how thou wentest after me. It was only such love, thought

ירמיה ב

ב 4 שִׁמְעוּ דְבַר־יְהוָה בֵּית
ה יַעֲקֹב וְכָל־מִשְׁפְּחוֹת בֵּית יִשְׂרָאֵל׃ כֹּה ׀ אָמַר יְהוָה מַה־
מָּצְאוּ אֲבוֹתֵיכֶם בִּי עָוֶל כִּי רָחֲקוּ מֵעָלָי וַיֵּלְכוּ אַחֲרֵי
6 הַהֶבֶל וַיֶּהְבָּלוּ׃ וְלֹא אָמְרוּ אַיֵּה יְהוָה הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ
מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה
בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב

v. 3. קמץ בז״ק

the Prophet, that could account for Israel's willingness to forget the grandeur of Egypt, and brave the terrors of the Wilderness—its hardships, perils and treacherous foes. It was only such love that could cause them gladly to follow the call of God into the Unknown, on a novel quest of the Divine, that was to fill man's earthly existence with new hopes; on an unheard-of adventure in Religion, that was to turn the current of history and humanise mankind.

3. *holiness unto the* LORD. Or, "the LORD's hallowed portion" (AJ). All the nations are the Lord's harvest; but Israel is set apart for Him alone, even as the first-fruits are set apart for the use of the priest. In the Sedrah, IV, 21, Israel is called God's firstborn son.

evil shall come upon them. Woe to anyone who violates that sanctity, and assails Israel.

MASSEY

JEREMIAH II, 4–28; III, 4; IV, 1–2

For Jeremiah and his times, as well as the reason for the selection of this chapter for this Sabbath, see the introductory notes on the preceding Haftorah.

II, 4–13. ISRAEL'S INGRATITUDE IN RETURN FOR GOD'S LOVE

4. *hear . . . Jacob . . . Israel.* Jeremiah addresses the nation as a whole.

5. *what unrighteousness.* A rhetorical question. They have found no unrighteousness in Him. Their unfaithfulness to Him has been and is without any reason.

X. MASSEY

JEREMIAH II, 4–28; III, 4; IV, 1, 2

This Haftorah is invariably read on Sabbath Massey, even if it is the New Moon.

2 4. Hear ye the word of the LORD, O house
of Jacob, and all the families of the house of
Israel: 5. thus saith the LORD, What unrighteous-
ness have your fathers found in me, that they
are gone far from me, and have walked after
vanity, and are become vain? 6. Neither said
they, Where is the LORD that brought us up
out of the land of Egypt; that led us through
the wilderness, through a land of deserts and
of pits, through a land of drought and of the
shadow of death, through a land that none
passed through, and where no man dwelt?

vanity. Nothingness, folly; denoting the utter futility of idols and idol-worship.

walked after vanity, and are become vain. Or, "walked after things of nought, and are become nought" (AJ), in character and in power. Men's characters become assimilated to the follies which they worship. *They walked after things of nought, and are become nought*—a fitting epitaph for many races and families, once flourishing and prosperous, that have now disappeared.

6–7. The people's unfaithfulness is rendered more vivid by the reminder in strong colours, of its deliverance from Egyptian bondage, and its preservation from the dangers and terrors of the wilderness.

6. *shadow of death.* Or, "deep darkness" (RV Margin). "Just as in the deep darkness men cannot see their way and stray blindly hither and thither, so in the trackless desert they may easily lose themselves, and wander in bewilderment" (Peake).

7 אָדָ֖ם שָֽׁם׃ וָאָבִ֤יא אֶתְכֶם֙ אֶל־אֶ֣רֶץ הַכַּרְמֶ֔ל לֶאֱכֹ֥ל פִּרְיָ֖הּ
וְטוּבָ֑הּ וַתָּבֹ֙אוּ֙ וַתְּטַמְּא֣וּ אֶת־אַרְצִ֔י וְנַחֲלָתִ֥י שַׂמְתֶּ֖ם לְתוֹעֵבָֽה׃
8 הַכֹּהֲנִ֗ים לֹ֤א אָֽמְרוּ֙ אַיֵּ֣ה יְהוָ֔ה וְתֹפְשֵׂ֤י הַתּוֹרָה֙ לֹ֣א יְדָע֔וּנִי
וְהָרֹעִ֖ים פָּ֣שְׁעוּ בִ֑י וְהַנְּבִאִים֙ נִבְּא֣וּ בַבַּ֔עַל וְאַחֲרֵ֥י לֹֽא־
9 יוֹעִ֖לוּ הָלָֽכוּ׃ לָכֵ֗ן עֹ֛ד אָרִ֥יב אִתְּכֶ֖ם נְאֻם־יְהוָ֑ה וְאֶת־בְּנֵ֥י
י בְנֵיכֶ֖ם אָרִֽיב׃ כִּ֣י עִבְר֞וּ אִיֵּ֤י כִתִּיִּים֙ וּרְא֔וּ וְקֵדָ֛ר שִׁלְח֥וּ
11 וְהִתְבּוֹנְנ֖וּ מְאֹ֑ד וּרְא֕וּ הֵ֥ן הָיְתָ֖ה כָּזֹֽאת׃ הַהֵימִ֥יר גּוֹי֙ אֱלֹהִ֔ים
12 וְהֵ֖מָּה לֹ֣א אֱלֹהִ֑ים וְעַמִּ֛י הֵמִ֥יר כְּבוֹד֖וֹ בְּל֥וֹא יוֹעִֽיל׃ שֹׁ֤מּוּ
13 שָׁמַ֙יִם֙ עַל־זֹ֔את וְשַׂעֲר֛וּ חָרְב֥וּ מְאֹ֖ד נְאֻם־יְהוָֽה׃ כִּֽי־שְׁתַּ֥יִם

7. *a plentiful land.* lit. "a garden land"; a land of fields, vineyards and well-wooded spaces (Kimchi).

ye defiled. By idol-worship.

mine heritage. The land I selected for My Divine purpose (Kimchi).

an abomination. By imitating the savage and immoral practices for which the old inhabitants of Canaan were driven out.

8. *the priests said not, Where is the* LORD. They were indifferent to God's will, and thought of nothing less than consulting Him (Streane).

they that handle the law. Those who administer it.

knew me not. Shewed by their conduct they that knew not God's ways.

the rulers. lit. "the shepherds"; *i.e.* the kings.

the prophets. Members of the Prophetic guilds. Their duty was to urge the people to reform and bring them back to the sense of God, but had themselves become affected by the prevailing apostasy.

things that do not profit. Idols, that could be of no source of help, hope, or comfort in time of distress.

9. *plead.* Argue, contend.

10. *isles of Kittim.* Cyprus and the neighbouring islands near the coasts of Greece and Italy.

7. And I brought you into a plentiful land, to
eat the fruit thereof and the goodness thereof;
but when ye entered, ye defiled my land, and
made mine heritage an abomination. 8. The
priests said not, Where is the LORD? and they
that handle the law knew me not: the rulers
also transgressed against me, and the prophets
prophesied by Baal, and walked after things
that do not profit. 9. Wherefore I will yet
plead with you, saith the LORD, and with your
children's children will I plead. 10. For pass
over to the isles of Kittim, and see; and send
unto Kedar, and consider diligently; and see
if there hath been such a thing. 11. Hath a
nation changed their gods, which yet are no
gods? but my people have changed their glory
for that which doth not profit. 12. Be aston-
ished, O ye heavens, at this, and be horribly
afraid, be ye very desolate, saith the LORD.

send unto Kedar. An Arabian tribe, but used for Arabia generally. The meaning of the verse is, Send and inquire West and East.

11. *changed their gods.* Israel's action is unique in history. No other people, is the complaint of the Prophet, has with such thoughtlessness and lack of character changed its ancestral worship. Heathen nations were loyal to their gods, although these were helpless and unreal. It was the glory and pre-eminence of Israel among the nations to know and possess the true God; and Him has Israel forsaken for that which is false, useless, and a source of degeneration!

12. *O ye heavens.* When God arraigns His people, the whole of Nature is the appropriate audience; and even inanimate Nature must be shocked and appalled at such crass folly.

רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר ׀ מַיִם חַיִּים לַחְצֹב
לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃
14 הַעֶבֶד יִשְׂרָאֵל אִם־יְלִיד בַּיִת הוּא מַדּוּעַ הָיָה לָבַז׃
טו עָלָיו יִשְׁאֲגוּ כְפִרִים נָתְנוּ קוֹלָם וַיָּשִׁיתוּ אַרְצוֹ לְשַׁמָּה עָרָיו
16 נִצְּתָה מִבְּלִי יֹשֵׁב׃ גַּם־בְּנֵי־נֹף וְתַחְפַּנֵס יִרְעוּךְ קָדְקֹד׃
17 הֲלוֹא־זֹאת תַּעֲשֶׂה־לָּךְ עָזְבֵךְ אֶת־יְהוָה אֱלֹהַיִךְ בְּעֵת
18 מוֹלִכֵךְ בַּדָּרֶךְ׃ וְעַתָּה מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם לִשְׁתּוֹת
19 מֵי שִׁחוֹר וּמַה־לָּךְ לְדֶרֶךְ אַשּׁוּר לִשְׁתּוֹת מֵי נָהָר׃ תְּיַסְּרֵךְ

v. 14. פתח בס״פ   v. 15. נצתו קרי   v. 16. ותחפנחס קרי

13. *fountain of living waters.* " They have ready at hand fresh living water from streams and fountains—pure, cool, perennial and plentiful. But they with great toil and expense hew out cisterns in the rock and *store* their water in them. This water—flat, stagnant, putrid—they prefer to the running water from the fountain. Moreover, these rock-cisterns were very liable to crack, and in the hour of greatest need their water may utterly fail. No comparison could more keenly rebuke the madness of a people who changed their glory for that which doth not profit " (Peake-Thomson).

14–17. Israel's Sin and Consequent Calamities

Not only for her idolatry and ingratitude, but for her faithlessness in relying on Assyria and Egypt, will Judah be punished ; see on *v.* 18.

14. *is Israel a servant . . . slave.* Israel is not a slave but a son.

why is he become a prey. How is it then that he has become a slave to neighbouring powers who have despoiled him ? The answer is in the next *v.*

15. *the young lions.* Israel's enemies, especially the Assyrians.

16. *the children also of Noph and Tahpanhes.* *i.e.* Egypt, to whom many looked for help.

Noph. Memphis, the capital of Northern Egypt.

13. For my people have committed two evils;
they have forsaken me the fountain of living
waters, and hewed them out cisterns, broken
cisterns, that can hold no water. 14. Is Israel
a servant? is he a homeborn slave? why is he
become a prey? 15. The young lions have roared
upon him, and given out their voice: and they
have made his land waste; his cities are burned
up, without inhabitant. 16. The children also
of Noph and Tahpanhes have broken the crown
of thy head. 17. Hast thou not procured this
unto thyself, in that thou hast forsaken the LORD
thy God, when he led thee by the way? 18. And
now what hast thou to do in the way to Egypt,
to drink the waters of Shihor? or what hast

Tahpanhes. Daphnae, a fortress of importance on the NE frontier, and commanding the road to Palestine. It was to Tahpanhes that Jeremiah was taken by force, after the fall of Jerusalem (Jer. XLIII, 7); see Map, facing p. 1.

17. The answer to *v.* 14.

when he led thee by the way. i.e. the right way. God shewed the Israelites the right path to walk, but they forsook it (Rashi, Kimchi).

18–19. THE FOLLY OF FOREIGN ALLIANCES

18. *what hast thou to do . . . Egypt or . . . Assyria.* Judah's rulers had vacillated between alliances with Egypt and Assyria. Hoshea, the last king of Israel had sought the help of Egypt against Assyria; and Josiah had lost his life in opposing Egypt on behalf of Assyria. What could these alliances profit them, while they were faithless to God?

to drink the waters of. i.e. become the vassal of; equivalent to our phrase, "to eat the bread of."

Shihor. The Nile, denoting Egypt.

רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תּוֹכִחֻךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ
אֶת־יְהוָה אֱלֹהָיִךְ וְלֹא פַחְדָּתִי אֵלַיִךְ נְאֻם־אֲדֹנָי יְהוִה
כ צְבָאוֹת׃ כִּי מֵעוֹלָם שָׁבַרְתִּי עֻלֵּךְ נִתַּקְתִּי מוֹסְרוֹתַיִךְ
וַתֹּאמְרִי לֹא אֶעֱבוֹד כִּי עַל־כָּל־גִּבְעָה גְּבֹהָה וְתַחַת כָּל־
21 עֵץ רַעֲנָן אַתְּ צֹעָה זֹנָה׃ וְאָנֹכִי נְטַעְתִּיךְ שֹׂרֵק כֻּלֹּה זֶרַע
22 אֱמֶת וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה׃ כִּי אִם־תְּכַבְּסִי
בַּנֶּתֶר וְתַרְבִּי־לָךְ בֹּרִית נִכְתָּם עֲוֺנֵךְ לְפָנַי נְאֻם אֲדֹנָי

v. 19. קמץ בז״ק   v. 20. ואעבד קרי

the River. *i.e.* the River Euphrates, representing Assyria.

19. *thine own wickedness shall correct thee.* The disasters arising out of the wickedness shall bring about thy betterment.

thy backslidings. The *result* of thy backslidings shall reprove thee.

my fear. The fear of Me in your hearts.

20–25. Obstinacy in Idolatry

20. *I have broken thy yoke.* In the past God had, beginning from the days of Egypt, delivered Israel from his oppressors (Kimchi).

I will not transgress. This translation is according to the Massoretic correction of the Text. After each deliverance Israel had declared he would never again be unfaithful to God.

for. Better, *but,* "verily."

upon every high hill. Referring to the immoral practices of the heathen worship for which Israel had forsaken God. These were usually celebrated on hill-tops. "Such relapse into unholy, primitive cults often accompanies and greatly hastens the disintegration of any society or people. Wherever national life no longer permeates and elevates the masses, these sink into the mire of sensuality, superstition, and animalism" (Duhm).

thou to do in the way to Assyria, to drink the
waters of the River? 19. Thine own wickedness
shall correct thee, and thy backslidings shall
reprove thee: know therefore and see that it is
an evil thing and a bitter, that thou hast forsaken
the LORD thy God, and that my fear is not in
thee, saith the Lord, the LORD of hosts. 20. For
of old time I have broken thy yoke, and burst
thy bands; and thou saidst, I will not transgress;
for upon every high hill and under every green
tree thou didst bow thyself, playing the harlot.
21. Yet I had planted thee a noble vine, wholly
a right seed: how then art thou turned into
the degenerate plant of a strange vine unto
me? 22. For though thou wash thee with lye,
and take thee much soap, yet thine iniquity
is marked before me, saith the Lord GOD.

21–25. The Prophet stresses Israel's backslidings in a variety of figures borrowed from pastoral, agricultural, and home life.

21. *wholly a right seed.* From which good fruit should have come. Israel is sprung from the seed of Abraham, from whom descendants like himself were to be expected (Kimchi).

degenerate plant. How from such a planting and from such careful tending, through instruction and exhortation, could there be such bad fruit; cf. the parable of the vineyard, Isa. v, 2–4.

22. *take thee much soap.* No outward means of purification will remove her guilt.

23 יְהוָה׃ אֵיךְ תֹּאמְרִי לֹא נִטְמֵאתִי אַחֲרֵי הַבְּעָלִים לֹא
הָלַכְתִּי רְאִי דַרְכֵּךְ בַּגַּיְא דְּעִי מֶה עָשִׂית בִּכְרָה קַלָּה
24 מְשָׂרֶכֶת דְּרָכֶיהָ׃ פֶּרֶא׀ לִמֻּד מִדְבָּר בְּאַוַּת נַפְשָׁו שָׁאֲפָה
רוּחַ תַּאֲנָתָהּ מִי יְשִׁיבֶנָּה כָּל־מְבַקְשֶׁיהָ לֹא יִיעָפוּ בְּחָדְשָׁהּ
כה יִמְצָאוּנְהָ׃ מִנְעִי רַגְלֵךְ מִיָּחֵף וּגְורֹנֵךְ מִצִּמְאָה וַתֹּאמְרִי
26 נוֹאָשׁ לוֹא כִּי־אָהַבְתִּי זָרִים וְאַחֲרֵיהֶם אֵלֵךְ׃ כְּבֹשֶׁת גַּנָּב
כִּי יִמָּצֵא כֵּן הֹבִישׁוּ בֵּית יִשְׂרָאֵל הֵמָּה מַלְכֵיהֶם שָׂרֵיהֶם
27 וְכֹהֲנֵיהֶם וּנְבִיאֵיהֶם׃ אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ

v. 24. נפשה קרי v. 25. וגרונך קרי

23. *not gone after the Baalim.* These words are probably the answer of those who did not agree that participation in "harmless" local cults was necessarily apostasy. Jeremiah points to the savage cruelties that marked some of these cults.

see thy way in the valley. Probably a reference to the horrors of Moloch-worship with its child-sacrifices enacted in the Valley of Hinnom.

a swift young camel traversing her ways. Running here and there, backwards and forwards, impelled by her desire. This and the following two verses are figurative of Israel's shameless idolatry in going from the god of one nation to another and neglecting her Divine Master (Kimchi).

24. *who can turn her away.* From her characteristic habits; equally hard is it to turn Israel from her evil ways (Rashi).

will not weary themselves. Need not weary themselves to find her: she will seek *them*.

25. *withhold thy foot . . . thirst.* Do not wear yourself out in those evil pursuits.

there is no hope. Heb. *noash;* expresses a desperate condition. All exhortation is useless. Israel has abandoned herself to her sinful ways.

23. How canst thou say, I am not defiled, I have
not gone after the Baalim? see thy way in the
valley, know what thou hast done: thou art
a swift young camel traversing her ways; 24. a
wild ass used to the wilderness, that snuffeth up
the wind in her desire; in her occasion who
can turn her away? all they that seek her will
not weary themselves; in her month they shall
find her. 25. Withhold thy foot from being
unshod, and thy throat from thirst: but thou
saidst, There is no hope: no; for I have loved
strangers, and after them will I go. 26. As the
thief is ashamed when he is found, so is the house
of Israel ashamed; they, their kings, their princes,
and their priests, and their prophets; 27. which

26–27. FUTILITY OF IDOLS IN TIME OF TROUBLE

26. *as the thief is ashamed.* *i.e.* the man who is believed to be honourable but is discovered to be a thief (Targum).

they, their kings. All classes will realise the shame of their condition.

their priests, and their prophets. *i.e.* of Baal.

יְלִדְתָּנִי כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ
28 קוּמָה וְהוֹשִׁיעֵנוּ׃ וְאַיֵּה אֱלֹהֶיךָ אֲשֶׁר עָשִׂיתָ לָּךְ יָקוּמוּ
אִם־יוֹשִׁיעוּךָ בְּעֵת רָעָתֶךָ כִּי מִסְפַּר עָרֶיךָ הָיוּ אֱלֹהֶיךָ יְהוּדָה׃

האשכנזים מוסיפים

ג 4 הֲלוֹא מֵעַתָּה קָרָאתִי* לִי אָבִי אַלּוּף נְעֻרַי אָתָּה׃

הספרדים מוסיפים

ד א אִם־תָּשׁוּב יִשְׂרָאֵל ׀ נְאֻם־יְהוָה אֵלַי תָּשׁוּב וְאִם־תָּסִיר
2 שִׁקּוּצֶיךָ מִפָּנַי וְלֹא תָנוּד׃ וְנִשְׁבַּעְתָּ חַי־יְהוָה בֶּאֱמֶת
בְּמִשְׁפָּט וּבִצְדָקָה וְהִתְבָּרְכוּ בוֹ גּוֹיִם וּבוֹ יִתְהַלָּלוּ׃

ב v. 27. ילדתנו קי v. 4. יתיר י

27. *which say.* This is the reason for their shame.

a stock . . . a stone. Images made of wood and stone.

thou art my father. Thou art my Creator and Master.

arise, and save us. In time of great trouble they will realise the helplessness of their gods, and will turn again to Him who is the only Source of help.

Jewish custom prescribes that the Prophetical Reading shall not end on a note of gloom and despair. Accordingly, verses are added from chapters III and IV, depicting the recognition by Israel of God as Father and Guide (III, 4); and of the better times of Israel's return to God, and of the participation of all humanity in the blessings of that spiritual regeneration (IV, 1, 2).

III, **4**. *companion.* Or, "friend."

IV, **1**. *abominations.* Or, "detestable things."

wander. From God; or "waver" (AJ).

2. *in him.* In God.

say to a stock, Thou art my father; and to a stone, Thou hast brought us forth; for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. 28. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

Ashkenazim add:

3 4. Wilt thou not from this time cry unto me, My father, thou art the companion of my youth?

Sephardim add:

4 1. If thou wilt return, O Israel, saith the LORD, unto me shalt thou return: and if thou wilt put away thine abominations out of my sight, and wilt not wander, 2. and wilt swear, As the LORD liveth, in truth, in judgement, and in righteousness; then shall the nations bless themselves in him, and in him shall they glory.

הפטרת מחר חדש

שמואל א כ

כ 18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאָתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

v. 20. ה׳ רפה

MACHAR CHODESH (EVE OF NEW MOON)

I SAMUEL XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, v, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him. David places himself in the power of Jonathan, who at first

XI. MACHAR CHODESH

I Samuel xx, 18–42

20 18. Then Jonathan said unto him, To-morrow is
the new moon: and thou shalt be missed, because
thy seat will be empty. 19. And when thou
has stayed three days, thou shalt go down quickly,
and come to the place where thou didst hide
thyself when the business was in hand, and shalt
remain by the stone Ezel. 20. And I will shoot
three arrows on the side thereof, as though I
shot at a mark. 21. And, behold, I will send
the lad, saying, Go, find the arrows. If I say
unto the lad, Behold, the arrows are on this side
of thee: take them, and come; for there is peace
to thee and no hurt, as the LORD liveth. 22. But
if I say thus unto the boy, Behold, the arrows are
beyond thee: go thy way; for the LORD hath
sent thee away. 23. And as touching the matter
which thou and I have spoken of, behold, the
LORD is between thee and me for ever.
24. So David hid himself in the field: and when

is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *when the business was in hand.* lit. "on the day of the deed." Probably a reference to the occasion (xix, 2–4) when Jonathan interceded with Saul for David's life, and David lay "hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the* LORD *be between thee and me* There is a sworn covenant between us.

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכוֹל׃
כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ׀ בְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
26 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה
27 הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית
29 לָחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

v. 24. אל קרי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

27. *son of Jesse.* He does not name him, but refers to him contemptuously merely by his father's name.

30. *son of a perverse rebellious woman.* Better, *perverse and rebellious son* (Friedlander).

confusion. Shame.

31. *he shall surely die.* lit. " he is a son of death."

the new moon was come, the king sat him down to eat meat. 25. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. 26. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? 28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: 29. and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

34 דָּוִד׃ וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ
לה אָבִיו׃ וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ׃ וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אָנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ׃
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה׃
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי* וַיָּבֹא אֶל־אֲדֹנָיו׃ וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר׃ וַיִּתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבֵיא הָעִיר׃
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְּׁקוּ ׀ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל׃ וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה ׀ בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם׃

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v. 38. החצים קרי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded.* *i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the re-assurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

33. And Saul cast his spear at him to smite him:
whereby Jonathan knew that it was determined
of his father to put David to death. 34. So
Jonathan arose from the table in fierce anger, and
did eat no meat the second day of the month:
for he was grieved for David, because his father
had done him shame.

35. And it came to pass in the morning, that
Jonathan went out into the field at the time
appointed with David, and a little lad with him.
36. And he said unto his lad, Run, find now the
arrows which I shoot. And as the lad ran, he
shot an arrow beyond him. 37. And when the
lad was come to the place of the arrow which
Jonathan had shot, Jonathan cried after the lad,
and said, Is not the arrow beyond thee? 38. And
Jonathan cried after the lad, Make speed, haste,
stay not. And Jonathan's lad gathered up the
arrows, and came to his master. 39. But the lad
knew not any thing: only Jonathan and David
knew the matter. 40. And Jonathan gave his
weapons unto his lad, and said unto him, Go,
carry them to the city. 41. And as soon as the
lad was gone, David arose out of a place toward
the South, and fell on his face to the ground,
and bowed himself three times: and they kissed
one another, and wept one with another, until
David exceeded. 42. And Jonathan said to David,
Go in peace, forasmuch as we have sworn both
of us in the name of the LORD, saying, the LORD
shall be between me and thee, and between my
seed and thy seed, for ever.

הפטרת שבת וראש חדש

ישעיה · סו

סו א· כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה
2 בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃ וְאֶת־כָּל־אֵלֶּה
יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

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v. 2. קמץ בז״ק ibid. למדנחאי אֶל־

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in literature:

> Thy glory, O Israel, is slain upon thy high places!
> How are the mighty fallen! . . . .
> Saul and Jonathan were lovely and pleasant in their lives,
> And in their death they were not divided;
> They were swifter than eagles,
> They were stronger than lions.
> Ye daughters of Israel, weep over Saul,
> Who clothed you in scarlet delicately,
> Who put ornaments of gold upon your apparel.
> How are the mighty fallen in the midst of the battle!
> O, Jonathan, slain upon thy high places,
> I am distressed for thee, my brother Jonathan:
> Very pleasant hast thou been unto me:
> Thy love to me was wonderful,
> Passing the love of women.
> How are the mighty fallen,
> And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

XII. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my
throne, and the earth is my footstool: what
manner of house will ye build unto me? and
what place shall be my rest? 2. For all these
things hath mine hand made, and so all those
things came to be, saith the LORD: but to this
man will I look, even to him that is poor and

SABBATH AND NEW MOON

ISAIAH LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. *what manner of house.* God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. *all these things. i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to

3 עָנִי֙ וּנְכֵה־ר֔וּחַ וְחָרֵ֖ד עַל־דְּבָרִֽי׃ שׁוֹחֵ֨ט הַשּׁ֜וֹר מַכֵּה־אִ֗ישׁ
זוֹבֵ֤חַ הַשֶּׂה֙ עֹ֣רֵֽף כֶּ֔לֶב מַעֲלֵ֤ה מִנְחָה֙ דַּם־חֲזִ֔יר מַזְכִּ֥יר
לְבֹנָ֖ה מְבָ֣רֵֽךְ אָ֑וֶן גַּם־הֵ֗מָּה בָּֽחֲרוּ֙ בְּדַ֣רְכֵיהֶ֔ם וּבְשִׁקּוּצֵיהֶ֖ם
4 נַפְשָׁ֥ם חָפֵֽצָה׃ גַּם־אֲנִ֞י אֶבְחַ֣ר בְּתַעֲלֻלֵיהֶ֗ם וּמְגֽוּרֹתָם֙ אָבִ֣יא
לָהֶ֔ם יַ֤עַן קָרָ֙אתִי֙ וְאֵ֣ין עוֹנֶ֔ה דִּבַּ֖רְתִּי וְלֹ֣א שָׁמֵ֑עוּ וַיַּעֲשׂ֤וּ הָרַע֙
ה בְּעֵינַ֔י וּבַאֲשֶׁ֥ר לֹֽא־חָפַ֖צְתִּי בָּחָֽרוּ׃ שִׁמְעוּ֙ דְּבַר־יְהוָ֔ה
הַחֲרֵדִ֖ים אֶל־דְּבָר֑וֹ אָמְרוּ֩ אֲחֵיכֶ֨ם שֹׂנְאֵיכֶ֜ם מְנַדֵּיכֶ֗ם לְמַ֤עַן
6 שְׁמִי֙ יִכְבַּ֣ד יְהוָ֔ה וְנִרְאֶ֥ה בְשִׂמְחַתְכֶ֖ם וְהֵ֥ם יֵבֹֽשׁוּ׃ ק֤וֹל
שָׁאוֹן֙ מֵעִ֔יר ק֖וֹל מֵהֵיכָ֑ל ק֣וֹל יְהוָ֔ה מְשַׁלֵּ֥ם גְּמ֖וּל לְאֹיְבָֽיו׃

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v. 3. כצ״ל

the existence of a humble and sincere piety among the worshippers who make their will subservient to God (" that trembleth at My word ").

3. The lit. translation of the first part of this verse is : "The slaughterer of an ox, a slayer of a man ; the sacrificer of the sheep, a breaker of a dog's neck ; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean " striketh a man " (Ibn Ezra), and not " slayeth a man." The Heb. root of מכה is used for " inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship !

of a contrite spirit, and that trembleth at my
word. 3. He that killeth an ox is as he that
slayeth a man; he that sacrificeth a lamb, as
he that breaketh a dog's neck; he that offereth
a meal offering, as he that offereth swine's blood;
he that burneth frankincense, as he that blesseth
an idol: yea, they have chosen their own ways,
and their soul delighteth in their abominations;
4. I also will choose their mockings, and will bring
their fears upon them; because when I called,
none did answer; when I spake, they did not
hear: but they did that which was evil in mine
eyes, and chose that wherein I delighted not.
5. Hear the word of the LORD, ye that tremble
at his word: Your brethren that hate you, that
cast you out for my name's sake, have said, Let
the LORD be glorified, that we may see your
joy; but they shall be ashamed. 6. A voice of
tumult from the city, a voice from the temple,

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

their fears. i.e. the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. *your brethren.* i.e. the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified ..joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

7 בְּטֶרֶם תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה
8 זָכָר׃ מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַּם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלִַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ׃ לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ׃ כִּי־כֹה ׀ אָמַר יְהוָה הִנְנִי
נוֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֳשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלִַם תְּנֻחָמוּ׃ וּרְאִיתֶם

כצ״ל v. 8.

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (*v.* 7), peace and prosperity, (*v.* 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

a voice of the LORD that rendereth recompense to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: 11. that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And ye shall see it, and your heart shall

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

וְשָׂשׂ לִבְּכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו׃ כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ׃ כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה׃ הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפוּ נְאֻם־יְהוָה׃ וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי׃
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תֻּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם׃ וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם ׀

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. *i.e.* to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחד for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחת, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them.* *i.e.* the nations, by a

rejoice, and your bones shall flourish like the
tender grass: and the hand of the Lord shall
be known toward his servants, and he will have
indignation against his enemies. 15. For, behold,
the LORD will come in fire, and his chariots shall
be like the whirlwind; to render his anger with
fury, and his rebuke with flames of fire. 16. For
by fire will the LORD plead, and by his sword,
with all flesh: and the slain of the LORD shall
be many. 17. They that sanctify themselves
and purify themselves to go unto the gardens,
behind one in the midst, eating swine's flesh,
and the abomination, and the mouse; they shall
come to an end together, saith the LORD. 18. For
I know their works and their thoughts: the time
cometh, that I will gather all nations and tongues;
and they shall come, and shall see my glory.
19. And I will set a sign among them, and I will
send such as escape of them unto the nations, to
Tarshish, Pul and Lud, that draw the bow, to
Tubal and Javan, to the isles afar off, that have
not heard my fame, neither have seen my glory;
and they shall declare my glory among the nations.
20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

מִנְחָה ׀ לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבַכִּרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלִַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה׃ וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה׃ כִּי כַאֲשֶׁר הַשָּׁמַיִם
הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃ וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר
24 יְהוָה׃ וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃
23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר יְהוָה׃

סבירה יבואו v. 23.

21. *and of them also will I take for priests and Levites.* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23**. In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD.
21. And of them also will I take for priests and for Levites, saith the LORD.
22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.
23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all ("And they shall go forth and look"), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

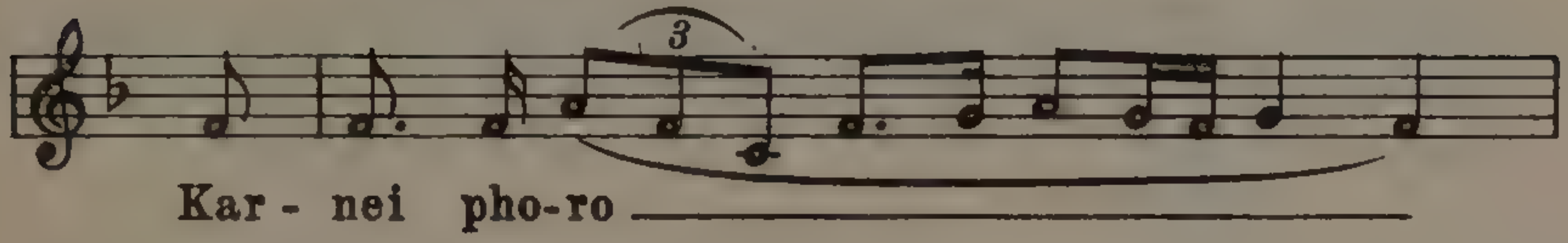
Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince

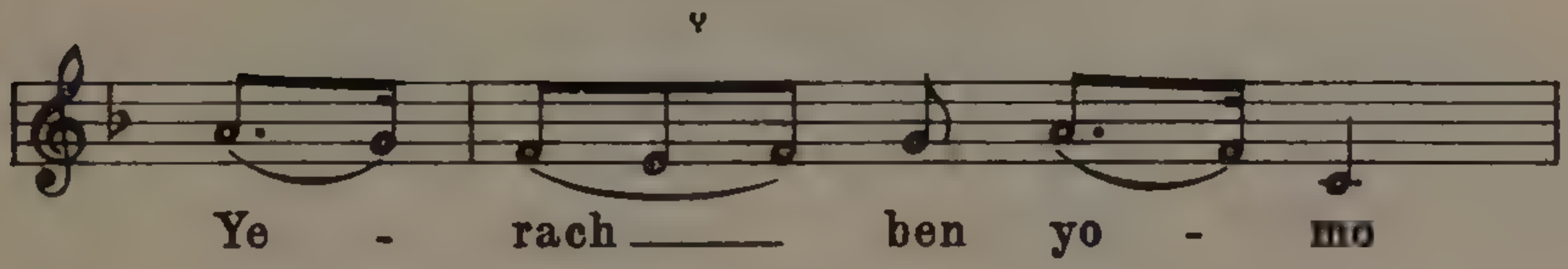
1) *in middle of verse* 2) *at end of verse*

3) *at end of section*

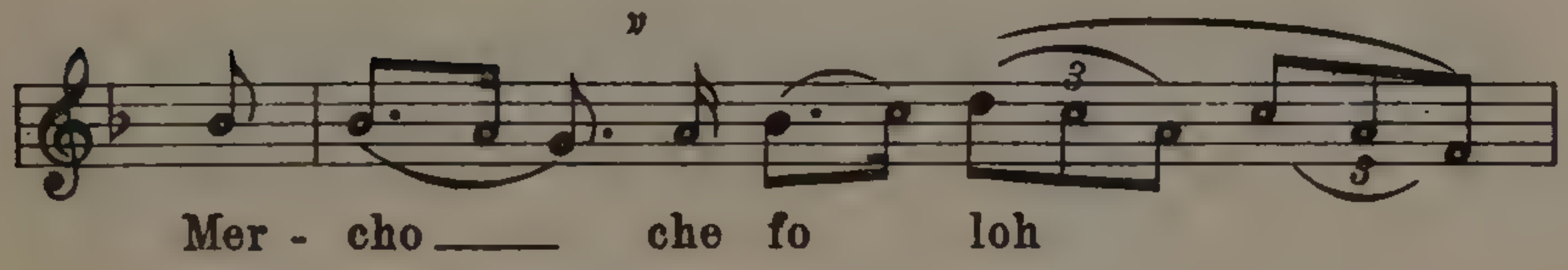
קַרְנֵי פָרָה



יֶרַח־בֶּן־יוֹמוֹ

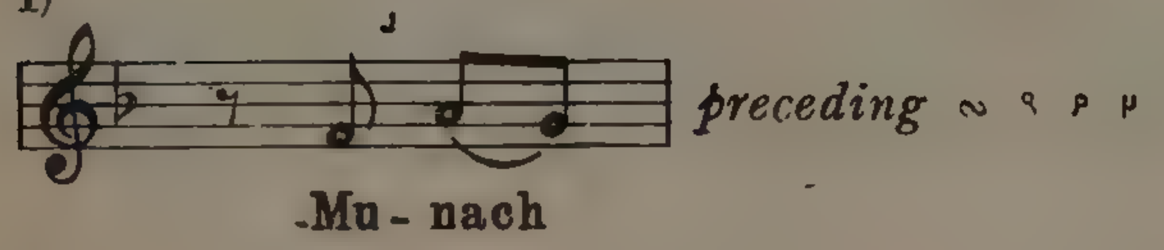


מֵרְכָא־כְפוּלָה.



מוּנַח

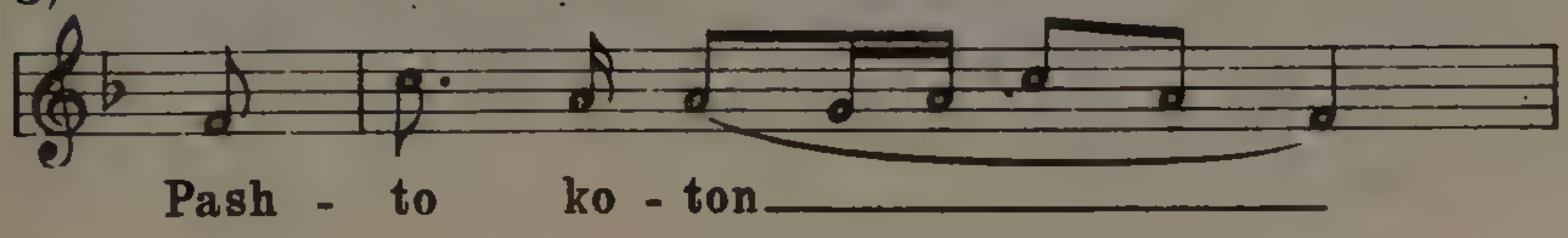
1)



מוּנַח

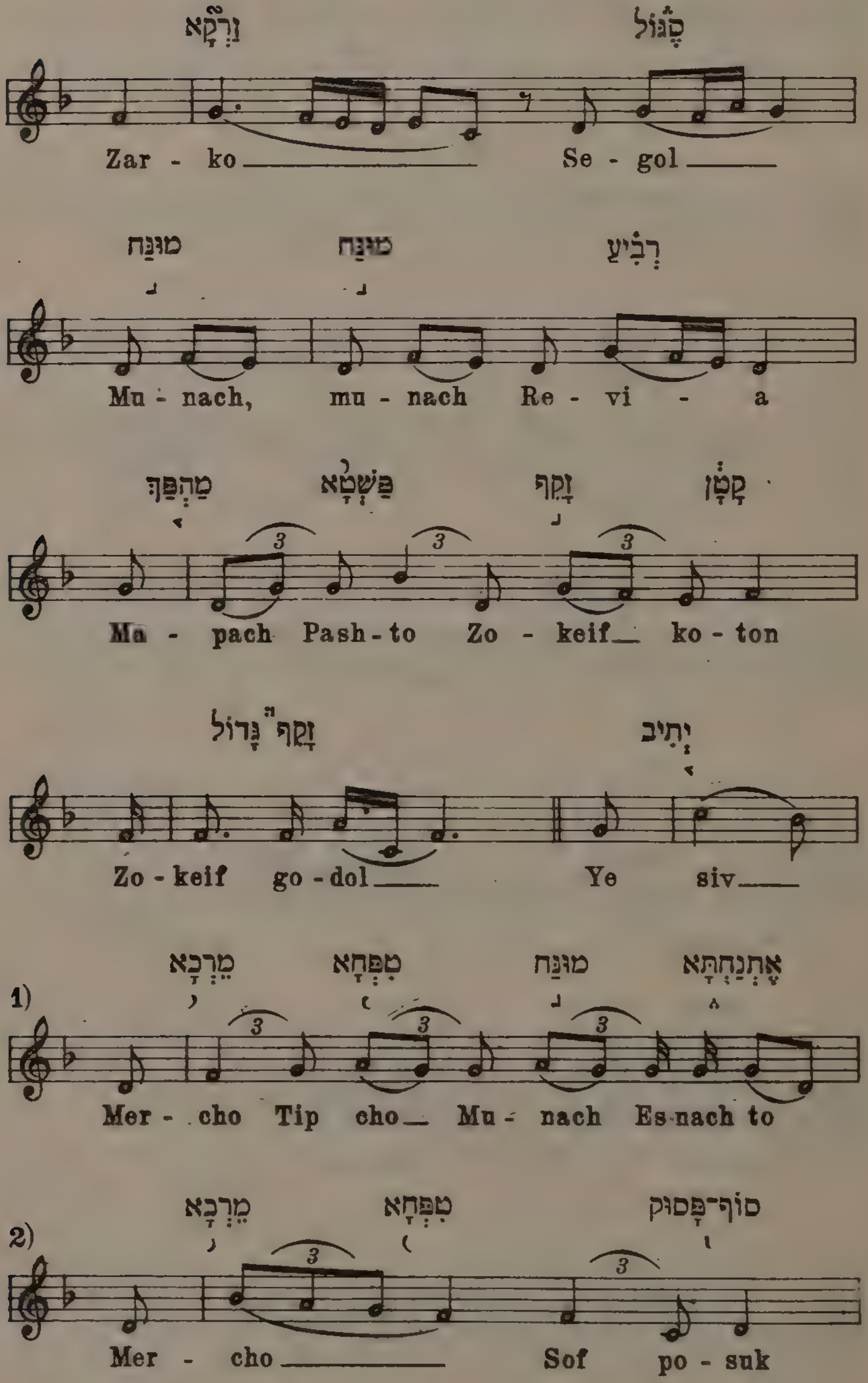
2)

3) פַּשְׁטָא קָטֹן *When on one word.*



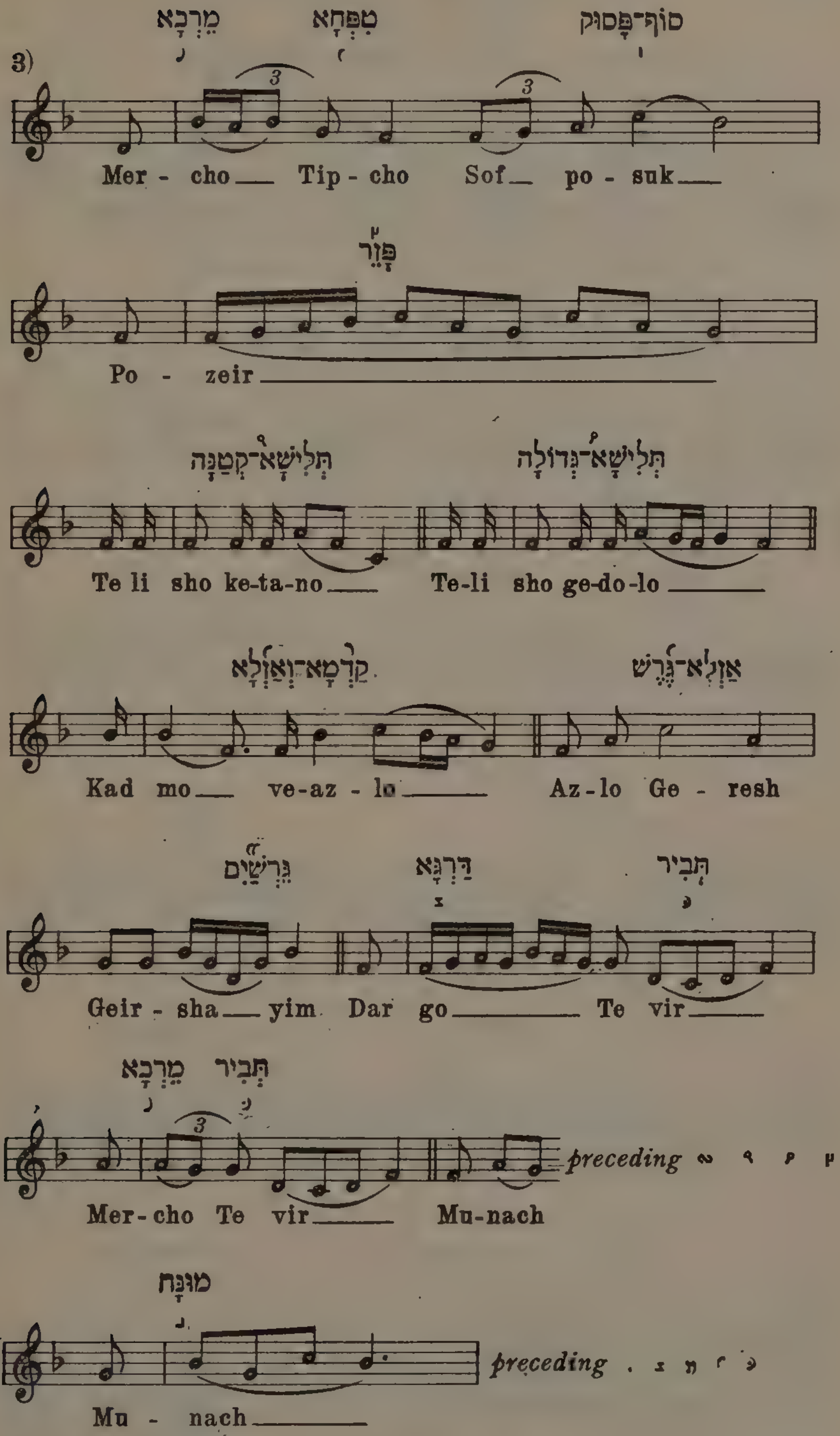
נְגִינוֹת לְהַפְטָרָה

CANTILLATION OF THE PROPHETS



1) *in middle of verse*

2) *at end of verse*



3) *at the end of Haftorah*

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עם פירוש קצר

מלאכת סיעת הוגי תורה

ובראשם

מוהר״ר יוסף צבי הערץ זצ״ל
רב הכולל דמלכות בריטאניא ומדינותיה

דברים

לונדון

דפוס דאוניברסיטה אוקספורד

THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

DEUTERONOMY

GEOFFREY CUMBERLEGE

OXFORD UNIVERSITY PRESS

LONDON NEW YORK TORONTO

Oxford University Press, Amen House, London, E.C.4
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS CAPE TOWN
Geoffrey Cumberlege, Publisher to the University

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

First published 1936
Second impression 1937
Third impression 1939
Fourth impression 1951

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by the Very Reverend Dr. Joseph Herman Hertz, Chief Rabbi, London, England

PRINTED IN GREAT BRITAIN
by Lowe & Brydone Printers Ltd., London, N.W.10

PREFATORY NOTE

This volume completes the edition of the Pentateuch and Haftorahs begun by me nearly ten years ago. The cordial reception accorded to it has been most gratifying, and proves what a great need has been met by a popular commentary which makes plain the Jewish religious values of the Scriptural Text.

I am indebted to the courtesy of the Universities of Oxford and Cambridge for granting me permission to print the Revised Version; and of the British and Foreign Bible Society for the use of the Letteris Hebrew Text.

In the preparation of this first Jewish commentary in English on Deuteronomy, I am much indebted to Drs. A. Cohen and J. Abelson for various glosses taken over from their notes on chapters I–XVI and XVII–XXXIV respectively, and to the Rev. S. Frampton for similar glosses on the Haftorahs. Prof. I. Epstein and the Rev. M. Rosenbaum have as before given me the benefit of their helpful criticism; and the Revs. Dr. J. Rabbinowitz and Michael Adler have been kind enough to read the book in proof. The General Index is largely the work of Dr. J. P. Naish, of the University Press, Oxford. To all these collaborators—as well as to my secretary, Miss S. Benjamin—I would here express my sincerest thanks.

I have pleasure in adding the name of GEORGE ROSE, Esq., to the wise-hearted patrons of the former volumes of this series. His generosity places this Book of Deuteronomy within the reach of the general public. I must also record the encouragement given to this work by the Gentlemen

of the Mahamad of the Spanish and Portuguese Synagogue, London. Great is the service of those who help in spreading the Torah in Israel.

In concluding this labour of love, I recall the sacred memory of one, cut off in the midst of her years, whose wise counsel and religious enthusiasm induced me to undertake, amid the distractions and duties of my office, the vital task of a People's Commentary on the Pentateuch. And I offer praise to Almighty God for having given me life, strength, and opportunity to see the completion of that task. May it be His will that this new exposition of the spiritual wonders of Israel's Torah be crowned by blessed results throughout English-speaking Jewry and beyond.

J. H. Hertz

London, Lag be-Omer, 5696
10 *May*, 1936

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VERSIONS AND COMMENTATORS CONSULTED

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius (37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.). Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Samaritan Pentateuch. The Samaritan adaptation of the Massoretic Text; see also *Targum.*

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Sifri Or, *Sifré* Oldest Rabbinic Commentary on Numbers and Deuteronomy.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*. The *Samaritans* also have an Aramaic *Targum*, embodying their traditional interpretation of the Torah.

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel, (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Gersonides see *Ralbag*.

Hallevi, Yehudah (1085–1140). Religious philosopher and greatest medieval Hebrew poet. "The Cuzari."

Ibn Ezra, Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi, David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides, Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides, Moses (1194–1268). Great Spanish Talmudist. Bible commentator and mystic.

Ralbag — *i.e.* Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam — *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Rashi — *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105). French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah — Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno, — Obadiah (1475–1550). Italian physician and exegete. Teacher of Reuchlin.

Shulchan Aruch — Authoritative code of Rabbinic Judaism compiled by Joseph Karo, 1564, and enlarged by Moses Isserles, 1578.

Zohar — Mystical commentary on the Pentateuch Probably thirteenth century.

C. MODERN VERSIONS IN ENGLISH

Authorised Version — Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, — Abraham (1811–1878). "Jewish School and Family Bible," 4 vols. London, 1851–1861.

Leeser, — Isaac (1806–1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version — 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.
M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—in colloquial English.

D. MODERN COMMENTATORS, TRANSLATORS, AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Volume.

Abrahams, Israel (1858–1925). Anglo-Jewish scholar.

Adler, Hermann (1839–1911). Chief Rabbi.

Bloch, J. S. (1850-1923). Austrian-Jewish apologist.

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften." "Religion der Vernunft aus den Quellen des Judentums."

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto." "Randglossen."

Frankel, Z. (1801–1875). First Principal of Breslau Seminary. "Mosaisch-talm. Eherecht."

Friedlander, Michael (1833–1910). English scholar and commentator. "The Jewish Religion."

Guttmann, Michael (1872–) Rector of Rabbinical Seminary, Budapest. "Das Judentum und die Umwelt."

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Hoffmann, David (1843–1921). Bible and Talmud scholar. "Deuteronomium."

Jacob, Benno (1862–). German Bible exegete.

Jacobs, Joseph (1854–1916). Anglo-Jewish scholar. "Jewish Ideals."

Joseph, Morris (1848–1930). Anglo-Jewish Minister. "Judaism as Life and Creed."

Kohler, Kaufmann (1843–1926). German-American scholar. "Jewish Theology."

Krauss, Samuel (1866–). Bible and Talmud scholar.

Löw, Leopold (1811–1875). Theologian and Talmudist. "Eherechtliche Studien."

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Margolis, Max L. (1866–1932). American scholar and Bible translator. "The Book of Micah."

Mendelssohn, Moses (1729–1786). German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–1938). Hibbert Lecturer, 1892. "The Synoptic Gospels."

Schechter, S. (1847–1915). Theologian, Talmudist and Essayist. "Aspects of Rabbinic Theology."

Steinthal, H. (1828–1899). German philosopher. "Zur Bibel u. Religionsphilosophie."

Sulzberger, Mayer (1843–1923). American jurist.

Szold, Benjamin (1829–1902). American Bible scholar.

Wiener, H. M. (1874–1929). English Bible scholar. "Essays in Pentateuchal Criticism."

Zangwill, Israel (1864–1926). English man of letters. "The Voice of Jerusalem," "Children of the Ghetto."

Zunz, Leopold (1794–1886.) Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Volume.

Baxter, W. L. (1841–1937). Scottish Bible scholar. "Sanctuary and Sacrifice."

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah," "Micah."

Dillmann, A. (1823–1894). German philologist and exegete. "Deuteronomium," "Jesaia."

Driver, S. R. (1846-1914). English Bible commentator.

Garstang, John (1876–). British Archaeologist. "The Foundations of Bible History: Joshua, Judges."

Green, W. H. (1825–1900). American Hebraist.

Kittel, Rudolf (1853–1933). Bible historian.

Koenig, Eduard (1846–1936). German Hebraist. "Das Deuteronomium."

Milman, Dean (1791–1868). English historian. "The History of the Jews."

Moore, G. F. (1851–1931). American Bible scholar.

Naville, Edouard (1844–1930). Swiss Egyptologist.

Orr, James. Scottish Bible scholar. "The Problem of the Old Testament"

Robinson, T. H. (1881–). English Bible scholar.

Smith, G. A. (1856–). Scottish Bible scholar.

Stanley, Dean (1815–1881). English Divine. "History of the Jewish Church."

Welch, Adam C. (1864–). Scottish Hebraist. "The Code of Deuteronomy."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the commentaries on *Deuteronomy* by Bertholet, Junker, Keil, Oettli and W. H. Robinson; and on the *Prophets* by Duhm, Marti, M. Arnold, Skinner and Woods-Powell—were consulted; also various volumes in the Cambridge Bible for Schools (Kirkpatrick, Thomson, Elmslie, Hutchinson), the Temple (Wilkins, Davidson), the Century (Horton), the Modern Reader's (Moulton), and Expositor's Bible (Harper), as well as the One Volume (Dummelow), New (Guillaume), Pulpit, and Speaker's Commentaries.

CHRONOLOGICAL TABLE

in connection with the Book of Deuteronomy and its Haftorahs

	B.C.E.
Date of the Exodus (according to Prof. Garstang's recent excavations)	1447
Joshua—entrance into Canaan..	1407
David	1013–973
Solomon	973–933
Hosea	circa 760
Isaiah, call of	740
Fall of the Northern Kingdom	722
Josiah	638–609
Capture of Jerusalem by the Babylonians ..	597
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
Zechariah and the Rebuilding of the Temple..	520

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
Better	Indicates a rendering which is preferable to that given by the RV.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in *Deuteronomy*, the Roman numeral alone is given.
f.	After the number of a verse, indicates that the reference extends to the verse or verses following.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sidrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numerals.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, and *haftorah*, and not Sh^{e}ma‘ or Shemang, s^{e}daqah and haphtarah), the aim is not to bewilder the ordinary lay reader, for whom this work is primarily intended.

ספר דברים

THE BOOK OF DEUTERONOMY

דברים
DEUTERONOMY

NAME. The name of the Fifth Book of Moses is אלה הדברים, lit. "these are the words," from the opening phrase in the Hebrew Text. This title has been shortened in current use to *Devarim*, "Words." The oldest name of the Book. however, was משנה תורה, "the Repetition of the Torah," a phrase based on XVII, 18. The Greek-speaking Jews translated this name by *Deuteronomion, i.e.* "Second Law"; and this title was taken over by the Latin Bible as *Deuteronomium*, and thence by the English Versions as *Deuteronomy*.

CONTENTS. A full title might be, Moses' Farewell Discourses and Song to Israel. The Lawgiver had brought his People to the borders of the Holy Land. He then recounts in three Discourses the events of the forty years' wanderings; and warns against the temptations awaiting them in Canaan, with promise of Divine judgment for disobedience, and Divine blessing for faithful observance, of God's commandments. Included in the second Discourse, is a rehearsal of the principal laws (XII–XXVI), as these were to be observed in the new Land. These laws are given in free reproduction, with hortatory amplification, abbreviation, or even modification to meet new conditions. In his Farewell Song, the dying Leader celebrates God as the Rock of Israel. This is followed by the Farewell Blessing. Standing on the brink of the grave, he gives his parting benediction to the tribes whose religious and political welfare had been the devoted labour of his life. He then ascends the height to the sepulchre which no man knoweth. "And there hath not arisen a prophet since in Israel like unto Moses."

NATURE AND INFLUENCE. Deuteronomy is a unique book—distinct from the narrative and historical, the legal, prophetic and devotional writings of Holy Writ, though it has affinities with each of them. In its literary aspect, it is oratory; and as such it is unsurpassed in its rush of rhythmic sentences, its ebb and flow of exalted passion, its accents of appeal and denunciation: Moses' speech shines as well as his face. And this noble language gives utterance to truths which are always and everywhere sovereign—that God is One, and that man must be wholly His; that God is Righteousness and Faithfulness, Mercy and Love. The

central declaration of all this oratory, enshrined by Judaism in its daily devotions, is the Shema—which, as we shall see, teaches the unity of the Creator, the unity of creation, and the unity of mankind.

The God proclaimed by Deuteronomy stands in a relation to Israel and humanity not merely of Judge or Ruler, but of Friend and Father. "And thou shalt *love* the LORD thy God with all thy heart, with all thy soul, and with all thy might." This whole-souled love and devotion to God is to be accompanied by a large-hearted benevolence towards man, and indeed towards all sentient beings; by the recognition of the retributive righteousness of God; and by the insistence on the vital importance of family life, and of religious instruction within the home. The influence of this Book of the Farewell Discourses of Moses on both domestic and personal religion in Israel throughout the millenia has never been exceeded by that of any other Book in Scripture.

DIVISIONS. Chapter I, 1–5. Introductory.

I, 6–IV, 40. *First Discourse*—a review of Israel's journeying, with an appeal not to forget the truth promulgated at Horeb.

IV, 41–43. A historical note concerning the appointment of three Cities of Refuge.

IV, 44–XXVI. *Second Discourse*—on the religious foundations of the Covenant—the Unity of God, and the Israelite's duty to love and obey His precepts—together with a *Code of Law*, dealing with worship (XII, 1–XVI, 17), government (XVI, 18–XVIII), criminal law (XIX–XXI, 1–9), domestic life (XXI, 10–XXV), and rituals at the Sanctuary (XXVI).

XXVII–XXX. *Third Discourse*—the enforcement of the Law, and the establishment afresh of the Covenant between Israel and God.

XXXI–XXXIV. *The Last Days of Moses*—the charge to Joshua, the delivery of the Law to the Priests, the Song, the Blessing, and the death of Moses.

CAPUT I. א

מד 44

א א אֵ֣לֶּה הַדְּבָרִ֗ים אֲשֶׁ֨ר דִּבֶּ֤ר מֹשֶׁה֙ אֶל־כָּל־יִשְׂרָאֵ֔ל בְּעֵ֖בֶר
הַיַּרְדֵּ֑ן בַּמִּדְבָּ֡ר בָּעֲרָבָה֩ מ֨וֹל ס֜וּף בֵּֽין־פָּארָ֧ן וּבֵין־תֹּ֛פֶל

I. DEVARIM

(Chapters I–III, 22)

Chapter I, 1–5. INTRODUCTORY

These verses are usually taken to be the general superscription to Deuteronomy. They specify the place and time of the Farewell Discourses of the Lawgiver recorded in this Book.

1. *words. i.e. discourses,* of exhortation and reproof, which form the main contents of Deuteronomy.

unto all Israel. "These words redound to the praise of Israel. Knowing that they were called together for the purpose of hearing a discourse which would contain strong words of reproof, they nevertheless attended in full number" (Sifri).

beyond Jordan. Heb. בעבר הירדן; "at the crossing of the Jordan;" or, "at the banks of the Jordan," eastern or western. Which one of these is meant in any particular passage can be determined only by the context (Gesenius, Luzzatto, Friedlander); Num. xxxii, 19; Deut. xi, 30. Some commentators see in the words עבר הירדן (lit. Transjordania) a *fixed* geographical name of the Moabite side of the Jordan, even for the inhabitants of that land. Along with this went a local usage, determined by the position of the speaker.

in the Arabah. "The deep valley running North and South of the Dead Sea" (RV Margin). Here the southern portion of this valley is meant, extending to the Gulf of Akabah, which is the north-eastern arm of the Red Sea.

Suph. A shorter form of *yam suph, i.e.* the Red Sea.

I. DEVARIM

CHAPTER I

1. These be the words which Moses spake unto all Israel beyond Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and

Paran. The wilderness of Paran is now called the wilderness of el-Tih, north of the Sinai Peninsula, and west of the Arabah.

Tophel. Some identify this unknown place with el-Tafile, a village about 15 miles south-east of the Dead Sea.

Laban and Hazeroth. Possibly the Libnah and Hazeroth in Num. XXXIII, 17–20.

Di-zahab. The spot has not been identified. The Hebrew implies "a place productive of gold."

The five names mentioned above seem to delimit the place where Moses gave one of the discourses to Israel. Their identification is uncertain and full of difficulties. Some of the ancient and medieval teachers have been inclined to treat those names homiletically. By playing on their *meaning*, they associated these places with the murmurings and transgressions of the children of Israel. Thus, Onkelos translates this *v.* as follows: "These are the words which Moses spake to all Israel beyond Jordan. He reproved them because they had sinned in the Wilderness, and had provoked God to anger in the Plain (*Arabah*) of Moab; over against the Red Sea (*Suph*) they murmured against God; in Paran, they had spoken contemptuously (*tophel*) concerning the manna (*laban*); and in Hazeroth, they angered Him on account of flesh and because they made the Golden Calf (*di-zahab*)."

2 וְלָבָן וַחֲצֵרֹת וְדִי זָהָב׃ אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר־
3 שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃ וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעַשְׁתֵּי־עָשָׂר
חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל
4 אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם׃ אַחֲרֵי הַכֹּתוֹ אֵת סִיחֹן מֶלֶךְ
הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן וְאֵת עוֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר־
ה יוֹשֵׁב בְּעַשְׁתָּרֹת בְּאֶדְרֶעִי׃ בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב
6 הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר׃ יְהוָה

2. *it is eleven days' journey.* From Horeb, *i.e.* Sinai, the scene of the Giving of the Law, to Kadesh-barnea. The distance is between 160 and 170 miles. In 1838, the traveller Robinson followed the route here specified, and the journey lasted exactly eleven days of ordinary camel-riding.

by the way of mount Seir. Or, " by the Mount Seir road " —the easternmost track from the Sinai Peninsula to Kadesh.

3. *in the fortieth year.* The date of the discourses. Moses reserved his exhortation for the closing days of his life, in the same way as Jacob (Gen. XLIX), Joshua (Josh. XXIV), Samuel (I Sam. XII), and David (I Kings, II). Words spoken at the solemn time of departure from earth have a deep influence upon the hearers.

eleventh. Heb. עשתי עשר. In the preceding *v.* the form used for " eleven " is אחד עשר. Koenig rightly points to this fact, among many others, as proof that, unlike the Samaritan and Septuagint Texts, the Heb. Text has from the first been handed down to us with absolute accuracy, and that no attempt was made to " harmonise " different forms of the same word or phrase.

4. *Sihon . . . Og.* These signal victories, still fresh in the memory of all, are repeatedly mentioned in Deuteronomy ; because the success of Moses' leadership on these occasions heightened his authority and enabled him to address his people on their faults in the past and their duties in the future.

at Edrei. The place where Og was slain (Num. XXI, 35) ; the modern Dera, 30 miles east of the Lake of Tiberias.

5. *began.* Better, *undertook ;* or, *set himself.*

to declare. In the original English sense of " make clear " ; to expound.

Di-zahab. 2. It is eleven days' journey from
Horeb by the way of mount Seir unto Kadesh-
barnea. 3. And it came to pass in the fortieth
year, in the eleventh month, on the first day of
the month, that Moses spake unto the children
of Israel, according unto all that the LORD
had given him in commandment unto them;
4. After he had smitten Sihon the king of the
Amorites, which dwelt in Heshbon, and Og
the king of Bashan, which dwelt in Ashtaroth,
at Edrei: 5. beyond Jordan, in the land of Moab,
began Moses to declare this law, saying, 6. The

this law. "The Heb. word *Torah* does not and never did mean 'Law.' It means, and always has meant, 'Teaching'" (Herford). The word *torah* may refer to moral guidance, or to a single specific teaching, as in Prov. I, 8, "forsake not the teaching (*torath*) of thy mother." It is also applied to a body of religious precepts or teachings—such as form the central portion of this Book (chaps. XII–XXVI). Often it denotes the entire sum of Israel's religious doctrine and life—the *Torah* of Moses.

1–5. Apart from the geographical uncertainties there are many other difficulties in these verses, so long as we regard them as forming the title-page to the whole of Deuteronomy. Thus, *v.* 5 states that "Moses began to declare this law, saying (לאמר)." In the light of the current view of these verses, this can only mean that the exposition in question follows *immediately* upon that verse. And yet the succeeding chapters contain no exposition of the Torah; nor, strictly speaking, can the laws in chaps. XII–XXVI be called an "exposition" of the Torah, seeing that, of the one hundred laws contained in those chapters, seventy are not mentioned in the previous Books of the Pentateuch.

For these and other reasons, many commentators regard *v.* 1–5 as introductory not to the whole Book, but merely to the First Discourse of Moses (I, 6–IV, 40); and, in consequence, their interpretation differs considerably from that

אֱלֹהֵ֫ינוּ דִּבֶּ֧ר אֵלֵ֛ינוּ בְּחֹרֵ֖ב לֵאמֹ֑ר רַב־לָכֶ֖ם שֶׁ֥בֶת בָּהָ֥ר

given above. One of these commentators is Sforno who paraphrases *v.* 1 and 2 as follows: "These are the words which Moses repeatedly spoke unto all Israel, beyond Jordan, in the Arabah, over against Suph, between Paran and Tophel and Laban and Hazeroth and Di-zahab; viz., '*it is eleven days' journey from Horeb by way of Mount Seir unto Kadesh-barnea.*' And yet it had taken them forty years to accomplish that journey! Such was the veiled admonition that Moses intended to convey to them by these words in each of the places mentioned." Targum Jonathan, Sifri, and Rashi seem to have understood these verses in the same sense. "Had Israel been worthy, they could have entered the Land within eleven days; but they were sadly found wanting, and they drew upon themselves the punishment of forty years' wandering" (Sifri). Luzzatto sees this thought continued in *v.* 3–5, which he paraphrases as follows, "In the fortieth year, after the victories over Sihon and Og, Moses undertook to make clear and expound the veiled meaning embodied in this 'teaching.' Such declaration and exposition are contained in the First Discourse (I, 6–IV, 40) which he addressed to the People about to undertake the conquest of Canaan." And in fact, that First Discourse is a historic retrospect of the main incidents from Horeb to Jordan, bringing home to the new generation why it was that the Israelites were doomed to wander forty years in the Wilderness before they could enter the Promised Land, though the direct route was only an eleven days' journey.

A. MOSES' FIRST DISCOURSE

Review of Journey from Sinai to Kadesh with Exhortation to Obedience

(Chapters I, 6–IV, 40)

Moses reviews the experiences of the Israelites in the terrible wilderness through which they passed till they reached

LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain:

Kadesh-barnea. Thence the spies were sent on to Canaan. These brought back word of a good land, but also of cities great and fenced up to heaven, and a population counting giants among them. They so filled the heart of the people with fear, that Israel forgot God and was prepared to return to Egypt. The unfaithful spies and the whole of that generation were therefore to perish in the Wilderness; their children alone were to enter the Promised Land. Moses continues to tell of their presumptuous attempt to defeat that sentence, and the ignominious failure and rout with which it had been visited. Moses himself had been entangled in the rebellious outbreak of the people; and his doom is made known to him, to leave the passage into the Land of Promise to another leadership. But even the eight and thirty years' wandering in the Wilderness lacked not the LORD's watchfulness. Towards the end of the wandering, they passed by Edom, but were forbidden to attack Moab and Ammon. With the crossing of the brook Zered, however, the new era began: the dread of Israel fell upon the heathen peoples. In vain Sihon, king of the Amorites, and Og, king of Bashan, resisted: their cities were taken, their people extirpated, their land divided among the tribes of Reuben, Gad and half-Manasseh.

The remainder of Moses' First Discourse will be dealt with in connection with the next Sidrah, p. 42 and 44.

6–8. COMMAND TO START FROM HOREB

6. *the* LORD *our God*. Placed emphatically at the beginning of the sentence as the motive of the whole Discourse. "The phrase *the* LORD *our God* has the intimate accent of a common affection. No phrase has been more helpful to piety in all generations" (G. A. Smith).

7 הַזֶּה׃ פְּנוּ ׀ וּסְעוּ לָכֶם וּבֹאוּ הַר הָאֱמֹרִי וְאֶל־כָּל־שְׁכֵנָיו
בָּעֲרָבָה בָהָר וּבַשְּׁפֵלָה וּבַנֶּגֶב וּבְחוֹף הַיָּם אֶרֶץ הַכְּנַעֲנִי
8 וְהַלְּבָנוֹן עַד־הַנָּהָר הַגָּדֹל נְהַר פְּרָת׃ רְאֵה נָתַתִּי לִפְנֵיכֶם
אֶת־הָאָרֶץ בֹּאוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
לַאֲבֹתֵיכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזַרְעָם
9 אַחֲרֵיהֶם׃ וָאֹמַר אֲלֵכֶם בָּעֵת הַהִוא לֵאמֹר לֹא־אוּכַל
י לְבַדִּי שְׂאֵת אֶתְכֶם׃ יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְּכֶם
11 הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב׃ יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף
עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר

7. *hill country.* The central mountain-range of Palestine.

Amorites. The general term for the inhabitants of Canaan prior to the entry of the Israelites; Amos, II, 9; see *Genesis*, p. 500.

Arabah. Here refers to its northern part, the Jordan Valley, ending in the Dead Sea.

lowland. Heb. *Shephelah.* The foothills between the Central Range and the Maritime Plain; see Map. It is one of the most fertile tracts in the land.

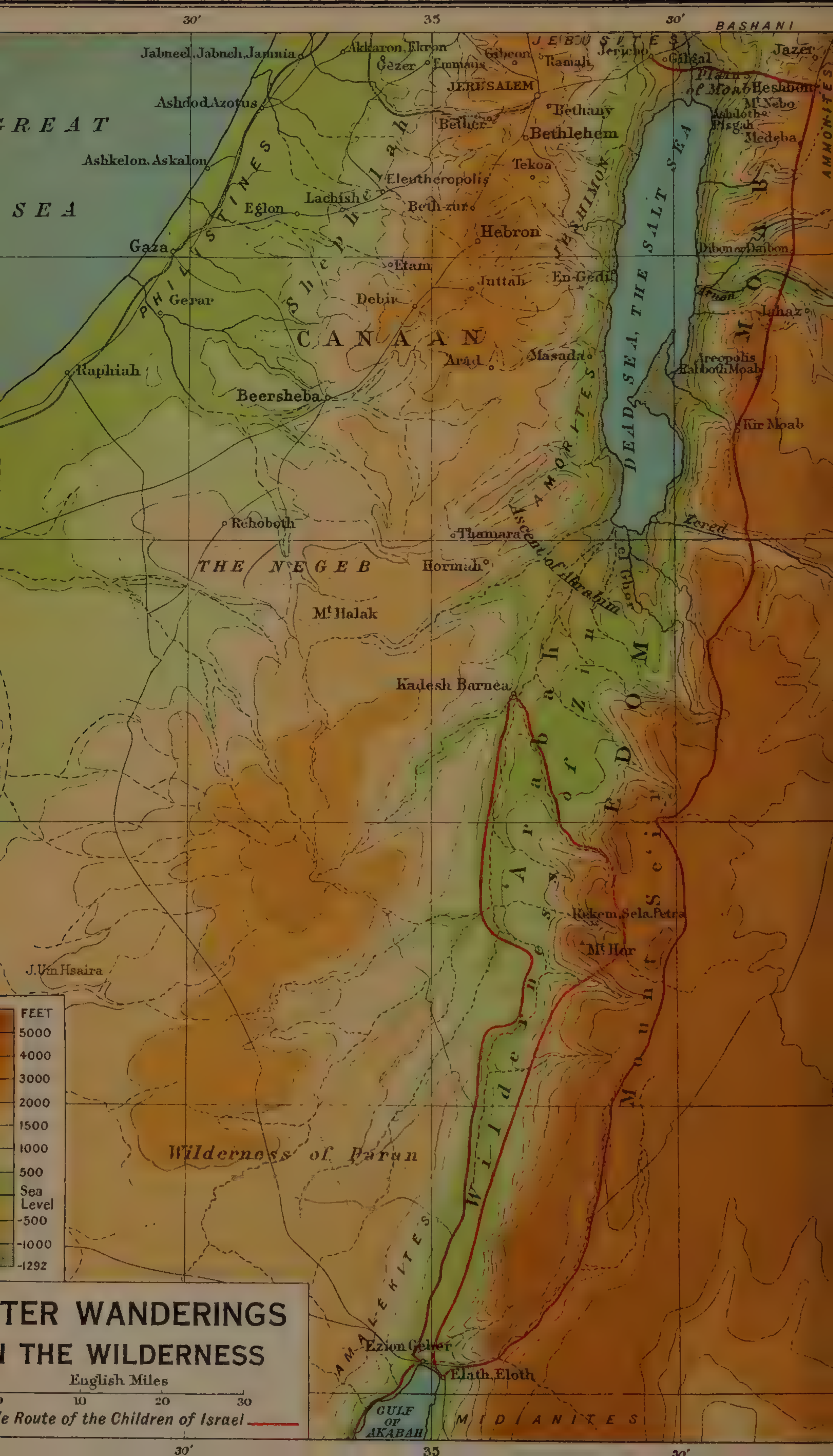
the South. The *Negeb;* the dry steppe-district south of Judah; see on Num. XIII, 17.

the sea shore. The Plain extending inwards from the coast of the Mediterranean to a distance of from four to fifteen miles.

Lebanon. The range of mountains to the north of the Holy Land.

the river Euphrates. The ideal limit assigned to the territory of Israel; cf. Gen. XV, 18; see Map facing p. 459.

8. *the land which the* LORD *sware unto your fathers.* This phrase occurs more than twenty times in Deuteronomy. The Divine love towards the Patriarchs and the Promise to give their children possession of Canaan (see Gen. XII, 7; XXVI, 3f; and XXVIII, 13f) led to the selection, and are guarantees for the preservation, of Israel.



...TER WANDERINGS
...THE WILDERNESS
English Miles
0 10 20 30
...e Route of the Children of Israel
FEET
5000
4000
3000
2000
1500
1000
500
Sea Level
-500
-1000
-1292
GREAT SEA
Jabneel, Jabneh, Jamnia
Akkaron, Ekron
Gezer
Emmaus
Gibeon
Ramah
Jericho
Gilgal
Jazer
BASHAN
JEBUSITES
JERUSALEM
Plains of Moab
Heshbon
Mt Nebo
Ashdoth Pisgah
Medeba
Ashdod, Azotus
Bether
Bethany
Bethlehem
Ashkelon, Askalon
Tekoa
Eleutheropolis
Lachish
Eglon
Beth-zur
Hebron
PHILISTINES
Shephelah
Gaza
Gerar
Etam
Juttah
En-Gedi
Debir
JESHIMON
DEAD SEA, THE SALT SEA
Dibon or Daibon
Arnon
Jahaz
MOAB
CANAAN
Arad
Masada
Raphiah
Beersheba
Areopolis
Rabboth Moab
Kir Moab
AMORITES
AMMONITES
Rehoboth
Thamara
Ascent of Akrabim
Zered
THE NEGEB
Hormah
el Ghor
Mt Halak
Kadesh Barnea
Wilderness of Zin
EDOM
'Arabah
Mount Se'ir
Rekem, Sela, Petra
Mt Hor
J. Um Hsaira
Wilderness of Paran
Wilderness
AMALEKITES
Ezion Geber
Elath, Eloth
GULF OF AKABAH
MIDIANITES
30'
35

7. turn you, and take your journey, and go to
the hill country of the Amorites, and unto all
the places nigh thereunto, in the Arabah, in the
hill country, and in the lowland, and in the
South, and by the sea shore, the land of the
Canaanites, and Lebanon, as far as the great
river, the river Euphrates. 8. Behold, I have
set the land before you: go in and possess the
land which the LORD sware unto your fathers,
to Abraham, to Isaac, and to Jacob, to give
unto them and to their seed after them. 9. And
I spake unto you at that time, saying, I am
not able to bear you myself alone: 10. the LORD
your God hath multiplied you, and, behold, ye
are this day as the stars of heaven for multitude.
11. The LORD, the God of your fathers, make you
a thousand times so many more as ye are, and

9–18. APPOINTMENT OF ASSISTANTS

The first movement forward towards the conquest of the Holy Land revealed the growing numbers of the Israelites. Moses could no longer, unaided, support the burden of so vast a nation. Others had to share responsibility with him. He has in mind not only the appointment of judges on the advice of Jethro (Exod. XVIII), but also the election of seventy elders to help in the administration of the community.

9. *not able to bear.* A reminiscence of Num. XI, 14.

10. *as the stars of heaven.* A simile of wonderful beauty. God had fulfilled His promise to increase the children of the Patriarchs; cf. Gen. XV, 5.

11. *the* LORD . . . *bless you.* A pious interjection, as in II Sam. XXIV, 3. Moses hastens to bestow his blessing upon Israel in order that his words be not misunderstood

שני 12 לָכֶם׃ אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם וּמַשַּׂאֲכֶם וְרִיבְכֶם׃
13 הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וּנְבֹנִים וִידֻעִים לְשִׁבְטֵיכֶם
14 וַאֲשִׂימֵם בְּרָאשֵׁיכֶם׃ וַתַּעֲנוּ אֹתִי וַתֹּאמְרוּ טוֹב־הַדָּבָר
טו אֲשֶׁר־דִּבַּרְתָּ לַעֲשׂוֹת׃ וָאֶקַּח אֶת־רָאשֵׁי שִׁבְטֵיכֶם אֲנָשִׁים
חֲכָמִים וִידֻעִים וָאֶתֵּן אֹתָם רָאשִׁים עֲלֵיכֶם שָׂרֵי אֲלָפִים
וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת וְשֹׁטְרִים לְשִׁבְטֵיכֶם׃
16 וָאֲצַוֶּה אֶת־שֹׁפְטֵיכֶם בָּעֵת הַהִוא לֵאמֹר שָׁמֹעַ בֵּין־אֲחֵיכֶם

as if he lamented the increase of his people (Hoffmann). The phrase, "The LORD, the God of your fathers," has in substance been taken over into the Prayer Book. It implies the unbroken continuity of the generations in Israel; and, likewise, the unchanging relationship between God and His "kingdom of priests."

12. *myself alone bear.* Moses now proceeds to recall how the task of government had grown beyond his powers.

your cumbrance. Your troublesomeness; the people made the leader's task heavier by placing obstacles in his way (Sifri). He did not have their co-operation and assistance.

burden. "The responsibility of providing the people with food and water, the lack of which caused hostile demonstrations to be made against Moses" (Ibn Ezra).

strife. They were quarrelsome, and at this stage it was essential for him to be relieved of petty judicial functions.

13. *take you.* It is clear from *v.* 15 that Moses, and not the people, made the selection. As the Sifri points out, the Hebrew word denotes taking counsel about a project, not taking action in connection with it.

known. Because of their outstanding merit. The Targum, however, understands it as "full of knowledge."

15. *wise men and known.* Compare this with what is stated in *v.* 13, "wise men, and understanding, and known." The Rabbis explain that Moses was unable to find men who possessed *all* the desired qualifications.

bless you, as he hath promised you !*ii 12. How can
I myself alone bear your cumbrance, and your
burden, and your strife ? 13. Take you wise
men, and understanding, and known, according to
your tribes, and I will make them heads over
you. 14. And ye answered me, and said, The
thing which thou hast spoken is good for us
to do. 15. So I took the heads of your tribes,
wise men, and known, and made them heads
over you, captains of thousands, and captains
of hundreds, and captains of fifties, and captains
of tens, and officers, according to your tribes.
16. And I charged your judges at that time, saying,
Hear the causes between your brethren, and judge
righteously between a man and his brother, and

officers. Officials in the administration of justice and maintenance of civil order, whose duty it was to put in force the instructions of their superiors (Talmud). Some render the Heb. *shoterim* " recorders," from שטר, " document."

16. *hear the causes between.* lit. " hear between " ; *i.e.* not to listen to *ex parte* statements, but to all that is said on both sides (Talmud).

the stranger. In matters involving equity, there must be no difference between an Israelite and the resident alien. " The care taken by Israelite law to protect strangers finds no parallel in Babylonia " (S. A. Cook). To-day, a great modern state outlaws a section of its own population, and oppresses it far more than it would dare to oppress total aliens.

that is with him. The Rabbis sometimes understand it in the sense of " inhabiting his house," and, therefore, more in his power. The very life of such a man may depend on *justice* being granted him. The wife of a Chassidic rabbi, having quarelled with her maid, was setting out to the magistrate to lodge her complaint. Noticing that her husband was about to accompany her, she asked him whither

17 וּשְׁפַטְתֶּם צֶדֶק בֵּין־אִישׁ וּבֵין־אָחִיו וּבֵין גֵּרוֹ׃ לֹא־תַכִּירוּ
פָנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ מִפְּנֵי־אִישׁ
כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם
18 תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו׃ וָאֲצַוֶּה אֶתְכֶם בָּעֵת הַהִוא אֵת
19 כָּל־הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן׃ וַנִּסַּע מֵחֹרֵב וַנֵּלֶךְ אֵת כָּל־
הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רְאִיתֶם דֶּרֶךְ הַר
הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וַנָּבֹא עַד קָדֵשׁ
כ בַּרְנֵעַ׃ וָאֹמַר אֲלֵכֶם בָּאתֶם עַד־הַר הָאֱמֹרִי אֲשֶׁר־יְהוָה
21 אֱלֹהֵינוּ נֹתֵן לָנוּ׃ רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת־

he was bound. "To the magistrate," he said. His wife declared that it was beneath his dignity to take any part in a quarrel with a servant. She could deal with the matter herself. The rabbi replied, "That may be, but I intend to represent your maid, who, when accused by you, will find no one willing to take her part." And then, bursting into a passion of tears, he quoted Job XXXI, 13: "If I did despise the cause of my man-servant or of my maid-servant, when they contended with me, what then shall I do when God riseth up"? A similar story is related of R. Jose in the Midrash.

17. *ye shall not respect . . . . in judgement.* "You must never show partiality to any person in a case" (Moffatt). The judge must avoid everything that can possibly be construed as a bribe. The Babylonian teacher Samuel was passing over a plank laid across a stream, when a stranger drew nigh and offered his hand to conduct him with safety over the frail bridge. Samuel, on enquiring who he was, learned that he was a suitor who desired him to adjudicate upon his cause. "Friend, thou hast disqualified me by thy eager courtesy. I am no longer able to judge the case with impartiality"; see also on XVI, 19.

small . . . great alike. i.e. an insignificant person, and a person of importance. There was not to be one law for the rich, and another for the poor. "Small" and "great" may also refer to the matters under dispute. A dispute involving a small sum requires the same earnest

the stranger that is with him. 17. Ye shall not
respect persons in judgement; ye shall hear the
small and the great alike; ye shall not be afraid
of the face of man; for the judgement is God's:
and the cause that is too hard for you ye shall
bring unto me, and I will hear it. 18. And I
commanded you at that time all the things
which ye should do.

19. And we journeyed from Horeb, and went
through all that great and terrible wilderness
which ye saw, by the way to the hill country
of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.
20. And I said unto you, Ye are come unto the hill
country of the Amorites, which the LORD our
God giveth unto us. 21. Behold, the LORD thy

attention as that involving a large sum (Talmud).

the judgement is God's. The judge should feel that he is God's representative, and that every judicial decision is a religious act; cf. II Chron. XIX, 6 (And the king said to the judges, "Consider what ye do; for ye judge not for man, but for the LORD; and He is with you in the matter of judgement"). In Jewish teaching all those who administer the law in accordance with right and thereby maintain the moral foundations—Truth and Justice—upon which human society rests, are performing a Divine task. "Every judge who renders righteous judgment, Scripture deems him a co-partner of the Holy One, blessed be He, in the work of Creation" (Talmud).

19–46. FROM HOREB TO KADESH-BARNEA

19. *terrible wilderness.* "Wherein were fiery serpents and scorpions, and thirsty ground where was no water" (VIII, 15).

22–25. The Mission of the Spies.

הָאָרֶץ עֲלֵה רֵשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ
שלישי 22 אַל־תִּירָא וְאַל־תֵּחָת׃ וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם וַתֹּאמְרוּ נִשְׁלְחָה
אֲנָשִׁים לְפָנֵינוּ וְיַחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וְיָשִׁבוּ אֹתָנוּ דָּבָר
אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֵת הֶעָרִים אֲשֶׁר נָבֹא אֲלֵיהֶן׃
23 וַיִּיטַב בְּעֵינַי הַדָּבָר וָאֶקַּח מִכֶּם שְׁנֵים עָשָׂר אֲנָשִׁים אִישׁ
24 אֶחָד לַשָּׁבֶט׃ וַיִּפְנוּ וַיַּעֲלוּ הָהָרָה וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל
כה וַיְרַגְּלוּ אֹתָהּ׃ וַיִּקְחוּ בְיָדָם מִפְּרִי הָאָרֶץ וַיּוֹרִדוּ אֵלֵינוּ
וַיָּשִׁבוּ אֹתָנוּ דָבָר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ
26 נֹתֵן לָנוּ׃ וְלֹא אֲבִיתֶם לַעֲלֹת וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם׃
27 וַתֵּרָגְנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ בְּשִׂנְאַת יְהוָה אֹתָנוּ הוֹצִיאָנוּ

22. *ye came near unto me.* By combining what is related here with Num. XIII, we get a full understanding of the incident. The plan originated with the people; it approved itself to Moses; and was sanctioned by God. Moses does not here repeat all the details, because a reminder of all those details is not required for his address of admonition; whereas the historical account in Numbers could well dispense with narrating the circumstance that it was the Israelites who had demanded the sending of the Spies. "It is evident that a circumstance may be passed over in silence by the historian, which nevertheless the orator selects as lending emphasis to his oration" (Höffmann). It was important to remind them that the sending of the spies, which led immediately to their rebellion, was their own suggestion (Sifri).

23. *the thing pleased me well.* But it did not please God. It is to be noted that in Num. XIII, 2 the Hebrew is lit. "send *for thyself* men," and God, as it were, dissociated Himself from the scheme; whereas in the appointment of men to assist Moses, which had God's approval, Scripture relates, "The LORD said unto Moses, gather *for Me* seventy men" (Num. XI, 16).

24. *into the mountain.* Better, *into the hill country;* as in *v.* 7.

valley of Eshcol. Near Hebron; Num. XIII, 23.

God hath set the land before thee: go up, take
possession, as the LORD, the God of thy fathers,
hath spoken unto thee; fear not, neither be
dismayed.*iii 22. And ye came near unto me every
one of you, and said, Let us send men before
us, that they may search the land for us, and
bring us word again of the way by which we must
go up, and the cities unto which we shall come.
23. And the thing pleased me well: and I took
twelve men of you, one man for every tribe:
24. and they turned and went up into the mount-
ain, and came unto the valley of Eshcol, and
spied it out. 25. And they took of the fruit of
the land in their hands, and brought it down
unto us, and brought us word again, and said,
It is a good land which the LORD our God
giveth unto us. 26. Yet ye would not go up, but
rebelled against the commandment of the LORD
your God: 27. and ye murmured in your tents,
and said, Because the LORD hated us, he hath
brought us forth out of the land of Egypt, to
deliver us into the hand of the Amorites, to

26–33. The Disaffection of the People.

27. *in your tents.* Being unwilling to unite for common action. The well-known phrase, *To your tents, O Israel,* (I Kings XII, 16) is a formula of dispersion, not a call for military action (H. W. Robinson).

the LORD *hated us.* To this extreme of unbelief and ingratitude were the people driven by the report of a few among themselves, in spite of their long experience of God's leading. "The passage is eloquent of the fickleness with which a people will suffer the lessons of its past—facts of Providence it has proved and lived upon—to be overthrown by the opinion of a few 'experts' as to a still untried situation" (G. A. Smith).

28 מֵאֶרֶץ מִצְרָיִם לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידֵנוּ׃ אָנָה ׀
אֲנַחְנוּ עֹלִים אַחֵינוּ הֵמַסּוּ אֶת־לְבָבֵנוּ לֵאמֹר עַם גָּדוֹל וָרָם
מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמָיִם וְגַם־בְּנֵי עֲנָקִים רָאִינוּ
29 שָׁם׃ וָאֹמַר אֲלֵכֶם לֹא־תַעַרְצוּן וְלֹא־תִירְאוּן מֵהֶם׃
ל יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ לִפְנֵיכֶם הוּא יִלָּחֵם לָכֶם כְּכֹל אֲשֶׁר
31 עָשָׂה אִתְּכֶם בְּמִצְרַיִם לְעֵינֵיכֶם׃ וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ
אֲשֶׁר נְשָׂאֲךָ יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ בְּכָל־
32 הַדֶּרֶךְ אֲשֶׁר הֲלַכְתֶּם עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה׃ וּבַדָּבָר
33 הַזֶּה אֵינְכֶם מַאֲמִינִם בַּיהוָה אֱלֹהֵיכֶם׃ הַהֹלֵךְ לִפְנֵיכֶם
בַּדֶּרֶךְ לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם בָּאֵשׁ ׀ לַיְלָה לַרְאֹתְכֶם
34 בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וּבֶעָנָן יוֹמָם׃ וַיִּשְׁמַע יְהוָה אֶת־
לה קוֹל דִּבְרֵיכֶם וַיִּקְצֹף וַיִּשָּׁבַע לֵאמֹר׃ אִם־יִרְאֶה אִישׁ
בָּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הָרָע הַזֶּה אֵת הָאָרֶץ הַטּוֹבָה אֲשֶׁר
36 נִשְׁבַּעְתִּי לָתֵת לַאֲבֹתֵיכֶם׃ זוּלָתִי כָּלֵב בֶּן־יְפֻנֶּה הוּא

מלרע v. 28.

28. *whither are we going up?* *i.e.* what unknown dangers are in front of us?

Anakim. Giants; Num. XIII, 22.

30. *he shall fight for you.* The words of encouragement used by Moses at the Red Sea; Exod. XIV, 14.

before your eyes. This phrase occurs ten more times in Deuteronomy. Moses, throughout his address, appeals to the people's experience of God. He is not weaving abstract theories, but drawing on their history.

31. *the* LORD *thy God bare thee.* Cf. Exod. XIX, 4 "how I bare you on eagles' wings."

as a man doth bear his son. The relationship between God and man is here conceived in the tenderest terms, that of a father carrying his infant son when he is too weak or tired to walk; cf. Hosea, XI, 1–3. "It was this usage

destroy us. 28. Whither are we going up? our brethren have made our heart to melt, saying, The people is greater and taller than we; the cities are great and fenced up to heaven; and moreover we have seen the sons of the Anakim there. 29. Then I said unto you, Dread not, neither be afraid of them. 30. The LORD your God who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; 31. and in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. 32. Yet for all this thing ye did not believe the LORD your God, 33. who went before you in the way, to seek you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in the cloud by day. 34. And the LORD heard the voice of your words, and was wroth, and sware, saying, 35. Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers, 36. save Caleb the son of Jephunneh,

that prepared the way for the term 'Our Father who art in heaven,' first used in Pharisaic circles " (Herford).

32. *yet for all this thing.* Notwithstanding past experience of the Divine protection and support, ye believed not in the LORD your God.

34–46. God's Anger and Judgments.

36. *Caleb.* See Num. XIV, 24.

יִרְאֶנָּה וְלוֹ־אֶתֵּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַךְ־בָּהּ וּלְבָנָיו יַעַן אֲשֶׁר
37 מִלֵּא אַחֲרֵי יְהוָה׃ גַּם־בִּי הִתְאַנַּף יְהוָה בִּגְלַלְכֶם לֵאמֹר
38 גַּם־אַתָּה לֹא־תָבֹא שָׁם׃ יְהוֹשֻׁעַ בִּן־נוּן הָעֹמֵד לְפָנֶיךָ הוּא
רביעי 39 יָבֹא שָׁמָּה אֹתוֹ חַזֵּק כִּי־הוּא יַנְחִלֶנָּה אֶת־יִשְׂרָאֵל׃ וְטַפְּכֶם
אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ הַיּוֹם
טוֹב וָרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְּנֶנָּה וְהֵם יִירָשׁוּהָ׃
מ 41 וְאַתֶּם פְּנוּ לָכֶם וּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף׃ וַתַּעֲנוּ ׀
וַתֹּאמְרוּ אֵלַי חָטָאנוּ לַיהוָה אֲנַחְנוּ נַעֲלֶה וְנִלְחַמְנוּ כְּכֹל
אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת־כְּלֵי מִלְחַמְתּוֹ
42 וַתָּהִינוּ לַעֲלֹת הָהָרָה׃ וַיֹּאמֶר יְהוָה אֵלַי אֱמֹר לָהֶם לֹא
תַעֲלוּ וְלֹא־תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם וְלֹא תִּנָּגְפוּ לִפְנֵי

v. 38. מלעיל

37. *for your sakes.* Better, *on your account.* Moses had certainly disobeyed God's command, and thereby incurred His wrath; but this had happened as a consequence of the people's action. "They angered Him also at the waters of Meribah, so that it went ill with Moses for their sakes" (Psalm cvi, 32). The leader must share responsibility for the failings of his flock; see also on iii, 26. "Moses alone realises all that life in the Promised Land may be; and Moses alone of all the vast assembly is the one who will never see it. *The* Lord *was angry with me for your sakes,* this is the phrase under which the speaker veils the breakdown of his life-task" (Moulton). Moses refers to the Divine displeasure here, because it leads up to the mention of his successor.

38. *standeth before thee.* The Heb. idiom for "attend upon," as a servant.

encourage thou him. In its literal sense; *i.e.* make him strong.

39. *ye said should be a prey.* See Num. xiv, 3, 31.

have no knowledge of good or evil. Who are not of an age to incur communal responsibility (cf. *Genesis,* p. 26); youths under twenty.

he shall see it; and to him will I give the land that he hath trodden upon, and to his children: because he hath wholly followed the LORD. 37. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither: 38. Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage thou him; for he shall cause Israel to inherit it.*iv 39. Moreover your little ones, which ye said should be a prey, and your children, which this day have no knowledge of good or evil, they shall go in thither, and unto them will I give it, and they shall possess it. 40. But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea. 41. Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And ye girded on every man his weapons of war, and deemed it a light thing to go up into the mountain. 42. And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten

40. *by the way to the Red Sea.* See Num. XIV, 25. The explorer, Trumbull, identified this road with the modern pilgrim-track from Suez to Akabah; cf. on *v.* 1 above.

41. *we will go up.* The word "we" is emphasised in the Hebrew: we ourselves, the doomed generation, will go up, and not leave the advance to our children. "The quick revulsion of popular feeling is true to life. The change was too facile to be real. Mere enthusiasm is no atonement for guilt. Men cannot run away from their moral unworthiness on bursts of feeling" (G. A. Smith).

43 אֹיְבֵיכֶם׃ וָאֲדַבֵּר אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם וַתַּמְרוּ אֶת־פִּי יְהוָה
44 וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה׃ וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב בָּהָר הַהוּא
לִקְרַאתְכֶם וַיִּרְדְּפוּ אֶתְכֶם כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבֹרִים וַיַּכְּתוּ
מה אֶתְכֶם בְּשֵׂעִיר עַד־חָרְמָה׃ וַתָּשֻׁבוּ וַתִּבְכּוּ לִפְנֵי יְהוָה
46 וְלֹא־שָׁמַע יְהוָה בְּקֹלְכֶם וְלֹא הֶאֱזִין אֲלֵיכֶם׃ וַתֵּשְׁבוּ בְקָדֵשׁ
יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם׃

Cap. II. ב

ב א וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה

43. *presumptuous.* See Num. xiv, 41, 44.

44. *the Amorites.* In Num. the opponents are called "the Amalekite and Canaanite," but, as explained on *v.* 7, "Amorite" is the general term for the inhabitants of Canaan.

as bees do. The same forcible image for number and ferocity occurs in Isa. vii, 18 and Psalm cxviii, 12.

Hormah. See on Num. xiv, 45.

45. *wept before the* Lord. "Tears follow foolhardiness, as foolhardiness does timidity; the psychology of Israel is that of a child" (Bertholet).

hearkened not. Because their weeping was not the outcome of sorrow over sin; but of sorrow over the *consequences* of sin. This feeling the old theologians named "attrition"; in contrast with the sincere penitence,—the sorrow over sin itself—which they called *contrition*. There is all the difference in the world between a man who is contrite and one who is merely "attrite."

46. *Kadesh.* See Num. xx, 1.

many days. An indefinite time. The Traditional explanation states the time to have been 19 years.

according unto the days that ye abode there. Heb. כימים אשר ישבתם. Hoffmann and Driver take this as an example of the Semitic idiom often employed by a writer who is either unable, or has no occasion, to speak explicitly. Rashbam, Mendelssohn and Luzzatto accordingly render, "And ye remained in Kadesh the many days that ye abode there;" *i.e.* as is well known to you.

before your enemies. 43. So I spake unto you,
and ye hearkened not; but ye rebelled against
the commandment of the LORD, and were pre-
sumptuous, and went up into the mountain.
44. And the Amorites, which dwelt in that mount-
ain, came out against you, and chased you,
as bees do, and beat you down in Seir, even
unto Hormah. 45. And ye returned and wept
before the LORD; but the LORD hearkened not
to your voice, nor gave ear unto you. 46. So ye
abode in Kadesh many days, according unto the
days that ye abode there.

CHAPTER II

2 1. Then we turned, and took our journey into
the wilderness by the way to the Red Sea, as the

CHAPTER II

In the first portion of his Discourse, Moses dwelt on the abortive attempt to enter Canaan. He now recalls (II–III, 29) the victories that marked the close of their wanderings, victories that presaged Israel's conquest of the Promised Land. He thus points out that unbelief and rebellion brought shame and punishment; while repentant return to God and obedience to His will were crowned by blessing and triumph.

II, 1–8. ROUND MOUNT SEIR

After the repulse at Kadesh, the Israelites turned back towards the Red Sea, skirting Mt. Seir, until God commanded them to turn northward, and pass peacefully through Esau's territory; see Map, facing p. 10.

1. *by the way to the Red Sea.* *i.e.* in the direction of the north-eastern branch of the Red Sea, the Gulf of Akabah.

we compassed mount Seir. Indicates the long and arduous journey in order to go round Edom; see Num. XXI, 4–9.

חמישי 2 אֵלָי וַנָּסָב אֶת־הַר־שֵׂעִיר יָמִים רַבִּים׃ ס וַיֹּאמֶר
3 יְהוָה אֵלַי לֵאמֹר׃ רַב־לָכֶם סֹב אֶת־הָהָר הַזֶּה פְּנוּ לָכֶם
4 צָפֹנָה׃ וְאֶת־הָעָם צַו לֵאמֹר אַתֶּם עֹבְרִים בִּגְבוּל אֲחֵיכֶם
בְּנֵי־עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר וְיִירְאוּ מִכֶּם וְנִשְׁמַרְתֶּם מְאֹד׃
ה אַל־תִּתְגָּרוּ בָם כִּי לֹא־אֶתֵּן לָכֶם מֵאַרְצָם עַד מִדְרַךְ כַּף־
6 רָגֶל כִּי־יְרֻשָּׁה לְעֵשָׂו נָתַתִּי אֶת־הַר שֵׂעִיר׃ אֹכֶל תִּשְׁבְּרוּ
מֵאִתָּם בַּכֶּסֶף וַאֲכַלְתֶּם וְגַם־מַיִם תִּכְרוּ מֵאִתָּם בַּכֶּסֶף
7 וּשְׁתִיתֶם׃ כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֵׂה יָדֶךָ יָדַע
לֶכְתְּךָ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה זֶה ׀ אַרְבָּעִים שָׁנָה יְהוָה

many days. Thirty-eight years; See *v.* 14 below.

3. *turn you northward.* "The Israelites must be imagined by this time to have made their way along the south-western and southern border of Edom, as far as the south-east end of the Arabah, so that a turn northwards would at once lead them along the eastern border of Edom in the direction of Moab" (Driver); cf. Judges XI, 18.

4. *ye are to pass through.* This is quite distinct from the earlier attempt to shorten the journey by passing through Edomite territory from Kadesh on the western frontier, permission for which was refused by the king of Edom; Num. XX.

the children of Esau. The eastern portion of Edom was inhabited by free Bedouins, kinsmen of the Israelites. These did not threaten them with war as the Edomites in the western part of the land had done, if they dared pass through their land (Rashbam, Luzzatto).

be afraid of you. The western border of Edom is a series of natural fortresses, making it easy to repel any invading host. Not so the eastern border. This was an additional reason why the free tribes inhabiting that region were not hostile to the Israelites.

5. *contend not.* lit. "incite not." God is the ruler of the whole world. All the nations—not only Israel—were under God's Providential rule, and have had their territories assigned to them. Israel therefore must respect these

LORD spake unto me: and we compassed mount
Seir many days.*v 2. And the LORD spake unto me,
saying, 3. Ye have compassed this mountain long
enough: turn you northward. 4. And command
thou the people, saying, Ye are to pass through
the border of your brethren the children of Esau,
which dwell in Seir; and they shall be afraid of
you: take ye good heed unto yourselves there-
fore: 5. contend not with them; for I will not
give you of their land, no, not so much as for
the sole of the foot to tread on: because I have
given mount Seir unto Esau for a possession.
6. Ye shall purchase food of them for money, that
ye may eat; and ye shall also buy water of them
for money, that ye may drink. 7. For the LORD
thy God hath blessed thee in all the work of
thy hand: he hath known thy walking through
this great wilderness: these forty years the
LORD thy God hath been with thee; thou hast

possessions and not become a mere conquering people. Israel must confine his ambitions to the one Land Divinely assigned to him at the very beginning of his being as a family (S. R. Hirsch),

as for the sole of the foot. They were not permitted even to pass through their land, without their permission.

unto Esau. David fought against the descendants of Esau and made them his "servants" (II Sam. VIII, 14), but he did not dispossess them of their land; and later, in the reign of Jehoram, they again became independent (II Kings VIII, 20f).

7. *hath blessed thee.* Gives the reason for Israel's proud independence of Edom. The Israelites were well able to pay for their necessities.

he hath known. *i.e.* he hath cared for; the same usage of "know" is found in Gen. XVIII, 19.

8 אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ דָּבָר׃ וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְנֵי־
עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר מִדֶּרֶךְ הָעֲרָבָה מֵאֵילַת וּמֵעֶצְיֹן
9 גָּבֶר * ס וַנֵּפֶן וַנַּעֲבֹר דֶּרֶךְ מִדְבַּר מוֹאָב׃ וַיֹּאמֶר
יְהוָה אֵלַי אַל־תָּצַר אֶת־מוֹאָב וְאַל־תִּתְגָּר בָּם מִלְחָמָה
כִּי לֹא־אֶתֵּן לְךָ מֵאַרְצוֹ יְרֻשָּׁה כִּי לִבְנֵי־לוֹט נָתַתִּי אֶת־עָר
י יְרֻשָּׁה׃ הָאֵמִים לְפָנִים יָשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וָרָם
11 כָּעֲנָקִים׃ רְפָאִים יֵחָשְׁבוּ אַף־הֵם כָּעֲנָקִים וְהַמֹּאָבִים
12 יִקְרְאוּ לָהֶם אֵמִים׃ וּבְשֵׂעִיר יָשְׁבוּ הַחֹרִים לְפָנִים וּבְנֵי

* v. 8. פיסקא באמצע פסוק

8. *way of the Arabah.* The route from south of the Dead Sea to Hebron.

Elath. The modern Akabah.

Ezion-geber. Also mentioned in I Kings IX, 26 as being in the vicinity of Elath and "on the shore of the Red Sea, in the land of Edom." A fleet which Jehoshaphat had built was wrecked there (I Kings XXII, 48).

The word *Ezion-geber* is followed by a Massoretic note, known as "a break in the middle of the verse," which indicates that a new paragraph begins with the second half of the verse.

8–12. On the Border of Moab

wilderness. The Heb. מדבר does not always mean "a desert." It often denotes, as the etymology of the word implies, "a place where cattle is driven to pasture," uncultivated land. To the east of Moab there is a stretch of moors. "Israel kept so far east, not only to avoid the fertile and settled districts of Edom and Moab, but so as not to have to cross the lower stretches of the great canyon between Edom and Moab. These lower stretches are deep, the sides steep, and the roads over them difficult for caravans. The route of Hajj, apparently that of Israel, crosses the much shallower head of this wady on the desert border. Once over it, they were in the wilderness east of Moab" (G. A. Smith).

lacked nothing. 8. So we passed by from our brethren the children of Esau, which dwell in Seir, from the way of the Arabah from Elath and from Ezion-geber.

And we turned and passed by the way of the wilderness of Moab. 9. And the LORD said unto me, Vex not Moab, neither contend with them in battle: for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession. 10. (The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim: 11. these also are accounted Rephaim, as the Anakim; but the Moabites call them Emim. 12. The Horites

9. *Ar.* The capital of Moab, situated in the valley of Arnon, on the Moabite frontier; Num. XXI, 15, 28.

the children of Lot. See Gen. XIX, 37.

10–12. These three verses are a parenthetic note on the earlier inhabitants of Moab and Edom, and introduced by Moses probably on writing down his Discourse.

10. *the Emim.* Mentioned in Gen. XIV, 5. Rashi explains the name to mean, "the dreaded ones."

11. *Rephaim.* Mentioned in Gen. XIV, 5; XV, 20.

12. *Horites.* See Gen. XIV, 6 and XXXVI, 20f; the name has been translated, "cave-dwellers." Macalister has discovered at Gezer the remains of a pre-Semitic, cave-dwelling race, using stone implements; and he identifies these with the Horites. A far different view is profounded by J. W. Jack who regards them as being "one of the most important cultural races of Western Asia during the earlier part of the second millennium. Some time before the Semites arrived on the scene, they occupied the whole of northern Mesopotamia. It was to the Horites or Hurrians that the Hittites directly owed their civilisation, including

עֵשָׂו יִירָשׁוּם וַיַּשְׁמִידוּם מִפְּנֵיהֶם וַיֵּשְׁבוּ תַּחְתָּם כַּאֲשֶׁר
13 עָשָׂה יִשְׂרָאֵל לְאֶרֶץ יְרֻשָּׁתוֹ אֲשֶׁר־נָתַן יְהוָה לָהֶם׃ עַתָּה
קֻמוּ וְעִבְרוּ לָכֶם אֶת־נַחַל זָרֶד וַנַּעֲבֹר אֶת־נַחַל זָרֶד׃
14 וְהַיָּמִים אֲשֶׁר־הָלַכְנוּ ׀ מִקָּדֵשׁ בַּרְנֵעַ עַד אֲשֶׁר־עָבַרְנוּ אֶת־
נַחַל זֶרֶד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד־תֹּם כָּל־הַדּוֹר אַנְשֵׁי
טו הַמִּלְחָמָה מִקֶּרֶב הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם׃ וְגַם
יַד־יְהוָה הָיְתָה בָּם לְהֻמָּם מִקֶּרֶב הַמַּחֲנֶה עַד תֻּמָּם׃
16 וַיְהִי כַאֲשֶׁר־תַּמּוּ כָּל־אַנְשֵׁי הַמִּלְחָמָה לָמוּת מִקֶּרֶב הָעָם׃
17 18 ס וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר׃ אַתָּה עֹבֵר הַיּוֹם אֶת־גְּבוּל
19 מוֹאָב אֶת־עָר׃ וְקָרַבְתָּ מוּל בְּנֵי עַמּוֹן אַל־תְּצֻרֵם וְאַל־
תִּתְגָּר בָּם כִּי לֹא־אֶתֵּן מֵאֶרֶץ בְּנֵי־עַמּוֹן לְךָ יְרֻשָּׁה כִּי לִבְנֵי־

their religion and most of their literature. This ancient race, who were in the country of Seir as early as the time of Abraham, must have exerted a considerable influence on the Hebrews."

succeeded them. Rashi notes that the verb is unexpectedly in the imperfect tense and implies, "continued to dispossess them"; *i.e.* gradually dispossessed them.

as Israel did. Refers to the conquest of trans-Jordanic territory (Num. XXXII).

13–15. The Crossing of Zered

This was an important step: hence the mention of the time that had elapsed since Israel left Kadesh, and also that now the doom passed on the men of war because of their murmuring had exhausted itself. Since this doom was no longer resting on their efforts, the people could with every expectation of the Divine help go forward to the conquest of the new country (Welch).

13. *brook.* A torrent-valley—the hollow between hills that is usually dry in summer, but a fast-rushing torrent in the rainy season—a wady.

Zered. See Num. XXI, 12.

14. *the* Lord *sware unto them.* See Num. XIV, 21f.

also dwelt in Seir aforetime, but the children of
Esau succeeded them; and they destroyed them
from before them, and dwelt in their stead;
as Israel did unto the land of his possession,
which the LORD gave unto them.) 13. Now rise
up, and get you over the brook Zered. And
we went over the brook Zered. 14. And the days
in which we came from Kadesh-barnea, until
we were come over the brook Zered, were thirty
and eight years; until all the generation of the
men of war were consumed from the midst
of the camp, as the LORD sware unto them.
15. Moreover the hand of the LORD was against
them, to destroy them from the midst of the
camp, until they were consumed.

16. So it came to pass, when all the men of
war were consumed and dead from among the
people, 17. that the LORD spake unto me, saying,
18. Thou art this day to pass over Ar, the border
of Moab: 19. and when thou comest nigh over
against the children of Ammon, vex them not,
nor contend with them: for I will not give thee
of the land of the children of Ammon for a
possession: because I have given it unto the

15. *was against them.* The generation of murmurers did not perish entirely from natural causes. God hastened their annihilation, so as to enable their children to pass over the Jordan.

16–25. AMMONITES AND AMORITES

19. *children of Ammon.* Inhabited the district between the Arnon and Jabbok, the tributaries of the Jordan.

כ לְוֹט נְתַתִּ֖יהָ יְרֻשָּֽׁה׃ אֶֽרֶץ־רְפָאִ֥ים תֵּחָשֵׁ֖ב אַף־הִ֑וא רְפָאִ֤ים
21 יָֽשְׁבוּ־בָהּ֙ לְפָנִ֔ים וְהָֽעַמֹּנִ֔ים יִקְרְא֥וּ לָהֶ֖ם זַמְזֻמִּֽים׃ עַ֣ם גָּד֥וֹל
וְרַ֛ב וָרָ֖ם כָּֽעֲנָקִ֑ים וַיַּשְׁמִידֵ֤ם יְהוָה֙ מִפְּנֵיהֶ֔ם וַיִּֽירָשֻׁ֖ם וַיֵּשְׁב֥וּ
22 תַחְתָּֽם׃ כַּאֲשֶׁ֤ר עָשָׂה֙ לִבְנֵ֣י עֵשָׂ֔ו הַיֹּשְׁבִ֖ים בְּשֵׂעִ֑יר אֲשֶׁ֨ר
הִשְׁמִ֤יד אֶת־הַֽחֹרִי֙ מִפְּנֵיהֶ֔ם וַיִּֽירָשֻׁם֙ וַיֵּשְׁב֣וּ תַחְתָּ֔ם עַ֖ד הַיּ֥וֹם
23 הַזֶּֽה׃ וְהָֽעַוִּ֛ים הַיֹּשְׁבִ֥ים בַּחֲצֵרִ֖ים עַד־עַזָּ֑ה כַּפְתֹּרִים֙ הַיֹּצְאִ֣ים
24 מִכַּפְתֹּ֔ר הִשְׁמִידֻ֖ם וַיֵּשְׁב֥וּ תַחְתָּֽם׃ ק֣וּמוּ סְּע֗וּ וְעִבְרוּ֮ אֶת־
נַ֣חַל אַרְנֹן֒ רְאֵ֣ה נָתַ֣תִּי בְ֠יָדְךָ אֶת־סִיחֹ֨ן מֶֽלֶךְ־חֶשְׁבּ֧וֹן הָֽאֱמֹרִ֛י
כה וְאֶת־אַרְצ֖וֹ הָחֵ֣ל רָ֑שׁ וְהִתְגָּ֥ר בּ֖וֹ מִלְחָמָֽה׃ הַיּ֣וֹם הַזֶּ֗ה אָחֵל֙
תֵּ֤ת פַּחְדְּךָ֙ וְיִרְאָ֣תְךָ֔ עַל־פְּנֵי֙ הָֽעַמִּ֔ים תַּ֖חַת כָּל־הַשָּׁמָ֑יִם
26 אֲשֶׁ֨ר יִשְׁמְע֜וּן שִׁמְעֲךָ֗ וְרָגְז֥וּ וְחָל֖וּ מִפָּנֶֽיךָ׃ וָאֶשְׁלַ֤ח מַלְאָכִים֙
מִמִּדְבַּ֣ר קְדֵמ֔וֹת אֶל־סִיח֖וֹן מֶ֣לֶךְ חֶשְׁבּ֑וֹן דִּבְרֵ֥י שָׁל֖וֹם

v. 24. סמך דגושה

20–23. Another archaeological note.

20. *Zamzummim.* Nothing is known of them. Their name is held by some to be formed on the analogy of the Greek "barbaroi," as a people whose speech sounded uncouth; in Arabic *zamzamah* is a distant, confused sound (G. A. Smith).

23. *Avvim.* Only mentioned again in Josh. XIII, 3f, as a Philistine people.

Caphtor. *i.e.* Crete; see Gen. X, 14.

24. *rise ye up.* This verse is the continuation of *v.* 19. From Num. XXI, 26 we learn that Heshbon and the surrounding territory had belonged to the Moabites, from whom it had been wrested by Sihon.

25. *this day.* *i.e.* the day the Israelites cross the Arnon to start on the conquest of Canaan.

under the whole heaven. An oratorical overstatement occurring several times in Scripture.

children of Lot for a possession. 20. (That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the Ammonites call them Zamzummim; 21. a people great, and many, and tall, as the Anakim; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: 22. as he did for the children of Esau, which dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day: 23. and the Avvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) 24. Rise ye up, take your journey, and pass over the valley of Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. 25. This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

26. And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with

26–37. VICTORY OVER SIHON

26. *Kedemoth.* The precise site is unknown, but probably somewhere near the upper course of the Arnon. The name occurs later as that of a Levitical city in the territory of Reuben; Josh. XIII, 18.

with words of peace. *i.e.* messengers with proposals for a peaceful passage through his land, and undertaking to pay for such provisions as would be required; cf. Num. XXI, 21f.

27 לֵאמֹר׃ אֶעְבְּרָה בְאַרְצֶךָ בַּדֶּרֶךְ בַּדֶּרֶךְ אֵלֵךְ לֹא אָסוּר
28 יָמִין וּשְׂמֹאול׃ אֹכֶל בַּכֶּסֶף תַּשְׁבִּרֵנִי וְאָכַלְתִּי וּמַיִם בַּכֶּסֶף
29 תִּתֶּן־לִי וְשָׁתִיתִי רַק אֶעְבְּרָה בְרַגְלָי׃ כַּאֲשֶׁר עָשׂוּ־לִי בְּנֵי
עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר וְהַמּוֹאָבִים הַיֹּשְׁבִים בְּעָר עַד אֲשֶׁר־
אֶעֱבֹר אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ׃
ל וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַעֲבִרֵנוּ בּוֹ כִּי־הִקְשָׁה יְהוָה
אֱלֹהֶיךָ אֶת־רוּחוֹ וְאִמֵּץ אֶת־לְבָבוֹ לְמַעַן תִּתּוֹ בְיָדְךָ כַּיּוֹם
31 הַזֶּה׃ ס וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ ששי
32 אֶת־סִיחֹן וְאֶת־אַרְצוֹ הָחֵל רָשׁ לָרֶשֶׁת אֶת־אַרְצוֹ׃ וַיֵּצֵא
33 סִיחֹן לִקְרָאתֵנוּ הוּא וְכָל־עַמּוֹ לַמִּלְחָמָה יָהְצָה׃ וַיִּתְּנֵהוּ
יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנַּךְ אֹתוֹ וְאֶת־בָּנָו וְאֶת־כָּל־עַמּוֹ׃
34 וַנִּלְכֹּד אֶת־כָּל־עָרָיו בָּעֵת הַהִוא וַנַּחֲרֵם אֶת־כָּל־עִיר מְתִם

v. 27. מלא וא״ו v. 33. בניו ק

27. *by the high way.* The Heb. is, "by the way, by the way;" *i.e.* by the appointed road and nowhere else. In Num. XXI, 22 the phrase is "by the king's high way."

29. *as the children of Esau . . . did unto me.* As distinct from the kingdom of Edom; see on *v.* 4.

30. *hardened his spirit.* Similar to the phrase used of Pharaoh; see note on Exod. VII, 3. "The meaning is, As God rules all, so to Him must be traced all that happens in the world. In some sense all acts, whether good or bad, all agencies, whether beneficent or destructive, have their source and derive their power from Him. But nevertheless men have moral responsibility for their acts, and are fully and justly conscious of ill-desert. It is to be noted that God is never said to harden the heart of a good man. It is always those who are guilty of acts of evil-doing upon whom this works" (Harper).

obstinate. Heb. "strong."

as at this day. As it has happened this day; *i.e.* as experience has now shown.

31. *I have begun.* Sihon's refusal was the beginning of God's move to give Israel his country.

words of peace, saying, 27. Let me pass through
thy land: I will go along by the high way, I will
neither turn unto the right hand nor to the left.
28. Thou shalt sell me food for money, that I may
eat; and give me water for money, that I may
drink: only let me pass through on my feet;
29. as the children of Esau which dwell in Seir,
and the Moabites which dwell in Ar, did unto
me; until I shall pass over Jordan into the land
which the LORD our God giveth us. 30. But
Sihon king of Heshbon would not let us pass
by him: for the LORD thy God hardened his
spirit, and made his heart obstinate, that he
might deliver him into thy hand, as at this day.*vi
31. And the LORD said unto me, Behold, I have
begun to deliver up Sihon and his land before
thee: begin to possess, that thou mayest inherit
his land. 32. Then Sihon came out against us, he
and all his people, unto battle at Jahaz. 33. And
the LORD our God delivered him up before us;
and we smote him, and his sons, and all his
people. 34. And we took all his cities at that time,

32. *unto battle.* See Num. XXI, 23.

34. *devoted.* Heb. "treated as *herem*"; *i.e.* placed them under the ban of extermination. Such was the rule of warfare in the days of old, when war was a sacred act. The ruthlessness of those methods is as hideous to us to-day as war itself will—we hope and pray—be to the men and women of the future. And if it is the wholesale nature of the destruction that especially shocks our moral judgment, it is well for us to consider that in the next World War it is especially the defenceless population that will be exposed to annihilation. For the ban in connection with the Canaanites, see on XX, 18.

לה וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאַרְנוּ שָׂרִיד׃ רַק הַבְּהֵמָה בָּזַזְנוּ
36 לָנוּ וּשְׁלַל הֶעָרִים אֲשֶׁר לָכָדְנוּ׃ מֵעֲרֹעֵר אֲשֶׁר עַל־שְׂפַת־
נַחַל אַרְנֹן וְהָעִיר אֲשֶׁר־בַּנַּחַל וְעַד־הַגִּלְעָד לֹא הָיְתָה קִרְיָה
אֲשֶׁר שָׂגְבָה מִמֶּנּוּ אֶת־הַכֹּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ׃
37 רַק אֶל־אֶרֶץ בְּנֵי־עַמּוֹן לֹא קָרָבְתָּ כָּל־יַד נַחַל יַבֹּק וְעָרֵי
הָהָר וְכֹל אֲשֶׁר־צִוָּה יְהוָה אֱלֹהֵינוּ׃

CAP. III. ג

ג א וַנֵּפֶן וַנַּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ
2 הוּא וְכָל־עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי׃ וַיֹּאמֶר יְהוָה אֵלַי אַל־
תִּירָא אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אַרְצוֹ
וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב
3 בְּחֶשְׁבּוֹן׃ וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַּם אֶת־עוֹג מֶלֶךְ־
הַבָּשָׁן וְאֶת־כָּל־עַמּוֹ וַנַּכֵּהוּ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד׃
4 וַנִּלְכֹּד אֶת־כָּל־עָרָיו בָּעֵת הַהִוא לֹא הָיְתָה קִרְיָה אֲשֶׁר
לֹא־לָקַחְנוּ מֵאִתָּם שִׁשִּׁים עִיר כָּל־חֶבֶל אַרְגֹּב מַמְלֶכֶת

36. *the city.* The capital, Ar; cf. on *v.* 9.

37. *thou camest not near.* In accordance with the warning in *v.* 19.

forbad us. The Heb. is "commanded us," and the words "not to conquer" are understood; as in IV, 23.

CHAPTER III, 1–7. FURTHER VICTORIES

The Israelite hosts, advancing northwards towards Bashan, encounter and defeat Og and conquer his cities.

1. *and went up.* This phrase denotes travelling northward, since there is an almost continuous ascent from South to North (Rashi).

Bashan. The fertile district north of Gilead; see on *v.* 10.

Og. See Num. XXI, 33f.

2. *fear him not.* Og was a more formidable opponent

and devoted every inhabited city, with the
women and the little ones; we left none remain-
ing: 35. only the cattle we took for a prey
unto ourselves, with the spoil of the cities which
we had taken. 36. From Aroer, which is on the
edge of the valley of Arnon, and from the city
that is in the valley, even unto Gilead, there
was not a city too high for us: the LORD our
God delivered up all before us: 37. only to the
land of the children of Ammon thou camest not
near; all the side of the river Jabbok, and the
cities of the hill country, and wheresoever the
LORD our God forbad us.

CHAPTER III

3 1. Then we turned, and went up the way to
Bashan: and Og the king of Bashan came out
against us, he and all his people, unto battle
at Edrei. 2. And the LORD said unto me,
Fear him not: for I have delivered him, and
all his people, and his land, into thy hand;
and thou shalt do unto him as thou didst un-
to Sihon king of the Amorites, which dwelt
at Heshbon. 3. So the LORD our God delivered
into our hand Og also, the king of Bashan, and
all his people: and we smote him until none
was left to him remaining. 4. And we took
all his cities at that time; there was not a
city which we took not from them; threescore
cities, all the region of Argob, the kingdom

than Sihon, belonging as he did to the race of giants.

3. *none was left to him.* See on II, 34.

ה עוֹג בַּבָּשָׁן׃ כָּל־אֵלֶּה עָרִים בְּצֻרֹת חוֹמָה גְבֹהָה דְּלָתַיִם
6 וּבְרִיחַ לְבַד מֵעָרֵי הַפְּרָזִי הַרְבֵּה מְאֹד׃ וַנַּחֲרֵם אוֹתָם
כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַחֲרֵם כָּל־עִיר מְתִם
7 הַנָּשִׁים וְהַטָּף׃ וְכָל־הַבְּהֵמָה וּשְׁלַל הֶעָרִים בַּזּוֹנוּ לָנוּ׃
8 וַנִּקַּח בָּעֵת הַהִוא אֶת־הָאָרֶץ מִיַּד שְׁנֵי מַלְכֵי הָאֱמֹרִי
9 אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִנַּחַל אַרְנֹן עַד־הַר חֶרְמוֹן׃ צִידֹנִים
י יִקְרְאוּ לְחֶרְמוֹן שִׂרְיֹן וְהָאֱמֹרִי יִקְרְאוּ־לוֹ שְׂנִיר׃ כֹּל ׀ עָרֵי
הַמִּישֹׁר וְכָל־הַגִּלְעָד וְכָל־הַבָּשָׁן עַד־סַלְכָה וְאֶדְרֶעִי עָרֵי
11 מַמְלֶכֶת עוֹג בַּבָּשָׁן׃ כִּי רַק־עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֶּתֶר
הָרְפָאִים הִנֵּה עַרְשׂוֹ עֶרֶשׂ בַּרְזֶל הֲלֹה הִוא בְּרַבַּת בְּנֵי
עַמּוֹן תֵּשַׁע אַמּוֹת אָרְכָּהּ וְאַרְבַּע אַמּוֹת רָחְבָּהּ בְּאַמַּת־

v. 11. כתיב בהיא

4. *region of Argob.* Probably identical with the modern el-Leja, south of Damascus, and east of Lake Tiberias.

5. *gates.* The Heb. is in the dual, "double gates," an indication of the strength of the doors to keep out the enemy.

and bars. The Heb. is in the singular; and there is no reason why it should not be so rendered. Each city had a double gate, with a bar across it when closed.

unwalled towns. Or, "country towns."

8–17. Allotment of the Conquered Land

8. *two kings of the Amorites.* Sihon and Og.

9. *Sirion . . . Senir.* An archaeological note. "The several names in the Text, as also that of Sion (Deut. IV, 48), are all descriptive. Rising with its grey snow-capped cone to a height of about 9,500 feet, it is visible from most parts of the Promised Land, and even from the depths of the Jordan Valley and the shores of the Dead Sea. Hence it was *Sion*, the up-raised; or *Hermon*, the lofty peak; or *Senir*, and *Sirion*, the glittering 'breastplate' of ice; or above all *Lebanon* the 'Mont Blanc' of Palestine, the 'White Mountain' of ancient times" (Stanley).

of Og in Bashan. 5. All these were cities fenced with high walls, gates, and bars; beside the unwalled towns a great many. 6. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. 7. But all the cattle, and the spoil of the cities, we took for a prey unto ourselves. 8. And we took the land at that time out of the hand of the two kings of the Amorites that were beyond Jordan, from the valley of Arnon unto mount Hermon; 9. (which Hermon the Sidonians call Sirion, and the Amorites call it Senir;) 10. all the cities of the table land, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the kingdom of Og in Bashan. 11. (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a

10. *table land.* The Plateau of Moab.

Gilead. The rough and rugged, yet picturesque, hill-country bounded on the west, by the Jordan; on the north, by the deep glen of the Yarmuk; on the south, by the valley of Heshbon; and on the east, melting away gradually into the high plateau of Arabia.

Salecah. On the extreme south-east corner of Bashan, situated on very high ground and forming a natural fortress.

11. *for only Og.* This explains why the Israelites were able to enter into possession of the territory. With the death of Og, the formidable race of Rephaim came to an end.

bedstead. This is the meaning which the word has in the Bible. In Aramaic the word signifies "coffin"; hence

12 אִישׁ׃ וְאֶת־הָאָרֶץ הַזֹּאת יָרַשְׁנוּ בָּעֵת הַהִוא מֵעֲרֹעֵר
אֲשֶׁר־עַל־נַחַל אַרְנֹן וַחֲצִי הַר־הַגִּלְעָד וְעָרָיו נָתַתִּי לָרֻאוּבֵנִי
13 וְלַגָּדִי׃ וְיֶתֶר הַגִּלְעָד וְכָל־הַבָּשָׁן מַמְלֶכֶת עוֹג נָתַתִּי לַחֲצִי
שֵׁבֶט הַמְנַשֶּׁה כֹּל חֶבֶל הָאַרְגֹּב לְכָל־הַבָּשָׁן הַהוּא יִקָּרֵא
14 אֶרֶץ רְפָאִים׃ יָאִיר בֶּן־מְנַשֶּׁה לָקַח אֶת־כָּל־חֶבֶל אַרְגֹּב
עַד־גְּבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־
שביעי טו הַבָּשָׁן חַוֺּת יָאִיר עַד הַיּוֹם הַזֶּה׃ וּלְמָכִיר נָתַתִּי אֶת־הַגִּלְעָד׃
16 וְלָרֻאוּבֵנִי וְלַגָּדִי נָתַתִּי מִן־הַגִּלְעָד וְעַד־נַחַל אַרְנֹן תּוֹךְ
17 הַנַּחַל וּגְבֻל וְעַד יַבֹּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן׃ וְהָעֲרָבָה

there are some who suppose that what is here meant is the king's sarcophagus. Some sites in Eastern Palestine are strewn with stone-coffins. However, the Biblical Hebrew for sarcophagus is always ארון. The bedstead is mentioned in order to indicate the huge size of Og; and it is not improbable that his bed would have been preserved as a curiosity.

Rabbah. The capital of the Ammonites, called in Roman times Philadelphia. Its site was by the Jabbok, 25 miles north-east of the upper end of the Dead Sea.

the cubit of a man. An ordinary cubit, the length of which was about 18 inches. This does not necessarily mean that the height of Og was nine cubits, as the bed is always longer than the man who occupies it.

12. *this land.* From the valley of Arnon unto Mount Hermon.

Aroer. See on II, 36.

13. *the rest of Gilead.* *i.e.* the part north of Jabbok.

14. *Jair.* See Num. XXXII, 41.

son. Here used, as frequently in the Bible, in the sense of "descendant." In I Chron. II, 21f, he is said to be the great-grandson of Manasseh's son Machir.

Geshurites and the Maacathites. Two Aramean tribes; cf. Gen. XXII, 24, II, Sam, XV, 8.

after his own name. See Num. XXXII, 41.

man.) 12. And this land we took in possession at that time: from Aroer, which is by the valley of Arnon, and half the hill country of Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites: 13. and the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob. (All that Bashan is called the land of Rephaim. 14. Jair the son of Manasseh took all the region of Argob, unto the border of the Geshurites and the Maacathites; and called them, even Bashan, after his own name, Havvoth-jair, unto this day.)*vii 15. And I gave Gilead unto Machir. 16. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley, for a border thereof; even unto the river Jabbok, which is the border of the children of Ammon; 17. the Arabah also, and Jordan

Havvoth-jair. Tent-villages, each being the homestead of a clan; for the meaning of *havva*, see *Genesis*, p. 31.

14. *unto this day.* Until now.

15. *Gilead.* From the context it is clear that the northern half of Gilead is meant.

Machir. See Num. XXXII, 40. The name seems to be used here to denote the half-tribe of Manasseh that had its habitation beyond the Jordan.

16. *unto the Reubenites.* This and the following *v.* are a repetition of *v.* 12 with greater detail of definition.

for a border. *i.e.* the stream passing through the valley being the boundary.

river Jabbok. The upper part of this river is the western boundary of the territory of the Ammonites.

17. *Arabah.* See on I, 1.

וְהַיַּרְדֵּן וּגְבֻל מִכִּנֶּרֶת וְעַד יָם הָעֲרָבָה יָם הַמֶּלַח תַּחַת
18 אַשְׁדֹּת הַפִּסְגָּה מִזְרָחָה׃ וָאֲצַו אֶתְכֶם בָּעֵת הַהִוא לֵאמֹר
יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חֲלוּצִים
19 תַּעַבְרוּ לִפְנֵי אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חָיִל׃ רַק
נְשֵׁיכֶם וְטַפְּכֶם וּמִקְנֵכֶם יָדַעְתִּי כִּי־מִקְנֶה רַב לָכֶם יֵשְׁבוּ
מפטיר כ בְּעָרֵיכֶם אֲשֶׁר נָתַתִּי לָכֶם׃ עַד אֲשֶׁר־יָנִיחַ יְהוָה׀ לַאֲחֵיכֶם
כָּכֶם וְיָרְשׁוּ גַם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן
לָהֶם בְּעֵבֶר הַיַּרְדֵּן וְשַׁבְתֶּם אִישׁ לִירֻשָּׁתוֹ אֲשֶׁר נָתַתִּי
21 לָכֶם׃ וְאֶת־יְהוֹשׁוּעַ צִוֵּיתִי בָּעֵת הַהִוא לֵאמֹר עֵינֶיךָ
הָרֹאֹת אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לִשְׁנֵי הַמְּלָכִים
הָאֵלֶּה כֵּן־יַעֲשֶׂה יְהוָה לְכָל־הַמַּמְלָכוֹת אֲשֶׁר אַתָּה
22 עֹבֵר שָׁמָּה׃ לֹא תִּירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא
הַנִּלְחָם לָכֶם׃

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v. 20. סבירין לכם

Chinnereth. The city (see Josh. XI, 2) named after the Lake of Kinnereth, known to-day as Lake Tiberias.

the Salt Sea. The Dead Sea; see Gen. XIV, 3.

slopes. Or, "springs."

Pisgah. See on XXXIV, 1.

18. *commanded you.* Moses addresses himself to the two and a half tribes.

pass over armed. See Num. XXXII.

20. *beyond Jordan.* Unlike the same phrase in I, 1, here it denotes the *western* side of the river.

21. *I commanded Joshua.* This is not mentioned in Num. XXXII, as not being relevant to the incident which that chapter relates.

for a border thereof, from Chinnereth even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

18. And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men
of valour. 19. But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which
I have given you;*m 20. until the LORD give rest unto your brethren, as unto you, and they also possess the land which the LORD your God giveth them beyond Jordan: then shall ye return every man unto his possession, which I
have given you. 21. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the
kingdoms whither thou goest over. 22. Ye shall
not fear them: for the LORD your God, he it is that fighteth for you.

For the Lesson from the Prophets, Isaiah, I, 1–27, *see* The Haftorahs, p. 464.

For the Blessings before and after the Haftorah, see p. 460.

ס ס ס מה 45

ג 23 24 וָאֶתְחַנַּן אֶל־יְהוָה בָּעֵת הַהִוא לֵאמֹר׃ אֲדֹנָי יֱהוִה אַתָּה
הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה
אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ
כה וְכִגְבוּרֹתֶךָ׃ אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר
26 בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנֹן׃ וַיִּתְעַבֵּר יְהוָה בִּי

II. VA-ETHCHANAN

(CHAPTERS III, 23–VII, 11)

III, 23–IV, 40. MOSES' FIRST DISCOURSE—CONTINUED

23–29. MOSES' PRAYER AND ITS REJECTION

The signs of God's favour to His people, shown in the victories over the Amorite kings, stirred the personal hope of Moses that he too might see "the good land that is beyond Jordan." But it was not to be. He might *view* the land, but he would never cross there. He was to commit the future to Joshua, his successor.

23. *I besought.* He does not base his request on his life of service to Israel, but begs it as an act of grace on the part of God (Rashi).

24. *begun to shew.* He yearned to see the *consummation* of the Divine promise.

25. *let me go over.* Not as Leader, but as one in the ranks, to whom the Divine decree might not apply. Hence, "I besought the LORD *at that time*" (*v.* 23); *i.e.* after he had appointed Joshua as his successor (Malbim).

beyond Jordan. Here, as in *v.* 20 above referring to Western Palestine.

that goodly mountain. i.e. that goodly mountain-land. From where Moses stood the whole of W. Palestine appeared

II. VA-ETHCHANAN

3 23. And I besought the LORD at that time,
saying, 24. O Lord GOD, thou hast begun to shew
thy servant thy greatness, and thy strong hand:
for what god is there in heaven or in earth,
that can do according to thy works, and accord-
ing to thy mighty acts? 25. Let me go over, I
pray thee, and see the good land that is beyond
Jordan, that goodly mountain, and Lebanon.

as one compact mountain mass—a thing of surpassing beauty to his mind; cf. XI, 11. The three great landmarks in his life were all connected with mountains. Horeb, where he was called to be the Leader of his people; Sinai, whence issued forth the Divine Proclamation for all time of the Law of conduct; and Nebo, the peak from which he was to behold the Promised Land from afar.

Throughout the Hebrew Scriptures we find a deep love of mountains and mountain scenery. The Rabbis even introduced a special Blessing to be recited on beholding lofty mountains; Authorised Prayer Book p. 290. All this is something quite exceptional in the Ancient World. No Greek could have written Psalm CXXI, *I will lift up mine eyes unto the hills;* and no Roman could have exclaimed with the Prophet, *Hear, O ye mountains, the* LORD's *controversy, and ye enduring foundations of the earth* (Micah VI). "The Greeks cared nothing for their native ranges; and the Romans were disgustingly practical, and regarded the Alps as an inconvenient barrier to conquest and commerce" (A. Lunn). Ruskin, who is supreme in modern times among the revealers of the glory and mystery of mountain landscape, largely drew his inspiration from the Hebrew Bible, which his mother taught him to read daily.

Lebanon. In the clear air of Palestine, the summit of Lebanon, the most prominent of all the mountains in Syria and Palestine, is visible from the plains of Moab.

לְמַעַנְכֶם וְלֹא שָׁמַע אֵלָי וַיֹּאמֶר יְהוָה אֵלַי רַב־לָךְ אַל־
27 תּוֹסֶף דַּבֵּר אֵלַי עוֹד בַּדָּבָר הַזֶּה׃ עֲלֵה ׀ רֹאשׁ הַפִּסְגָּה וְשָׂא
עֵינֶיךָ יָמָּה וְצָפֹנָה וְתֵימָנָה וּמִזְרָחָה וּרְאֵה בְעֵינֶיךָ כִּי־לֹא
28 תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה׃ וְצַו אֶת־יְהוֹשֻׁעַ וְחַזְּקֵהוּ וְאַמְּצֵהוּ
כִּי־הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא יַנְחִיל אוֹתָם אֶת־הָאָרֶץ
29 אֲשֶׁר תִּרְאֶה׃ וַנֵּשֶׁב בַּגָּיְא מוּל בֵּית פְּעוֹר׃ פ

CAP. IV. ד

ד א וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר

26. *for your sakes.* Heb. למענכם; the word is not the same as in I, 37 and is understood by Hirsch to mean *for your good.* "Had the unbelief of Moses gone unpunished, the people would have been hardened in their own transgression. For their sakes, therefore, it was impossible to overlook it." (Dummelow).

28. *charge.* lit. "command" him, to do what you may not do! He is to begin the carrying out of the instructions given in Num. XXVII, 19.

he shall go over. The *he* is emphatic.

29. *valley.* Glen or ravine.

Beth-peor. This *v.* ends the historical review in the First Discourse that began in I, 6. Accordingly the valley "over against Beth-peor" must define more closely the location mentioned in I, 5, "beyond Jordan, in the land of Moab."

CHAPTER IV, 1–40

The historical review in the preceding three chapters is now followed by an eloquent appeal not to forget what they had seen and heard at Horeb. The Divine Law, if obeyed, shall be their wisdom and understanding in the sight of the peoples. Let them remember the marvellous events at Horeb, and keep far from all idolatry. Idolatry

26. But the LORD was wroth with me for your
sakes, and hearkened not unto me: and the
LORD said unto me, Let it suffice thee; speak
no more unto me of this matter. 27. Get thee up
into the top of Pisgah, and lift up thine eyes
westward, and northward, and southward, and
eastward, and behold with thine eyes: for thou
shalt not go over this Jordan. 28. But charge
Joshua, and encourage him, and strengthen him:
for he shall go over before this people, and he
shall cause them to inherit the land which thou
shalt see. 29. So we abode in the valley over
against Beth-peor.

CHAPTER IV

4 1. And now, O Israel, hearken unto the statutes

would inevitably be followed by exile. Nevertheless, even in exile, if they sought God in contrition and repentance, they would find Him. Moses concludes with an appeal to their experience of the uniqueness of their God, and pleads for whole-hearted obedience of Him.

1–4. An appeal to their experience that should have taught them the disastrous consequences of disobedience. As to the idea of reward and punishment which pervades this and the succeeding chapters, see on XI, 13.

1. *hearken.* Heb. שמע; understand, take to heart.

statutes. lit. "engraved decrees"; originally referring to enactments passed by an authoritative body, engraven upon a stone tablet, and exposed in public for the information and guidance of the people. According to the Traditional explanation, *chukkim* are the precepts the reason for the observance of which is withheld from us; such as the prohibition of swine's flesh. One of their main objects is to inculcate discipline and obedience in the heart of every member of the Holy People. "To obey is better than sacrifice" (I Sam. XV, 22).

אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם
2 אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃ לֹא
תֹסִפוּ עַל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ
מִמֶּנּוּ לִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה
3 אֶתְכֶם׃ עֵינֵיכֶם הָרֹאוֹת אֵת אֲשֶׁר־עָשָׂה יְהוָה בְּבַעַל
פְּעוֹר כִּי כָל־הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרֵי בַעַל־פְּעוֹר הִשְׁמִידוֹ
4 יְהוָה אֱלֹהֶיךָ מִקִּרְבֶּךָ׃ וְאַתֶּם הַדְּבֵקִים בַּיהוָה אֱלֹהֵיכֶם

judgements. Or, "ordinances"; judicial decisions arrived at in connection with a matter which had not previously been adjudicated upon, such decisions remaining precedents for the future. The phrase חקים ומשפטים is a standing one in Deuteronomy, but always חקים comes *before* משפטים; in order to indicate the basic importance of unquestioning obedience to the Divine Will.

which I teach. Heb. מלמד. The Jewish people have selected this teaching role of their Lawgiver as the holiest of all his activities, and speak of him not as King Moses, or, Moses the Prophet, but as *Mosheh Rabbenu*, "Moses our Teacher."

for to do them. This is the main purpose of the teaching. "Not learning, but doing is the principal thing" (Ethics of the Fathers).

that ye may live. "As a nation! As a matter of fact Israel preserved its identity among the nations, and survived the influences which overwhelmed the religions of its neighbours, by its obedience. The Law was a fence about the people" (G. A. Smith); see on Lev. xviii, 5.

the God of your fathers. The God who had promised the Patriarchs that the Land would come into the possession of their descendants, was now fulfilling that promise. The same God was imposing His commandments upon them, and would reward their fidelity and punish their disobedience in the years to come.

2. *ye shall not add.* "A warning against weakening the force of the Divine commandment by additions, omissions or explanations that would dilute its original meaning,

and unto the judgements, which I teach you, for to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, giveth you.
2. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.
3. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from the midst of thee.
4. But ye that did cleave unto the LORD your God are alive every one of you this day.*ii

or make it more palatable to human selfishness and desire" (Dillmann). That, however, does not imply that the enactments of the Mosaic code could never be added to or modified as new conditions warranted the change, provided all such modifications were not proclaimed as new revelations from on High (Joseph Karo). "Israel was not to invent additions to the laws, nor arbitrarily diminish them; e.g. using five species, instead of four, in observing the command of the Lulav, or placing five fringes on a Tallis" (Rashi); see on XIII, 1.

3–4. These verses are to be linked on to *v.* 1, as providing evidence that faithfulness to the Torah spells life, whereas rebellion brings death in its train.

3. *Baal-Peor.* The heathen deity worshipped in Peor (cf. III, 29) with loathsome rites; see Num. XXV, 1f.

4. *ye that did cleave.* Or, "ye that cleave." The Heb. דבק is used in connection with whole-souled, disinterested love; e.g. to describe Jonathan's loyal affection for David. This *v.* has been taken over into the Liturgy, and is recited immediately before the Reading of the Law in the synagogue.

שני ה חַיִּים כֻּלְּכֶם הַיּוֹם׃ רְאֵה ׀ לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים
כַּאֲשֶׁר צִוַּנִי יְהוָה אֱלֹהָי לַעֲשׂוֹת כֵּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר
6 אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ׃ וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הִוא
חָכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֵת
כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חָכָם וְנָבוֹן הַגּוֹי
7 הַגָּדוֹל הַזֶּה׃ כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרֹבִים

5–8. Israel's greatness and wisdom will be manifest in obedience of the Divine Commandment.

5. *I have taught you.* The past tense is somewhat strange after the participle used in *v.* 1. However, this was not the first occasion on which Moses had proclaimed the Divine enactments. He is now merely recapitulating. "When you reach the goal of your wanderings, remember that I have taught you statutes and judgements for you to observe in the midst of the land" (Nachmanides).

as the Lord *my God commanded me.* The Jewish teacher is *commanded* to teach the statutes and judgements to young and old in Israel (Hirsch). For many centuries it was held that teaching had to be *free*, without the taint of pecuniary remuneration. Hence the astounding phenomenon that the greatest Doctors of the Talmudic Academies were artisans and handicraftsmen, who eked out their living from these occupations. It was only under the stress of persecution and economic necessity that at last, in the 15th century, some rabbis were compelled to take salaries in compensation for the time which they otherwise might have devoted to find their sustenance.

6. *keep therefore and do them.* Better, *take ye heed to do them* (Koenig).

this. *i.e.* your faithful observance of the Divine commandments.

in the sight of the peoples. In the estimation of the peoples. So it actually came to pass both in the Ancient and Modern World. After Alexander's conquest of Asia, enlightened Greeks looked upon the Jews as "philosophers of the East," because of their unique monotheism (G. A. Smith).

5. Behold, I have taught you statutes and judge-
ments, even as the LORD my God commanded
me, that ye should do so in the midst of the
land whither ye go in to possess it. 6. Keep
therefore and do them ; for this is your wisdom
and your understanding in the sight of the peoples,
which shall hear all these statutes, and say,
Surely this great nation is a wise and under-
standing people. 7. For what great nation is
there, that hath God so nigh unto them, as
the LORD our God is whensoever we call upon

But the aggrandisement of Israel was not an end in itself: it was to demonstrate to the children of men the Divine in Human History. The sudden rise to power of a horde of slaves, their well-government, prosperity and security, would attract attention. The peoples would ask, What is the secret of Israel's greatness ? And, discovering that it rested upon fidelity to the Will of God, they might be induced to pay allegiance to the God of Israel. "We have here in substance the idea of the missionary purpose of Israel's existence" (Oettli) ; cf. I Kings x, 1–3 ; Isa. II, 1–3. This idea was developed, and frequently emphasised, in Prophetic and Rabbinic literature.

7. *so nigh unto them.* Israel's religion is unique because of the nearness of man to his Maker that it teaches. It proclaims, *No intermediary of any sort is required for the worshipper to approach his God in prayer.* "The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth," is the teaching of the Psalmist. The Rabbis only deepened the teaching of Prophets and Psalmists on this head. The charge often brought against Judaism that it knows only a "distant God" is thus without any foundation.

אֵלָיו כַּיהוָה אֱלֹהֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו׃ וּמִי גּוֹי גָּדוֹל 8
אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת
אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם׃ רַק הִשָּׁמֶר לְךָ וּשְׁמֹר 9
נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ
וּפֶן־יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי
בָנֶיךָ׃ יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בֶּאֱמֹר
יְהוָה אֵלַי הַקְהֶל־לִי אֶת־הָעָם וְאַשְׁמִעֵם אֶת־דְּבָרָי אֲשֶׁר
יִלְמְדוּן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־
הָאֲדָמָה וְאֶת־בְּנֵיהֶם יְלַמֵּדוּן׃ וַתִּקְרְבוּן וַתַּעַמְדוּן תַּחַת 11
הָהָר וְהָהָר בֹּעֵר בָּאֵשׁ עַד־לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וַעֲרָפֶל׃

8. *what great nation is there, that hath statutes and judgements so righteous?* Israel's religion is likewise unique through the ethical character and righteousness of its laws for the government of human society. Cardinal Faulhaber, after reviewing the poor-laws, the rights of labour, and the administration of justice found in the Pentateuch, placed the following alternative before the Nazi detractors of the Hebrew Scriptures: either such laws are Divinely inspired, or they are the product of a people endowed above all other peoples with positive *genius* for ethical and social values! "The cradle of humanity," he declared, "is not in Greece; it is in Palestine. Those who do not regard these books as the word of God and as Divine revelation, must admit that Israel is the super-people in the history of the world!" For the tribute to Israel paid a generation before Faulhaber by Leo Tolstoy, see *Genesis*, p. 113.

9–24. "Lest ye forget" that the basic principle of God's Law is the spirituality of God and His abhorrence of all idolatrous representation of Him.

9. *keep thy soul diligently.* lit. "guard well thy life." The survival of the nation depends on Israel's memory of and loyalty to the Law of Sinai.

from thy heart. From thy memory; the "heart" being conceived as the seat of memory.

him? 8. And what great nation is there, that
hath statutes and judgements so righteous as
all this law, which I set before you this day?
9. Only take heed to thyself, and keep thy
soul diligently, lest thou forget the things which
thine eyes saw, and lest they depart from thy
heart all the days of thy life; but make them
known unto thy children and thy children's
children; 10. the day that thou stoodest be-
fore the LORD thy God in Horeb, when the
LORD said unto me, Assemble me the people,
and I will make them hear my words, that
they may learn to fear me all the days that
they live upon the earth, and that they may teach
their children. 11. And ye came near and stood
under the mountain; and the mountain burned

make them known unto thy children. A second command: These things must also be kept alive in the memory of posterity, so that future generations do not lose their spiritual identity and sink back into heathenism. This transcendent duty towards children and children's children is repeated with the utmost emphasis throughout Deuteronomy. Eventually such insistence on the sacred obligation of religious education led to the first efforts in the world's history to provide elementary instruction to *all* the children of the community: see p. 503. For the content of the religious education that should be accorded to each Jewish child, see p. 153.

10. *the day . . . in Horeb.* When Israel was consecrated as a "kingdom of priests." The twofold obligation is insisted upon: first, they are to learn God's Will and shape their lives in accordance therewith; secondly, to teach their children the Divine Will, so that they too may shape their lives in the light of that Will.

11. *under.* At the foot of (Onkelos, Biur).

12 וַיְדַבֵּ֧ר יְהוָ֛ה אֲלֵיכֶ֖ם מִתּ֣וֹךְ הָאֵ֑שׁ ק֤וֹל דְּבָרִים֙ אַתֶּ֣ם
13 שֹׁמְעִ֔ים וּתְמוּנָ֛ה אֵינְכֶ֥ם רֹאִ֖ים זוּלָתִ֥י קֽוֹל׃ וַיַּגֵּ֨ד לָכֶ֜ם
אֶת־בְּרִית֗וֹ אֲשֶׁ֨ר צִוָּ֤ה אֶתְכֶם֙ לַעֲשׂ֔וֹת עֲשֶׂ֖רֶת הַדְּבָרִ֑ים
14 וַֽיִּכְתְּבֵ֔ם עַל־שְׁנֵ֖י לֻח֥וֹת אֲבָנִֽים׃ וְאֹתִ֞י צִוָּ֤ה יְהוָה֙ בָּעֵ֣ת
הַהִ֔וא לְלַמֵּ֣ד אֶתְכֶ֔ם חֻקִּ֖ים וּמִשְׁפָּטִ֑ים לַעֲשֹׂתְכֶ֣ם אֹתָ֔ם
טו בָּאָ֕רֶץ אֲשֶׁ֥ר אַתֶּ֛ם עֹבְרִ֥ים שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ וְנִשְׁמַרְתֶּ֥ם
מְאֹ֖ד לְנַפְשֹֽׁתֵיכֶ֑ם כִּ֣י לֹ֤א רְאִיתֶם֙ כָּל־תְּמוּנָ֔ה בְּי֗וֹם דִּבֶּ֨ר
16 יְהוָ֧ה אֲלֵיכֶ֛ם בְּחֹרֵ֖ב מִתּ֥וֹךְ הָאֵֽשׁ׃ פֶּ֨ן־תַּשְׁחִת֔וּן וַעֲשִׂיתֶ֥ם
17 לָכֶ֛ם פֶּ֖סֶל תְּמוּנַ֣ת כָּל־סָ֑מֶל תַּבְנִ֥ית זָכָ֖ר א֥וֹ נְקֵבָֽה׃ תַּבְנִ֕ית
כָּל־בְּהֵמָ֖ה אֲשֶׁ֣ר בָּאָ֑רֶץ תַּבְנִית֙ כָּל־צִפּ֣וֹר כָּנָ֔ף אֲשֶׁ֥ר תָּע֖וּף
18 בַּשָּׁמָֽיִם׃ תַּבְנִ֕ית כָּל־רֹמֵ֖שׂ בָּאֲדָמָ֑ה תַּבְנִ֥ית כָּל־דָּגָ֛ה אֲשֶׁר־

with darkness. Better, *amid darkness*, that surrounded the mountain below (Mendelssohn, Driver).

12. *ye saw no form.* Nothing to indicate a material body. He who was *heard* at Horeb was not *seen*.

13. *covenant.* Heb. *berith*; a compact of any kind between man and man (Gen. XXI, 32), and between God and man. Here the word is used for the conditions of the Covenant, the terms of the agreement made at Sinai, as binding on Israel; viz., the Ten Commandments.

two tables of stone. See Exod. XXIV, 12; XXXI, 18.

14. *and the* LORD *commanded me.* lit. "and me the LORD commanded"; *i.e.* to you He spake the Ten Commandments and these alone; but me He gave during those forty days on the Mount additional instruction for guidance of the Israelite's life throughout all time.

15. *for ye saw.* These words till the end of the *v.* are parenthetical. As no form of God was seen at the Revelation on Mt. Sinai, it follows that representing Him under any image is forbidden, as He is a spiritual Being who cannot be pictured under any image.

with fire unto the heart of heaven, with darkness, cloud, and thick darkness. 12. And the LORD spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. 13. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. 14. And the LORD commanded me at that time to teach you statutes and judgements, that ye might do them in the land whither ye go over to possess it. 15. Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the LORD spake unto you in Horeb out of the midst of the fire: 16. lest ye corrupt yourselves, and make you a graven image in the form of any figure, 17. the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven, 18. the likeness of any thing that creepeth on the ground, the likeness of any fish that is

16. *corrupt yourselves.* Better, *deal corruptly* (AJ); act perniciously.

figure. The Heb. סמל is found in old Phoenician and Cypriote inscriptions in the sense of "statue."

17. *female.* How blasphemous and unnatural such a representation is to the Israelite mind can be gathered from the fact that the Heb. language does not even possess a *word* for "goddess;" cf. I Kings XI, 5, where the Heb. for goddess is "god."

likeness of any beast. "All the great deities of the Northern Semites had their sacred animals, and were themselves worshipped in animal form, or in association with animal symbols, down to a late date" (W. Robertson Smith).

19 בַּמַּ֖יִם מִתַּ֣חַת לָאָֽרֶץ׃ וּפֶן־תִּשָּׂ֨א עֵינֶ֜יךָ הַשָּׁמַ֗יְמָה וְֽ֠רָאִ֠יתָ
אֶת־הַשֶּׁ֨מֶשׁ וְאֶת־הַיָּרֵ֜חַ וְאֶת־הַכּֽוֹכָבִ֗ים כֹּ֚ל צְבָ֣א הַשָּׁמַ֔יִם
וְנִדַּחְתָּ֛ וְהִשְׁתַּחֲוִ֥יתָ לָהֶ֖ם וַעֲבַדְתָּ֑ם אֲשֶׁ֨ר חָלַ֜ק יְהוָ֤ה אֱלֹהֶ֙יךָ֙
כ אֹתָ֔ם לְכֹל֙ הָֽעַמִּ֔ים תַּ֖חַת כָּל־הַשָּׁמָֽיִם׃ וְאֶתְכֶם֙ לָקַ֣ח יְהוָ֔ה

18. *water under the earth.* The subterranean waters which, according to ancient theories of the universe, were the source of springs and rivers.

19. *and lest.* Still the continuation of *take ye therefore good heed* in *v.* 15.

lift up thine eyes unto heaven. The heavenly luminaries exercised a great fascination upon early man. "Astronomy and adoration entered the world together" (Martineau). The "host of heaven" was the dominant influence in Babylonian religion. The Egyptians also reverenced the sun, the moon, and the stars as symbols of deities. Associated with this worship was also the superstition that the heavenly bodies influenced the lives of mortals, a superstition which is not yet altogether extinct.

thou be drawn away. lit. "Thou sufferest thyself to be drawn away," by their wonderful beauty, their inexplicable movements, and their varied effects upon the world, to worship them.

hath divided. Better, *hath allotted* (Onkelos, AJ).

unto all the peoples. To be worshipped by them (some Talmud teachers, Rashbam, and Mendelssohn).

RELIGIOUS TOLERANCE

God had *suffered* the heathens to worship the sun, moon and stars as a stepping-stone to a higher stage of religious belief. That worship of the heathen nations thus forms part of God's guidance of humanity. But as for the Israelites, God had given them first-hand knowledge of Him through the medium of Revelation. It is for this reason that idolatry was *for them* an unpardonable offence; and everything that might seduce them from that Divine Revelation was to be ruthlessly destroyed. Hence the amazing tolerance shown by Judaism of all ages towards the followers of other cults, *so long as these were not steeped in immorality and crime.* Thus the Prophet Malachi declares even the sacrificial

in the water under the earth: 19. and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the LORD thy God hath divided unto all the peoples under

offering of heathens to be a glorification of God (see on Mal. I, 11. *Genesis*, p. 474). Equally striking is the attitude of the Rabbis toward the heathen world. War had been declared against Canaanites not because of matters of dogma or ritual, but because of the savage cruelty and foul licentiousness of their lives and cult. But the Rabbis never regarded the heathens of their own day as on the same moral level with the Canaanites. Their contemporary heathens in the Roman and Persian Empires obeyed the laws of conduct which the Rabbis deemed vital to the existence of human society, the so-called "seven commandments given to the children of Noah" (see *Genesis*, p. 81). They wisely held that in their religious life these heathens merely followed the traditional worship which they had inherited from their fathers before them (מנהג אבותיהן בידיהן), and they could not therefore be held responsible for failure to reach a true notion of the Unity of God, בני נח לא נוזהרו על השיתוף. Such followers of other faiths—they taught—were judged by God purely by their moral life. חסידי אומות העולם יש להם חלק לעולם הבא. "The righteous of all nations have a share in the world to come," and are heirs of immortality, alongside the righteous in Israel. A later Midrash proclaimed: "I call heaven and earth to witness that, whether it be Jew or heathen, man or woman, freeman or bondman—only according to their acts does the Divine spirit rest upon them." And in the darkest days of the Middle Ages, Solomon ibn Gabirol, the great philosopher and Synagogue hymn-writer, sang

"Thou art the Lord,
And all beings are Thy servants, Thy domain;
And through those who serve idols vain
Thine honour is not detracted from,
For they all aim to Thee to come."

This is probably the earliest enunciation of religious tolerance in Western Europe.

וַיּוֹצִא אֶתְכֶם מִכּוּר הַבַּרְזֶל מִמִּצְרָיִם לִהְיוֹת לוֹ לְעַם נַחֲלָה
21 כַּיּוֹם הַזֶּה׃ וַיהוָה הִתְאַנַּף־בִּי עַל־דִּבְרֵיכֶם וַיִּשָּׁבַע לְבִלְתִּי
עָבְרִי אֶת־הַיַּרְדֵּן וּלְבִלְתִּי־בֹא אֶל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר
22 יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃ כִּי אָנֹכִי מֵת בָּאָרֶץ הַזֹּאת
אֵינֶנִּי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וִירִשְׁתֶּם אֶת־הָאָרֶץ
23 הַטּוֹבָה הַזֹּאת׃ הִשָּׁמְרוּ לָכֶם פֶּן־תִּשְׁכְּחוּ אֶת־בְּרִית יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת
24 כֹּל אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ׃ כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכְלָה
הוּא אֵל קַנָּא׃ פ

v. 23. סבירין כאשר

20. *iron furnace.* One whose fire is fierce enough to melt iron—a symbol of intense suffering and bitter bondage.

a people of inheritance. Involving a relationship that is doubly inalienable. It cannot be renounced by Israel; "and that which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I be king over you" (Ezekiel xx, 32–33). Nor will God ever forsake Israel; "for the LORD will not forsake His people for His great name's sake; because it hath pleased the LORD to make you a people unto Himself" (I Sam. XII, 22).

as at this day. The same Heb. phrase as in II, 30.

22. *in this land.* *He* is not to participate in the inheritance! The words tremble with suppressed emotion, and his soul is full of that thought.

I must not go over Jordan. lit. "I am not to go over Jordan." This clause seems unnecessary after, *I must die in this land.* Hence Rashi's comment, Not even my bones will be carried over Jordan to be laid to rest in the sacred soil, as will happen with the bones of Joseph. Lord of the Universe—Moses prayed—the bones of Joseph shall rest in the Holy Land, why then shall I not enter it? The Divine answer was, "Joseph always acknowledged himself a Hebrew, as it is said, 'I was stolen out of the land of the

the whole heaven. 20. But the LORD hath taken
you, and brought you forth out of the iron
furnace, out of Egypt, to be unto him a people
of inheritance, as at this day. 21. Further-
more the LORD was angry with me for your
sakes, and sware that I should not go over
Jordan, and that I should not go in unto that
good land, which the LORD thy God giveth
thee for an inheritance: 22. but I must die
in this land, I must not go over Jordan: but
ye shall go over, and possess that good land.
23. Take heed unto yourselves, lest ye forget the
covenant of the LORD your God, which he made
with you, and make you a graven image in
the form of any thing which the LORD thy God
hath forbidden thee. 24. For the LORD thy
God is a devouring fire, a jealous God.

Hebrews.' Whereas thou, Moses, didst not always act thus. When the daughters of Jethro told their father, 'An Egyptian helped us,' thou wast silent and didst not contradict them. Therefore thou shalt not be buried in the Holy Land" (Midrash).

23. *take heed.* This *v.* is not a mere repetition of *v.* 15f. The fate meted out to Moses should make Israel the more grateful for God's goodness, and at the same time more heedful not to incur God's wrath.

hath forbidden thee. lit. "hath commanded thee", not to do (Rashi).

24. *a devouring fire.* Consuming whatever rouses His indignation.

A "JEALOUS" GOD

a jealous God. The Heb. *el kanna* means, "a zealous God," full of zeal for holiness and justice, to Whom man's doings and dealings are not a matter of indifference, but Who renders strict retribution for all idolatry and iniquity. It

כה כִּֽי־תוֹלִיד בָּנִים וּבְנֵי בָנִים וְנוֹשַׁנְתֶּם בָּאָרֶץ וְהִשְׁחַתֶּם
וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כֹּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָֹה־
26 אֱלֹהֶיךָ לְהַכְעִיסוֹ׃ הַעִידֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־

also means, "a jealous God." That may appear a startling description of God. It signifies that God claims the exclusive love of His children, their entire sincerity,—and complete self-surrender. He will not allow the veneration and loyalty due to Him alone to be shared with other objects of worship; see on Exod. xx, 5.

This conception of "a jealous God" saved Israel from going under in the days of ancient heathendom, as well as in the days of Greece and Rome. "None of the founders of the great heathen religions had any inkling of this idea of a *jealous* God, a God who would have 'none other gods,' a God of terrible Truth who would not tolerate any lurking belief in magic, witchcraft, or old customs, or any sacrificing to the god-king, or any trifling with the stern unity of things" (H. G. Wells).

Our fathers' realisation that truth can make no concession to untruth, nor enter into compromise with it, without self-surrender, is responsible for the religious stand they took up in the days of Greece and Rome. "When Jerusalem fell, Rome was quite prepared to give the God of Israel a place in her Pantheon. Israel absolutely refused such religious annexation: the one, unique and universal God of Israel alone was a living God; Jupiter and his like were things of naught, figments of the imagination. And the same reasons that would not permit the Jews to bend the knee to the gods of pagan Rome, prevented them in later generations from allowing themselves to be absorbed by the two great Religions that issued from Israel's bosom. Here too they found, both in dogma and morality, novelties and concessions that were repugnant to the austere simplicity of their absolute monotheism" (T. Reinach).

And the blessed doctrine of "a jealous God" is of vital importance for the Jew's attitude towards the neo-paganism of to-day and to-morrow. "Judaism's mission is just as much to teach the world that there *are* false gods and false ideals, as it is to bring it nearer to the true one. Abraham,

25. When thou shalt beget children, and child-
ren's children, and ye shall have been long in
the land, and shall corrupt yourselves, and make
a graven image in the form of any thing, and
shall do that which is evil in the sight of the
LORD thy God, to provoke him to anger: 26. I
call heaven and earth to witness against you

the friend of God, began his career, according to the legend, with breaking idols; and it is his particular glory to have been in opposition to the whole world" (Schechter).

25–31. RENEWED WARNING OF IDOLATRY: THREAT OF EXILE, WITH PROMISE OF GRACE ON REPENTANCE

Though they have been long in the land, exile would be their lot and they would be scattered among the peoples, if they fell away from the LORD. But even in those days of tribulation God's mercy would not forsake His people, if they turned to Him in true penitence. If they sought the LORD, they should find Him, and they would once again receive the tokens of His favour.

25. *ye shall have been long in the land.* And your long continuance results in a loss of vigour, due to unbroken peace and prosperity. "Prosperity sometimes acts like a narcotic, and sends the soul to sleep" (Dummelow). The Hebrew word is not וזקנתם "to grow old and increase in wisdom" (זקן, זה שקנה חכמה), but ונושנתם, lit. "to grow stale." They must not imagine that having dwelt for many centuries in Canaan, their tenure was now fixed, and they could neglect the conditions of the Covenant with impunity. (Benjamin Szold makes the opening words כי תוליד, "when thou shalt beget," to be equivalent to גם כי תוליד, "even when thou shalt beget").

corrupt yourselves. Better, *deal corruptly* (AJ).

do that which is evil. These words are explanatory of what precedes; viz., the making of images. Ibn Ezra explains them as signifying other offences—e.g. murder, impurity—which would provoke God.

26. *heaven and earth.* As abiding and outlasting the changes of human life.

הָאָ֗רֶץ כִּֽי־אָבֹ֣ד תֹּאבֵדוּן֮ מַהֵר֒ מֵעַ֣ל הָאָ֔רֶץ אֲשֶׁ֨ר אַתֶּ֜ם
עֹבְרִ֧ים אֶת־הַיַּרְדֵּ֛ן שָׁ֖מָּה לְרִשְׁתָּ֑הּ לֹא־תַאֲרִיכֻ֤ן יָמִים֙
27 עָלֶ֔יהָ כִּ֥י הִשָּׁמֵ֖ד תִּשָּׁמֵדֽוּן׃ וְהֵפִ֧יץ יְהוָ֛ה אֶתְכֶ֖ם בָּֽעַמִּ֑ים
וְנִשְׁאַרְתֶּם֙ מְתֵ֣י מִסְפָּ֔ר בַּגּוֹיִ֕ם אֲשֶׁ֨ר יְנַהֵ֧ג יְהוָ֛ה אֶתְכֶ֖ם
28 שָֽׁמָּה׃ וַעֲבַדְתֶּם־שָׁ֣ם אֱלֹהִ֔ים מַעֲשֵׂ֖ה יְדֵ֣י אָדָ֑ם עֵ֣ץ וָאֶ֔בֶן
אֲשֶׁ֤ר לֹא־יִרְאוּן֙ וְלֹ֣א יִשְׁמְע֔וּן וְלֹ֥א יֹֽאכְל֖וּן וְלֹ֥א יְרִיחֻֽן׃
29 וּבִקַּשְׁתֶּ֥ם מִשָּׁ֛ם אֶת־יְהוָ֥ה אֱלֹהֶ֖יךָ וּמָצָ֑אתָ כִּ֣י תִדְרְשֶׁ֔נּוּ
ל בְּכָל־לְבָבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ׃ בַּצַּ֣ר לְךָ֔ וּמְצָא֕וּךָ כֹּ֖ל הַדְּבָרִ֣ים
הָאֵ֑לֶּה בְּאַחֲרִית֙ הַיָּמִ֔ים וְשַׁבְתָּ֙ עַד־יְהוָ֣ה אֱלֹהֶ֔יךָ וְשָׁמַעְתָּ֖
31 בְּקֹלֽוֹ׃ כִּ֣י אֵ֤ל רַחוּם֙ יְהוָ֣ה אֱלֹהֶ֔יךָ לֹ֥א יַרְפְּךָ֖ וְלֹ֣א יַשְׁחִיתֶ֑ךָ
32 וְלֹ֤א יִשְׁכַּח֙ אֶת־בְּרִ֣ית אֲבֹתֶ֔יךָ אֲשֶׁ֥ר נִשְׁבַּ֖ע לָהֶֽם׃ כִּ֣י

ye shall soon utterly perish. Not that every individual would be destroyed, but that the national life would be brought to an end ; see next *v.*

27. *scatter you.* The consequences of idolatry are exile from their native land, dispersion to the four winds of heaven, and diminution in numbers.

28. *wood and stone.* In their own land, they served images as symbols of something higher. But in exile the Israelite would sink to the level of fetish-worshippers and grovel to idols of wood and stone (Hoffmann). Such things cannot, however, permanently satisfy human souls that have known higher things. This very lowering of moral standards called forth a spiritual reaction among the religiously-minded " remnant " in the Exile.

smell. Or, " breathe," as in Isa. XI, 3 (Koenig).

29. *ye shall seek the* LORD. This is a great pronouncement of Scripture, proclaiming the omnipotence of תשובה, Repentance. But the sinner must *seek* God ; *i.e.* he must feel the " loss " of God, and take active measures to " find " Him and regain His favour. And that search must be with the sinner's whole heart and soul. Sincere repentance always and everywhere secures the Divine Mercy. It would

this day, that ye shall soon utterly perish from
off the land whereunto ye go over Jordan to
possess it; ye shall not prolong your days upon
it, but shall utterly be destroyed. 27. And the
LORD shall scatter you among the peoples,
and ye shall be left few in number among the
nations, whither the LORD shall lead you away.
28. And there ye shall serve gods, the work
of men's hands, wood and stone, which neither
see, nor hear, nor eat, nor smell. 29. But if from
thence ye shall seek the LORD thy God, thou
shalt find him, if thou search after him with all
thy heart and with all thy soul. 30. When thou
art in tribulation, and all these things are come
upon thee, in the latter days thou return to the
LORD thy God, and hearken unto his voice:
31. for the LORD thy God is a merciful God;
he will not fail thee, neither destroy thee, nor
forget the covenant of thy fathers which he

be so in the Exile, if they sought God with a radical change of heart, and the devotion of the whole being. And indeed it was in the Exile that repentant Israel found God, rediscovered the Torah, rediscovered itself.

30. *in the latter days.* See on Gen. XLIX, 1; Num. XXIV, 14. Here equivalent to the phrase, "later on" (Koenig).

31. *a merciful God.* Although He is "a devouring fire" to those who are perversely wicked, He is merciful and gracious to the sincerely penitent; and His hand is outstretched to receive the sinner returning unto Him.

fail thee. He will not give thee up (Hoffmann); or, He will not withdraw His hand from upholding thee (Rashi).

neither destroy thee. Nor permit thee to go to destruction.

nor forget the covenant. With the Fathers of Israel. This is the basis of Israel's selection and eternal preservation.

שְׁאַל־נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־הַיּוֹם אֲשֶׁר
בָּרָא אֱלֹהִים ׀ אָדָם עַל־הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד־קְצֵה
הַשָּׁמָיִם הֲנִהְיָה כַּדָּבָר הַגָּדוֹל הַזֶּה אוֹ הֲנִשְׁמַע כָּמֹהוּ׃
33 הֲשָׁמַע* עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ
34 אַתָּה וַיֶּחִי׃ אוֹ ׀ הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב
גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה
וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם
לה יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ׃ אַתָּה הָרְאֵתָ לָדַעַת כִּי
36 יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבַדּוֹ׃ מִן־הַשָּׁמַיִם הִשְׁמִיעֲךָ

* כצ״ל v. 33.

32–40. The Uniqueness of the God of Israel

Again there is an appeal to history to justify the Divine claims. From the beginning of time, from one end of heaven to the other, no nation had experienced the unparalleled redemption and revelation that were vouchsafed unto Israel. "He hath not dealt so with any other nation" (Psalm cxlvii, 20).

33. *and live.* The idea often finds expression in Scripture that man cannot have direct communication with God and survive; Exod. xxxiii, 20.

34. *assayed . . . to take him a nation.* Or, "adventured" or, "attempted," to select a nation for His special service. A bold anthropomorphism that gives striking expression to the profound thought that Israel is, so to speak, "a Divine experiment in history" (M. Lazarus).

trials. e.g. testing the character of Pharaoh by the manifestation of His might; or testing Israel in the iron furnace of suffering, *v.* 20.

signs. Events, either ordinary or extraordinary, having for their purpose the fulfilment of a Divine aim.

wonders. Portents, supernatural phenomena.

war. The overthrow of the Egyptian host.

sware unto them. 32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? 33. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? 34. Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? 35. Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. 36. Out

a mighty hand. The Biblical term to denote any Divine intervention in history (Koenig).

great terrors. e.g. the heaping of the waters at the Red Sea. An old Jewish interpretation, found in the Septuagint and the Passover Haggadah, understands this phrase to refer to God's self-manifestation (גילוי שכינה).

35. *it was shewed.* The experience of God's unique power was first-hand with them, and not derived from speculation or hearsay. Yehudah Hallevi bases on this circumstance the supreme credibility of the Revelation at Sinai: it took place before an entire people.

there is none else beside him. A clear expression of absolute monotheism; repeated in *v.* 39; VI, 4; VII, 9; X, 17; and XXXII, 39. A Talmudical note on these words is, "not even magical powers"; *i.e.* the Israelites were to put no faith in witchcraft.

אֶת־קֹלוֹ לְיַסְּרֶךָּ וְעַל־הָאָרֶץ הֶרְאֲךָ אֶת־אִשּׁוֹ הַגְּדוֹלָה
37 וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ׃ וְתַחַת כִּי אָהַב אֶת־אֲבֹתֶיךָ
וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו וַיּוֹצִאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדֹל מִמִּצְרָיִם׃
38 לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ לַהֲבִיאֲךָ לָתֶת־
39 לְךָ אֶת־אַרְצָם נַחֲלָה כַּיּוֹם הַזֶּה׃ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ
אֶל־לְבָבֶךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־
40 הָאָרֶץ מִתָּחַת אֵין עוֹד׃ וְשָׁמַרְתָּ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ
וּלְמַעַן תַּאֲרִיךְ יָמִים עַל־הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
לְךָ כָּל־הַיָּמִים׃ פ שלישי
41 אָז יַבְדִּיל מֹשֶׁה שָׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרְחָה שָׁמֶשׁ׃

36. *instruct.* Better, *discipline.* What Israel had seen and heard was not merely to impress the mind, but to affect their course of life, and check any tendency to stray after idolatry.

37. *loved thy fathers.* The Patriarchs.

with his presence. In His own person; not through an intermediary.

38. *as at this day.* *i.e.* as thou hast already made conquests in the territory east of Jordan, the lands of Sihon and Og.

39. *know therefore.* This *v.* and the one following form the peroration of the First Discourse, and summarise the lesson to be learnt from all that has gone before. According to most expositors, this First Discourse gives the historical framework and instruction for the new legislation. The aged Lawgiver exhorts the people to gratitude towards God (I, 6–III, 29), and closes with solemn warnings of the dangers of idolatry that threaten them on entering the Promised Land (IV, 1–40). *v.* 39 has been introduced into the *Oleynoo,* the closing prayer of every Synagogue Service.

of heaven he made thee to hear his voice, that
he might instruct thee: and upon earth he
made thee to see his great fire; and thou heardest
his words out of the midst of the fire. 37. And
because he loved thy fathers, therefore he chose
their seed after them, and brought thee out with
his presence, with his great power, out of Egypt;
38. to drive out nations from before thee greater
and mightier than thou, to bring thee in, to give
thee their land for an inheritance, as at this day.
39. Know therefore this day, and lay it to thine
heart, that the LORD he is God in heaven above
and upon the earth beneath: there is none else.
40. And thou shalt keep his statutes, and his com-
mandments, which I command thee this day,
that it may go well with thee, and with thy
children after thee, and that thou mayest pro-
long thy days upon the land, which the LORD
thy God giveth thee, for ever.*iii a

41. Then Moses separated three cities beyond

41–43. Moses Assigns Three Cities of Refuge East of Jordan

The presence of these verses between the First and Second Discourses of Moses offers considerable difficulty, except on the interpretation of Luzzatto; cf I, 5, p. 8. Having finished the exposition of the words, *it is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea* (I, 2), Moses records that he thereupon set aside the three Cities of Refuge, thus completing the establishment of a portion of Israel on the east of Jordan.

41. *separated.* Set apart.

three cities. There were to be six Cities of Refuge (see Num. XXXV, 9f), three on each side of the Jordan. The purpose of these cities is expounded in chap. XIX.

42 לָנֻס שָׁמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ בִּבְלִי־דַעַת
וְהוּא לֹא־שֹׂנֵא לוֹ מִתְּמֹל שִׁלְשֹׁם וְנָס אֶל־אַחַת מִן־הֶעָרִים
43 הָאֵל וָחָי׃ אֶת־בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישֹׁר לָרְאוּבֵנִי
44 וְאֶת־רָאמֹת בַּגִּלְעָד לַגָּדִי וְאֶת־גּוֹלָן בַּבָּשָׁן לַמְנַשִּׁי׃ וְזֹאת
מה הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל׃ אֵלֶּה הָעֵדֹת

v. 42. סבירין האלה v. 43. כצ״ל

42. *unawares.* Better, *unintentionally.*

43. *Bezer.* Mentioned in Josh. xx, 8.

Ramoth in Gilead. Usually identified with the modern es-Salt, or a place six miles north of it; xxi, 36.

Golan. Josephus mentions a district called Gaulanitis east of Lake Tiberias, now named Jaulan, seventeen miles east of the Lake.

B. MOSES' SECOND DISCOURSE

1. Foundations of the Covenant

(Chapters IV, 44–XI)

From iv, 44 to the end of xi, the Second Discourse, deals with *the religious foundations* of the Covenant, the spirit in which it is to be kept, and the motives to that right obedience. It defines the relationship between God and Israel, and emphasises the basic spiritual demands that such relationship imposes upon Israel. Moses solemnly repeats to the new generation that faces him the Ten Commandments given at Sinai; proclaims the Unity of God, together with the Israelite's duty to love Him with all his heart, soul and might; and urges that the same love towards God must be implanted in the hearts of the children.

Jordan toward the sunrising; 42. that the man-slayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might live: 43. namely, Bezer in the wilderness in the table land country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

44. And this is the law which Moses set before

That covenant shall be their distinction among the nations. Moses surveys the forty years of Providential mercies in the Wilderness, and also the succession of murmurings and rebellions. Not for their own righteousness will they conquer, but because of the oath sworn to their Fathers. Let Israel ever keep in mind the lessons of the Wilderness, lest it forget God and perish like the nations whom it is about to dispossess. No truce of any sort is to be made with the peoples of Canaan and their foul and inhuman cults. The "jealousy" of the holy God will brook no departure from His Covenant. But with jealousy is found His mercy that shall be theirs in the future as in the past. If Israel faithfully keeps God's commandments, the Land of Promise will enjoy the rain of heaven and be dowered with prosperity. Israel is, in conclusion, solemnly reminded of the alternatives—the Blessing and the Curse—now offered for its acceptance.

Chapter IV, 44–49. Title, Time and Place of the Discourse

44. *this is the law.* "Which he is about to set before them in chapters XII–XXVI" (Rashi). This *v.* is recited by the congregation when the Sefer Torah is held up after the Reading. In most rites, the words "according to the commandment of the Lord by the hand of Moses" are also added.

וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל
46 בְּצֵאתָם מִמִּצְרָיִם׃ בְּעֵבֶר הַיַּרְדֵּן בַּגַּיְא מוּל בֵּית פְּעוֹר
בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן אֲשֶׁר
47 הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם׃ וַיִּירְשׁוּ
אֶת־אַרְצוֹ וְאֶת־אֶרֶץ ׀ עוֹג מֶלֶךְ־הַבָּשָׁן שְׁנֵי מַלְכֵי הָאֱמֹרִי
48 אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִזְרַח שָׁמֶשׁ׃ מֵעֲרֹעֵר אֲשֶׁר עַל־
49 שְׂפַת־נַחַל אַרְנֹן וְעַד־הַר שִׂיאֹן הוּא חֶרְמוֹן׃ וְכָל־
הָעֲרָבָה עֵבֶר הַיַּרְדֵּן מִזְרָחָה וְעַד יָם הָעֲרָבָה תַּחַת
אַשְׁדֹּת הַפִּסְגָּה׃ (שלישי לספ׳) פ רביעי

CAP. V. ה

ה א וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹּבֵר בְּאָזְנֵיכֶם

45. *these are the testimonies.* Better, *they are the testimonies.* This *v.* is parenthetical (a departure from the RV) and points out that this Law which Moses is now to set before them is merely a new presentation of the testimonies, statutes and judgments which he spake unto them when they came out of Egypt (Rashi, Biur).

testimonies. Heb. *edoth*; lit. "attestations"; solemn declarations of God's will on matters of moral and religious duty.

statutes. Heb. *chukkim.* See on *v.* 1 above.

48. *from Aroer.* Cf. II, 36.

Mount Sion. Heb. שיאן, see on III, 9; not to be confused with Mount Zion (Heb. ציון) in Jerusalem.

Chapter V

On the Revelation at Horeb

Chapter V–VI, 3

The first foundation of the new covenant was the Decalogue—at once the alphabet and summary of the religious

the children of Israel: (45. these are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, when they came forth out of Egypt); 46. beyond Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, when they came forth out of Egypt: 47. and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jordan toward the sunrising; 48. from Aroer, which is on the edge of the valley of Arnon, even unto mount Sion (the same is Hermon), 49. and all the Arabah beyond Jordan eastward, even unto the sea of the Arabah, under the slopes of Pisgah.*iii s iv a

CHAPTER V

5 1. And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the judgements which I speak in your ears this day, that ye may learn them, and observe to do

life, and the very foundation for all human conduct. The Ten Words formed the basis for the new precepts now to be promulgated (Hoffmann). Moses pronounces the Commandments one by one, as delivered by the Divine Voice amid fire and darkness. He also recalls the impression made on the people by what they had heard—their pledge to do whatever the LORD commanded them, and His approval of their words.

1. *learn them, and observe to do.* Knowledge is an essential pre-requisite to performance; it is not to be an end in itself; see on IV, 1.

2 הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם׃ יְהוָה אֱלֹהֵינוּ
3 כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב׃ לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה
אֶת־הַבְּרִית הַזֹּאת כִּי אִתָּנוּ אֲנַחְנוּ אֵלֶּה פֹה הַיּוֹם כֻּלָּנוּ
4 חַיִּים׃ פָּנִים ׀ בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ
ה הָאֵשׁ׃ אָנֹכִי עֹמֵד בֵּין־יְהוָה וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד
לָכֶם אֶת־דְּבַר יְהוָה כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עֲלִיתֶם
6 בָּהָר לֵאמֹר׃ ס אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

3. *not . . . with our fathers.* "The Covenant was entered into only with the coming generation, as the fathers would die in the wilderness" (Abarbanel). Others understand the words to mean, "not with our fathers alone"; the Covenant survived the men with whom it was made, and possessed binding force upon all future generations.

4. *spake with you. i.e.* revealed Himself to you. Many of those who were listening to Moses had been present as children at Horeb when the Ten Words were spoken.

face to face. i.e. a direct revelation, and not a matter of hearsay merely.

5. *I stood between.* As the Israelites did not go near the Mount, they heard the Voice but could not follow the words. Moses was the *meturgeman*, the "interpreter", who conveyed the Divine message to them (Talmud).

word of the Lord. The collective name for "The Ten Words."

ye were afraid. See Exod. xx, 18–21.

saying. The Ten Words now following are almost, but not absolutely, a *verbatim* repetition of the Decalogue as given in Exod. xx. Being part of an exhortation addressed to a new generation, the Lawgiver does not hesitate to expand, or even alter, the wording of the Commandments, for the sake of emphasis. In brief, the version in Deuteronomy is more rhetorical, more homiletical, than that in Exod. xx. For the full exposition of the Decalogue see *Exodus*, p. 210–237. Only additional comments are here given.

them. 2. The LORD our God made a covenant
with us in Horeb. 3. The LORD made not this
covenant with our fathers, but with us, even
us, who are all of us here alive this day. 4. The
LORD spake with you face to face in the mount
out of the midst of the fire, 5. (I stood between
the LORD and you at that time, to shew you
the word of the LORD : for ye were afraid because
of the fire, and went not up into the mount ;)
saying,
6. I am the LORD thy God, which brought
thee out of the land of Egypt, out of the house
of bondage.

6. THE FIRST COMMANDMENT

The Israelites are to recognise that unlike the deities worshipped by the benighted heathens around them—local nature-gods bound to the soil and its products—the God of Israel is the universal ruler of History, the God who redeemed them from Egyptian slavery.

6. *I am the* LORD *thy God.* Or, " I, the LORD, am thy God." The word " LORD " is the current translation of the Divine Name of four letters (YHWH) as the eternal Power that guides the destinies of men and nations ; see *Genesis*, p. 16.

thy God. The suffix *thy* refers to " Israel " collectively, and at the same time to each Israelite individually ; as is evident from its use in " Honour thy father and thy mother." The Midrash says : " Even as thousands may look at a great portrait and each one feel that it looks at *him*, so every Israelite at Horeb felt that the Divine Voice was addressing *him*."

house of bondage. lit. " house of bondmen."

7 לֹֽא־יִהְיֶה לְךָ אֱלֹהִים
8 אֲחֵרִים עַל־פָּנָֽיַ׃ לֹֽא־תַעֲשֶׂה־לְךָ פֶסֶל ׀ כָּל־תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם ׀ מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם ׀
9 מִתַּחַת לָאָרֶץ׃ לֹֽא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי
יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֺן אָבוֹת עַל־בָּנִים וְעַל־
י שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָֽי׃ וְעֹשֶׂה חֶסֶד לַאֲלָפִים
11 לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֺתָו׃ ס לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה
אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ
לַשָּֽׁוְא׃

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v. 10. מצותי ק

7–10. SECOND COMMANDMENT

7. *before me.* Or, "beside me." In addition to Him; see the opening *v.* of the Shema, VI, 4. The monotheism must be absolute. Others translate, "to my face;" *i.e.* to provoke Him. The provocation is the greater, because these gods are unreal.

8. *the likeness of any form.* Extends the term "graven image" to "the likeness of any form." *v.* 7 prohibits the worship of other gods; *v.* 8 prohibits the worship of the true God under the form of any image. Hoffmann thinks that the variation in the Heb. text from the form in Exodus was made in view of the sin of the Golden Calf that followed the giving of the Decalogue. The present version makes it clearer that every "manner of likeness" comes within the category of "graven image," and therefore of idolatry.

in heaven above. The heavenly bodies worshipped by many nations.

in the earth beneath. Such as the sacred bulls of the Egyptians.

9. *nor serve them.* lit. "thou shalt not be induced to serve them," the grammatical form being Hophal (Koenig). Only such sculpture or plastic reproduction as would become objects of idolatrous worship is prohibited here. Hence, the presence of the cherubim in the Tabernacle,

7. Thou shalt have none other gods before me.
8. Thou shalt not make unto thee a graven
image, the likeness of any form that is in heaven
above, or that is in the earth beneath, or that
is in the water under the earth: 9. thou shalt
not bow down thyself unto them, nor serve
them: for I the LORD thy God am a jealous
God, visiting the iniquity of the fathers upon
the children, and upon the third and upon the
fourth generation of them that hate me; 10. and
shewing mercy unto thousands, of them that
love me and keep my commandments.
11. Thou shalt not take the name of the LORD
thy God in vain: for the LORD will not hold
him guiltless that taketh his name in vain.

and the twelve bronze bullocks under the basin in the Temple. Against art within its own sphere, monotheism wages no war; see *Exodus*, p. 412. "It is against the illusions and the lies of *pictures of God* that monotheism is relentless in its struggle. Every picture is an image of a prototype. But does there exist a prototype of the Divine that can be embodied in a picture? Pictures of God must accordingly be pictures of something other than God—of a something other to which the signification of God is given" (Hermann Cohen).

a jealous God. See on IV, 24.

and upon the third. In Exod. "and" is omitted.

11. THIRD COMMANDMENT

Avoid oaths. For the sacred obligations of sincerity in speech, see VOWS AND VOWING IN JUDAISM, *Numbers*, p. 310.

11. *in vain.* Heb. לשוא, which may mean either, "for vanity," or, "for falsehood." The Jerusalem Targum prefaces its translation of this prohibition with the words, "O my People, my People, House of Israel, swear not by the Name of the LORD thy God for vanity; and swear not by

12 ס שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ ׀
13 יְהוָה אֱלֹהֶיךָ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃
14 וְיוֹם הַשְּׁבִיעִי שַׁבָּת ׀ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־
מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ
וְכָל בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ
טו וַאֲמָתְךָ כָּמוֹךָ׃ וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ ׀ בְּאֶרֶץ מִצְרַיִם

My Name and lie." Every oath, *even if a true oath*, should be avoided, is the teaching of the Rabbis. It is not generally known that many in Israel have in every age followed the principle of "Swear not at all," except when a Court of Law exacts an oath in order to ensure the ends of justice. To this day, pious men in Eastern Jewries suffer considerable pecuniary loss rather than enforce their plea by an oath. And it is the practice of a Beth Din to discourage oaths, in the rare instances where one of the litigants insists on the oath being administered.

12–15. FOURTH COMMANDMENT

12. *observe.* Heb. שמור; in Exod. זכור "remember." Tradition explains that the latter refers to the positive precepts in connection with the Sabbath, to its sanctification by wine, prayer and Sabbath joy; whereas "observe" the Sabbath means, refraining from any desecration through labour by self or dependents. Hence, the addition here concerning the resting of servants and the reminder of the bondage in Egypt (Biur). Tradition also says, "that both words *observe* and *remember* were communicated by God simultaneously;" *i.e.* the fourth commandment in Deuteronomy, though different in form, does not imply anything that has not been revealed by God on Mount Sinai. Moses uses the stronger word here, because in his exhortation he has a practical object in view; viz., the *observance* of God's commands by the people.

as the LORD *thy God commanded thee.* These words are not in Exodus, being a rhetorical amplification. The reference is to Marah, Exod. xv, 23–27.

12. Observe the sabbath day, to keep it holy,
as the Lord thy God commanded thee. 13. Six
days shalt thou labour, and do all thy work:
14. but the seventh day is a sabbath unto the
Lord thy God: in it thou shalt not do any
work, thou, nor thy son, nor thy daughter, nor
thy manservant, nor thy maidservant, nor thine
ox, nor thine ass, nor any of thy cattle, nor thy
stranger that is within thy gates; that thy man-
servant and thy maidservant may rest as well
as thou. 15. And thou shalt remember that thou
wast a servant in the land of Egypt, and the

14. *nor thine ox, nor thine ass, nor any of thy cattle.* In place of this detailed enumeration, appropriate to an oration, Exod. has simply, "nor thy cattle." Care and kindness to cattle are of such profound importance for the humanising of man that this duty has its place in the Decalogue. The Rabbis classed cruelty to animals among the most serious of offences; see Kindness to Animals, p. 302.

that thy manservant . . . thou. This is not in Exod; but is an explanatory addition.

as well as thou. Heb. כמוך. The slave is to have the same right to his Sabbath-rest as the master. Sabbath-rest thus proclaims the equality of master and man.

15. *thou wast a servant in the land of Egypt.* This is the most important divergence between the two versions. According to Exod. the Sabbath was ordained in commemoration of the six days of creation, "wherefore the Lord blessed the Sabbath day, and hallowed it." Man was on that day to set aside the material cares that absorb his attention on the six days of toil. Judaism "proclaims a truce once in seven days to all personal anxieties and degrading thoughts about the means of subsistence and success in life, and bids us meet together to indulge in larger thoughts. In countries where life is a hard struggle, what more precious, more priceless public benefit can be imagined than this

וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה עַל־
16 כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת׃ ס כַּבֵּד אֶת־
אָבִיךָ וְאֶת־אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לְמַעַן ׀ יַאֲרִיכֻן
יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ
17 נֹתֵן לָךְ׃ ס לֹא תִּרְצָח׃ ס וְלֹא תִּנְאָף׃ ס וְלֹא
18 תִּגְנֹב׃ ס וְלֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁוְא׃ ס וְלֹא
תַחְמֹד אֵשֶׁת רֵעֶךָ ס וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ
19 וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ׃ ס אֶת־ (לספ׳) מישי

breathing time, this recurring armistice between man and the hostile powers that beset his life, this solemn Sabbatic festival ?" (J. R. Seeley). There was, however, another lesson for mankind to learn from the Sabbath institution. The Israelites in Egypt slaved day after day without a rest. By ceasing from toil one day in seven, they would distinguish their work from slavery. And in their new life in the Promised Land they were to avoid imposing upon others what had been so bitter to them.

16. FIFTH COMMANDMENT

16. *commanded thee.* The phrase, "as the LORD thy God commanded thee," is new in Deuteronomy, as is also "and that it may go well with thee." The latter stresses the truth that a sound national life can only result from a sound family life within the State.

17. SIXTH, SEVENTH AND EIGHTH COMMANDMENTS

17. *murder . . . neighbour.* These Commandments are here connected by the conjunction "and"; to indicate that these crimes are to some extent linked together, and that he who breaks one of them is not unlikely to break one of the others as well (Friedlander).

LORD thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16. Honour thy father and thy mother, as the LORD thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.

17. Thou shalt do no murder.
Neither shalt thou commit adultery.
Neither shalt thou steal.
Neither shalt thou bear false witness against thy neighbour.

°18. Neither shalt thou covet thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his manservant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.*ivs; va

°*In English Bibles, this is v. 21.*

17. NINTH COMMANDMENT

false witness. A different Heb. word is here used for "false" witness—the same as occurs in *v.* 11 for "vain."

18. TENTH COMMANDMENT

18. *covet . . . neighbour's.* The prohibition of coveting a man's wife is here made separate from "desiring" (a different word, not ocurring in Exod.) his possessions—a fundamental distinction of far-reaching moral consequence. There is also new mention of "his field," an appropriate addition for a people about to enter upon the inheritance of their Land.

הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ
הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־
כ שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי׃ וַיְהִי כְּשָׁמְעֲכֶם אֶת־הַקּוֹל
מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּן אֵלַי כָּל־רָאשֵׁי
21 שִׁבְטֵיכֶם וְזִקְנֵיכֶם׃ וַתֹּאמְרוּ הֵן הֶרְאָנוּ יְהוָה אֱלֹהֵינוּ
אֶת־כְּבֹדוֹ וְאֶת־גָּדְלוֹ וְאֶת־קֹלוֹ שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם
22 הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים אֶת־הָאָדָם וָחָי׃ וְעַתָּה לָמָּה
נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יֹסְפִים ׀ אֲנַחְנוּ
23 לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וָמָתְנוּ׃ כִּי מִי כָל־
בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ
24 כָּמֹנוּ וַיֶּחִי׃ קְרַב אַתָּה וּשֲׁמָע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה
אֱלֹהֵינוּ וְאַתְּ ׀ תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר יְהוָה
כה אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ׃ וַיִּשְׁמַע יְהוָה אֶת־קוֹל
דִּבְרֵיכֶם בְּדַבֶּרְכֶם אֵלָי וַיֹּאמֶר יְהוָה אֵלַי שָׁמַעְתִּי אֶת־
קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ הֵיטִיבוּ כָּל־אֲשֶׁר

v. 24. המ' בקמץ

19–30. The manner in which the Decalogue was delivered, and the request of the people for Moses' intervention.

19. *and he added no more.* The direct Divine Revelation to the whole people was limited to the Ten Words. In *v.* 22–25, we are told that the people found it unbearable to listen to the Divine Voice, and begged for the remainder of the Revelation to be communicated to them through Moses.

21. *his glory.* Manifested in the fire and smoke; see on Gen. xv, 17.

19. These words the LORD spake unto all your
assembly in the mount out of the midst of the
fire, of the cloud, and of the thick darkness,
with a great voice: and he added no more.
And he wrote them upon two tables of stone,
and gave them unto me. 20. And it came to pass,
when ye heard the voice out of the midst of the
darkness, while the mountain did burn with
fire, that ye came near unto me, even all the
heads of your tribes, and your elders; 21. and ye
said, Behold, the LORD our God hath shewed us
his glory and his greatness, and we have heard
his voice out of the midst of the fire: we have
seen this day that God doth speak with man,
and he liveth. 22. Now therefore why should we
die? for this great fire will consume us: if we
hear the voice of the LORD our God any more,
then we shall die. 23. For who is there of all flesh
that hath heard the voice of the living God
speaking out of the midst of the fire, as we
have, and lived? 24. Go thou near, and hear all
that the LORD our God shall say: and speak
thou unto us all that the LORD our God shall
speak unto thee; and we will hear it, and do it.
25. And the LORD heard the voice of your words,
when ye spake unto me; and the LORD said
unto me, I have heard the voice of the words
of this people, which they have spoken unto
thee: they have well said all that they have

22. *this great fire will consume us.* Not the Revelation of God, but the physical accompaniments of that Revelation fill them with fear.

26 דִּבֵּרוּ׃ מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר
אֶת־כָּל־מִצְוֺתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם
27 28 לְעֹלָם׃ לֵךְ אֱמֹר לָהֶם שׁוּבוּ לָכֶם לְאָהֳלֵיכֶם׃ וְאַתָּה פֹּה
עֲמֹד עִמָּדִי וַאֲדַבְּרָה אֵלֶיךָ אֵת כָּל־הַמִּצְוָה וְהַחֻקִּים
וְהַמִּשְׁפָּטִים אֲשֶׁר תְּלַמְּדֵם וְעָשׂוּ בָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן
29 לָהֶם לְרִשְׁתָּהּ׃ וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה
ל אֱלֹהֵיכֶם אֶתְכֶם לֹא תָסֻרוּ יָמִין וּשְׂמֹאל׃ בְּכָל־הַדֶּרֶךְ
אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תֵּלֵכוּ לְמַעַן תִּחְיוּן וְטוֹב
לָכֶם וְהַאֲרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירָשׁוּן׃

Cap. VI. ו

ו א וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה
אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
2 שָׁמָּה לְרִשְׁתָּהּ׃ לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹר
אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּךָ אַתָּה וּבִנְךָ
3 וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃ וְשָׁמַעְתָּ

26. *Oh that they had such an heart.* "God too can express a wish of this sort, as freedom of the will has been given to man" (Biur). Alas, that exalted spirit of the Israelites was soon to be followed by a violent reaction—the apostasy of the Golden Calf.

well with them. God profiteth naught if man fulfil His will, but to man such fulfilment means salvation.

29. *ye shall not turn aside.* This and the following *v.* are the moral exhortation after the historical narrative.

30. *that ye may live.* Cf. IV, 1. The promise is here national not individual; see on IV, 26.

VI. 1–3. These verses conclude that portion of the Second Discourse which deals with the Revelation at Horeb.

1. *now this is.* Better, *and this is.* See *v.* 28 of preceding chapter.

spoken. 26. Oh that they had such an heart as
this alway, to fear me, and keep all my command-
ments, that it might be well with them, and with
their children for ever! 27. Go say to them,
Return ye to your tents. 28. But as for thee,
stand thou here by me, and I will speak unto
thee all the commandment, and the statutes,
and the judgements, which thou shalt teach
them, that they may do them in the land which
I give them to possess it. 29. Ye shall observe
to do therefore as the LORD your God hath
commanded you: ye shall not turn aside to
the right hand or to the left. 30. Ye shall walk
in all the way which the LORD your God hath
commanded you, that ye may live, and that it
may be well with you, and that ye may prolong
your days in the land which ye shall possess.

CHAPTER VI

6 1. Now this is the commandment, the statutes,
and the judgements, which the LORD your God
commanded to teach you, that ye might do
them in the land whither ye go over to possess
it: 2. that thou mightest fear the LORD thy God
to keep all his statutes and his commandments,
which I command thee, thou, and thy son, and
thy son's son, all the days of thy life; and that
thy days may be prolonged. 3. Hear therefore,

2. *that thou mightest fear.* This sums up the aim and purpose of the general principles of the legislation, as well as of the separate statutes. The pronoun passes from the plural to the singular, in order to impress upon the Israelites their individual responsibility.

יִשְׂרָאֵל֮ וְשָׁמַרְתָּ֣ לַעֲשׂ֔וֹת אֲשֶׁר֙ יִיטַ֣ב לְךָ֔ וַאֲשֶׁ֥ר תִּרְבּ֖וּן
מְאֹ֑ד כַּאֲשֶׁ֩ר דִּבֶּ֨ר יְהוָ֜ה אֱלֹהֵ֤י אֲבֹתֶ֙יךָ֙ לָ֔ךְ אֶ֛רֶץ זָבַ֥ת
חָלָ֖ב וּדְבָֽשׁ׃ (חמישי לספ׳) פ ששי
4 שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה ׀ אֶחָֽד׃

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v. 4. ע׳ ד׳ רבתי

THE SHEMA

The Oneness of God and Israel's Undivided Loyalty to Him

4–9. After the repetition of the story of the Giving of the Ten Commandments, Moses proceeds to declare the other great foundation of the Torah; viz., the oneness of God and Israel's undivided loyalty to Him.

The opening *v.* of this paragraph, called after its first Heb. word *Shema*, sounds the keynote of all Judaism, and has been its watchword and confession of faith throughout the ages. Here the fundamental Truth of the Unity of God is proclaimed. It is followed in *v.* 5–9 by the fundamental Duty founded upon that Truth; viz., the devotion to Him of the Israelite's whole being. He is bidden to love God with heart, soul and might; to remember all the commandments and instruct his children therein; to recite the words of God when retiring or rising; to bind those words on the arm and the head, and to inscribe them on his door-posts and the city gates. "The later leaders of Jewry showed their spiritual insight when they gave the place they did to this high and winsome message" (Welch). See Additional Note A, The Shema: its meaning and history, p. 100–111.

In the Liturgy, the Shema is said twice daily, and consists of three sections; Deut. vi, 4–9; xi, 13–21; and Num. xv, 37–41. The second section, Deut. xi, 13–21, contains the

O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.*vs ; via

4. HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE:

promise of reward for the fulfilment of the laws, and of punishment for their transgression. The third section, Num. xv, 37–41, enacts the law concerning the *tzitzith*, as a warning against following the evil inclinations of the heart, and an exhortation to submit to the laws of God in remembrance of the exodus from Egypt.

4. *Hear, O Israel: the* LORD *is our God, the* LORD *is One.* Heb. שמע ישראל ד׳ אלהינו ד׳ אחד. This translation is given by Sifri, the Septuagint, and nearly every Jewish translator and commentator. It sums up the teaching of the First and Second Commandments; The LORD is our God, and He is One. The other current Jewish translation, "Hear, O Israel, the LORD our God, the LORD is One" is less acceptable; for if the declaration only enunciated the Divine Unity, it would be sufficient to have said, "Hear, O Israel, the LORD our God is One." Some moderns follow Rashbam's translation: "Hear, O Israel, the LORD is our God, the LORD alone."

In the Heb. the ע of שמע and the ד of אחד are written large. The reason for the ד is evident; it is to distinguish אחד "one" from אחר "another god," just as the ר in אחר (Exod. xxxiv, 14) is written large, in order that by error one should not utter the blasphemy לא תשתחוה לאל אחד "thou shalt not bow down to the *one* God." The reason that induced the Scribes to write the ע in שמע large may possibly be due to the fear of an interchange in their day with שמא, "perhaps," and avoid the resulting infidel statement of "*Perhaps*, O Israel, the LORD is our God" (Hirsch). These two large letters from the word עד "witness." Every Israelite by pronouncing the Shema becomes one of God's witnesses, testifying to His Unity before the world.

the LORD *is our God.* The Heb. is the Divine Name of Four Letters, the Father and Sustainer of the lives and

ה וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃

spirits of all flesh, the everlasting Power Who guides the destinies of men and nations.

the Lord *is One.* "In the opening *v.* of the Shema we have a third revelation of God's being. In Gen. xvii, He is made known to us as Almighty; in Exod. vi, as Eternal; and now as the One" (Philippson). He is One, because there is no other God than He; but He is also One, because He is wholly unlike anything else in existence. He is therefore not only One, but the Sole and Unique God.

One. Heb. *echad.* Therefore to Him alone it is right to pray, and not to any being besides Him. The belief that God is made up of several personalities, such as the Christian belief in the Trinity, is a departure from the pure conception of the Unity of God. Israel has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it had given the world, and rather than abandon that pure monotheism, rather than admit any weakening of it, Jews were prepared to wander, to suffer, to die; see p. 105–109.

5. *and thou shalt love.* This is the first instance in human history that the *love* of God was demanded in any religion. The love of God is the distinctive mark of His true worshippers. The worshipper, as he declares the Unity of God, thereby lovingly and unconditionally surrenders his mind and heart to God's holy will. Such spiritual surrender is called, "taking upon oneself the yoke of the kingdom of heaven," קבלת עול מלכות שמים. If the Unity of God is the basis of the Jewish creed, the love of God is to be the basis of the Jewish life. And the noblest spiritual surrender and love of God, the Rabbis held, was so to live and act toward our fellowmen as to make God and His Torah *beloved* in their eyes.

"The meaning of the love of God is that a man should be longing and yearning after the nearness of God, blessed be He, and striving to reach His holiness, in the same manner as he would pursue any object for which he feels a strong passion. He should feel that bliss and delight in mentioning His name, in uttering His praises and in occupying himself with the words of the Torah, which a lover feels towards the wife of his youth, or the father towards his only son.

5. and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

The earlier saints attained to such disinterested love of God; as King David said in Psalm XLII, 2, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God'" (Moses Chayim Luzzatto).

"When the soul sinks in the depths of awe, the spark of the love of God breaks out in flames, and the inward joy increases. Such lovers of God desire only to accomplish His holy will, and lead others unto righteousness" (Eleazar of Worms).

with all thine heart. Because there is one God, we must give Him undivided allegiance. "The One God demands the whole of man" (Smend). The Rabbis explain *with all thine heart*, to mean "with all thy desires, including the evil inclination"; *i.e.* make thy earthly passions and ambitions instruments in the service of God.

with all thy soul. We should be prepared to give up our dearest wishes and inclinations for the love of God. The Rabbis take the words *with all thy soul* to mean "with thy whole life;" *i.e.* love Him with thy heart's last drop of blood, and give up thy life for God, if He requires it. The classical example is that of Rabbi Akiba. He longed for the sublime moment when his daily profession of the love of God might be put to the proof and confirmed by act. That moment came when, after his noble part in the last Jewish War of Independence against Imperial Rome, the Roman executioner was tearing his flesh with combs of iron. "All my days," Akiba told his weeping disciples, "I have longed for this moment when it is given me to love God with my whole life. I loved Him *with all my heart*, and I loved Him *with all my might*; now that I have the opportunity of loving Him *with all my soul*, shall I not rejoice?" It was such understanding of the words of the Shema that gave the Jewish martyrs throughout the ages the comfort and courage to lay down their lives for their Faith. Bachya tells of a medieval Jewish saint who used to pray, "My God, thou hast given me over to starvation and penury. Into the depth of darkness hast Thou plunged me, and Thy might and strength Thou hast taught me. But even if they burn me with fire, only the more will I love

6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃
7 וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
8 בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ׃

Thee and rejoice in Thee." Such spiritual surrender, is of course, without any thought of reward or punishment in the Hereafter. As another of the saints boldly expressed it, "I have no wish for Thy Paradise, nor any desire for the bliss in the world to come. I want Thee and Thee alone."

On the duty of martyrdom, see *Leviticus*, p. 175. The supreme sacrifice, however, is demanded only to avoid idolatry, incest and murder.

with all thy might. With the full concentration of feeling and power. One Rabbinic explanation is, "with whatever lot Providence has assigned to thee"; *i.e.* love Him in times of bliss and happiness, and in times of distress and misfortune. Another explanation of *with all thy might* is "with all thy possessions;" *i.e.* despite whatever material sacrifice thy loyalty to Israel's God and Torah might entail. An eighteenth century moralist understood "with all thy possessions" to mean, "even when great wealth is thine" (Panim Yafoth).

6. *these words.* In *v.* 4 and 5; viz., the Unity of God and the duty of undivided allegiance to Him, as the epitome of the teaching of the Book.

this day. "Do not regard the Divine commands as old and stale news; but consider them as something fresh, as a new Royal Proclamation reaching you this very day" (Sifri).

upon thine heart. The heart is conceived as a tablet on which these Divine words shall be inscribed; cf. Jer. XXXI, 32, 33.

7. *teach them diligently.* lit. "prick them in"; so that the words remain indelibly upon their hearts. "Let them have a clear, and not a confused or stammering, knowledge of the duties and teachings of their Faith" (Sifri); see p. 151.

and shalt talk of them. They are to be a theme of living interest, early and late, at home and abroad.

when thou sittest in thine house. "A man should conduct himself with due propriety in his house, so as to set an

6. And these words, which I command thee this day, shall be upon thine heart: 7. and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.

example to his household; and he should also be gentle with them, and not overawe them" (Zohar).

when thou liest down. The Rabbis based on this the institution of Evening Prayer. It consists of the Shema, preceded by two Benedictions (the one, referring to the Divine ordering of day and night, המעריב ערבים; and the second, eulogising the love of God shown in the revelation of the Torah, אהבת עולם). The Shema is also followed by two Benedictions (the proclamation of faith, אמת ואמונה; and the prayer for peaceful repose, השכיבנו). The Service continues with the Amidah (the Eighteen Benedictions—three Blessings of Praise; twelve (now thirteen) Petitions; and three Blessings of Thanks) and *Oleynoo.* The Shema is also recited before retiring to rest. To fill one's mind with high and noble thoughts is a wise preparation for the hours of darkness. "The Shema is a double-edged sword against all the terrors and temptations of the night" (Talmud).

when thou risest up. Hence the institution of the Morning Shema. It is preceded by two Benedictions, and followed by one. These Benedictions are 1) a eulogy of God as the Creator of the light of day, יוצר אור; 2) a eulogy of God as Giver of the Torah, אהבה רבה; and 3) a eulogy of God as the Redeemer of Israel, גואל ישראל. Immediately thereafter come the Eighteen Benedictions. On some days, Tachanun and the Reading of the Torah follow. The Service concludes with *Oleynoo*, Kaddish and some psalms.

8. *bind them.* See *Exodus*, p. 144, for the precept of Tephillin. The wording of *v.* 8 and 9 are not to be taken as a figure of speech. "It seems on the whole to be more probable that the injunction is intended to be carried out literally; and that some material, visible expression of the Israelite's creed is referred to" (Driver).

9 וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ (ששי לספ׳)
י ס וְהָיָה כִּי־יְבִיאֲךָ ׀ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֶת לָךְ עָרִים
11 גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא־בָנִיתָ׃ וּבָתִּים מְלֵאִים כָּל־טוּב
אֲשֶׁר לֹא־מִלֵּאתָ וּבֹרֹת חֲצוּבִים אֲשֶׁר לֹא־חָצַבְתָּ כְּרָמִים
12 וְזֵיתִים אֲשֶׁר לֹא־נָטָעְתָּ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמֶר לְךָ פֶּן־
תִּשְׁכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
13 עֲבָדִים׃ אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמוֹ

v. 11. ב׳ טעמים

9. *write them upon the door posts.* By means of the *mezuzah* affixed to the door-post in Jewish homes. The *mezuzah* is placed in a metal or glass case, and fixed to the right-hand door-post of the outer entrance of every dwelling room in the house. It contains this section of the Shema and XI, 13–20. The word שדי, "Almighty," written on the back of the parchment, is rendered visible by means of a small opening in the case. The *mezuzah* is a symbol of God's watchful care over the house and its dwellers. It is a solemn reminder to all who go out and in, that the house is devoted to the ideals of the Shema.

I. Abrahams thus sums up the basic importance of Deut. VI, 4–9:—"It enshrines the fundamental *dogma* (monotheism), the fundamental *duty* (love), the fundamental *discipline* (study of the Law), and the fundamental *method* (union of 'letter' and 'spirit'), of the Jewish Religion."

10–19. Peril of Forgetting

The pleasantness of their inheritance in the New Land might breed forgetfulness of their dependence upon the goodness of God, and a disposition to follow the gods of the surrounding nations.

11. *cisterns hewn out.* In the Holy Land water had to be collected during the rainy seasons and stored. For this purpose, cisterns cut out of the rocks are of especial value.

9. And thou shalt write them upon the door
posts of thy house, and upon thy gates.*vi s
10. And it shall be, when the LORD thy God
shall bring thee into the land which he sware
unto thy fathers, to Abraham, to Isaac, and to
Jacob, to give thee; great and goodly cities,
which thou buildedst not, 11. and houses full of all
good things, which thou filledst not, and cisterns
hewn out, which thou hewedst not, vineyards
and olive trees, which thou plantedst not, and
thou shalt eat and be full; 12. then beware lest
thou forget the LORD, which brought thee forth
out of the land of Egypt, out of the house of
bondage. 13. Thou shalt fear the LORD thy God;
and him shalt thou serve, and shalt swear by

13. *thou shalt fear the* LORD *thy God.* This command is complementary to VI, 5 "thou shalt love the LORD thy God." Love and fear of God combined constitute the highest reverence. "*The fear of God* acts as a powerful deterrent from evil; the *love of God*, as the highest incentive to living in accordance with the Divine will" (Talmud). "Indeed יראת ד׳, *the fear of the* LORD, is the nearest equivalent in Hebrew to what we mean when we speak about *religion*" (Welch).

serve. In prayer (Sifri).

shalt swear by his name. This is no command to swear; only a bringing out of the religious significance of an oath (Oettli). Primitive man constantly appeals to his gods for the truth and honesty of his transactions; and such appeal to his gods really constituted a profession of his loyalty to those gods. An Israelite is to swear by the Name of God alone, always remembering that it was an unpardonable sin to take God's Name in vain—and that the truly pious refrain from all oaths.

14 תִּשָּׁבֵעַ׃ לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים
טו אֲשֶׁר סְבִיבוֹתֵיכֶם׃ כִּי אֵל קַנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ
פֶּן־יֶחֱרֶה אַף־יְהוָה אֱלֹהֶיךָ בָּךְ וְהִשְׁמִידְךָ מֵעַל פְּנֵי
16 הָאֲדָמָה׃ ס לֹא תְנַסּוּ אֶת־יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר
17 נִסִּיתֶם בַּמַּסָּה׃ שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם
18 וְעֵדֹתָיו וְחֻקָּיו אֲשֶׁר צִוָּךְ׃ וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי
יְהוָה לְמַעַן יִיטַב לָךְ וּבָאתָ וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה

14. *peoples which are round about you.* Not that it was permissible to follow the gods of distant nations, but that the danger of adopting the worship of *neighbouring* peoples was more insidious and real (Rashi).

15. *a jealous God.* See on IV, 24.

destroy thee. As a nation and an independent power.

of the earth. Better, *of the land ; i.e.* Palestine.

16. *ye shall not tempt. i.e.* test, by questioning His power or protection ; see on Exod. XVII, 2. Likewise, anyone who obeys the Divine commandments "on trial," *i.e.* to see if he will be rewarded for doing so, transgresses this prohibition (Mal. III, 10 is an exception).

in Massah. See Exod. XVII, 7.

18. *that which is right and good in the sight of the* LORD. Note the words *and good* in addition to *that which is right.* It is not enough to do *that which is right ; i.e.* to act according to the strict letter of the law ; as such action often involves hardship and harshness, and the truly pious avoid taking advantage of the letter of strict legality. There is a higher justice, which is equity, and this bids man to be true to something more than the mere letter of his bond. "Man must act beyond the rule of law" (לפנים משורת הדין), say the Teachers of the Talmud. Jerusalem, they said, was destroyed because its Courts adhered too closely to strict *Din* (justice), and disregarded the principles of *Yosher* (equity). Two examples will make clear what they understood by "equity." A Rabbi on being consulted by a poor woman whether a certain coin was good answered her that it was. The next day, she came and told him it had been declared bad. He took it from her, and gave her a good one in exchange. He was not compelled to act so.

his name. 14. Ye shall not go after other gods, of
the gods of the peoples which are round about
you; 15. for the LORD thy God in the midst of
thee is a jealous God; lest the anger of the LORD
thy God be kindled against thee, and he destroy
thee from off the face of the earth.

16. Ye shall not tempt the LORD your God,
as ye tempted him in Massah. 17. Ye shall
diligently keep the commandments of the LORD
your God, and his testimonies, and his statutes,
which he hath commanded thee. 18. And thou
shalt do that which is right and good in the
sight of the LORD: that it may be well with
thee, and that thou mayest go in and possess
the good land which the LORD sware unto thy

He was going beyond the letter of the law, and doing "that which is right *and good* in the sight of the LORD."

Rabba, the son of Bar Chana, hired porters to transport some jugs of wine. They, in negligence, broke their load; whereupon Rabba seized their garments in compensation. The porters appealed to Rab, who ordered the garments to be returned. When the garments were returned they pleaded, "We are poor men, we have laboured a full day, exhausted ourselves, and now we have nothing." Rab decided that their wages be paid. Rabba protested that his action had all along been *legal*. To which Rab replied, "Indeed it is legal; but Scripture says, 'Thou shalt observe the path of the upright,' *i.e.* those who act beyond the mere letter of the law." (If Shakespeare had been aware of this fine Jewish duty, "to go beyond the letter of the law"—he could not have drawn his Shylock as a Jew). Rashi understands our *v.* to teach the duty "of going beyond the rule," and also the concomitant duty of פשרה, "agreement." Agreement is reached when each of the litigants forgoes something to which he believes himself entitled by strict law and they become friends. The judgment of the court would have been for the one and against the

19 אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ׃ לַהֲדֹף אֶת־כָּל־אֹיְבֶיךָ מִפָּנֶיךָ
כ כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ס כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר
מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ
21 אֶתְכֶם׃ וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם
22 וַיֹּצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה׃ וַיִּתֵּן יְהוָה אוֹתֹת
וּמֹפְתִים גְּדֹלִים וְרָעִים ׀ בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל־בֵּיתוֹ

other; that would be strict law. By agreement, they refrain from insisting on strict law, and friendship is re-established. Thus are fulfilled the words (Zech. VIII, 16), "execute the judgement of truth *and peace*"; *i.e.* effect peace between the parties by the judgment of truth.

19. *as the* LORD *hath spoken.* See Exod. XXIII, 27f.

20–25. THE EXODUS—AN OBJECT-LESSON

The future generation is to be trained to gratitude and reverence towards God by means of the story of the Deliverance from Egypt. The Seder Service is a domestic feast based on the actual usage in the Temple of Jerusalem, and accompanied by a running commentary of prayer and legend and exhortation known as the *Haggadah shel Pesach.* This opens with the questions asked by the youngest child present, who is answered in a recitation of the events of the Exodus, with the Midrashic interpretations of Biblical passages (Josh. XXIV, 2–4; Deut. XXVI, 5–8) relating to the Deliverance. Hallel early formed part of the Seder; Nishmath, various hymns, folk-songs, and children's rhymes were added in the course of the centuries.

The Seder in history would require a monograph. In the Middle Ages, the Seder nights were a time of terror to the Jewries of Christian Europe. From the twelfth century onwards, the Satanic charge of using human blood on Passover was responsible for a long series of hideous massacres. Also, it was on the eve of Passover 1190, that the Jews of York resolved to anticipate massacre at the hands of the murderous mob by suicide, and perished almost to a man. "But the eternal message of hope, revived in

fathers, 19. to thrust out all thine enemies from before thee, as the LORD hath spoken.

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God hath commanded you? 21. then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: 22. and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon

the Jewish breast all the more ardently by the Festival of Freedom, saved the martyred people from despair, even in this darkest hour" (Cecil Roth).

20. *in time to come.* lit. "to-morrow."

what mean the testimonies . . . judgements. This whole section is analagous to Exod. XIII, 11f, where the child asks מה זאת "What is this"? Evidently the son here is of riper age than in Exod. XIII. The Rabbis describe the latter as תם, "simple;" and the son in this *v.* as חכם, "wise."

21. *we were Pharaoh's bondmen.* These words form the first sentence of the answer to the "four questions" in the Haggadah. The Seder Service is typical of Jewish education: the ceremonies become object-lessons in religion, national history, and morality. The garnered religious thought and emotion of past generations is made the horizon for the opening mind of the Jewish child. At one point of the Seder, which is largely history raised into religion, it is remarked: "Every Jew should regard himself as if *he* had personally come out of Egypt." That spirit dominates the whole of Jewish ceremonial. It all tends to the self-identification of the child with his fathers in the days of old, and to foster in the soul of the Jewish child the resolve to take his part in the Jewish life—whether in the sphere of worship, humanitarian endeavour, or Messianic achievement in and out of the Holy Land.

22. *signs.* See on IV, 34. "The father's reply points to an Almighty Power that can change the course of Nature for the accomplishment of His Divine purposes" (Koenig).

23 לְעֵינֵֽינוּ׃ וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֶת
24 לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵֽינוּ׃ וַיְצַוֵּנוּ יְהוָה לַעֲשׂוֹת
אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב
כה לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃ וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־
נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ
כַּאֲשֶׁר צִוָּֽנוּ׃ ס שביעי

CAP. VII. ז

ז א כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה
לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים ׀ מִפָּנֶיךָ הַחִתִּי וְהַגִּרְגָּשִׁי וְהָאֱמֹרִי
וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גוֹיִם רַבִּים וַעֲצוּמִים
2 מִמֶּֽךָּ׃ וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֵם
3 תַּחֲרִים אֹתָם לֹא־תִכְרֹת לָהֶם בְּרִית וְלֹא תְחָנֵּֽם׃ וְלֹא

24. *preserve us alive.* "God, that He might complete His redemptive work towards Israel, gave it this law, to keep alive in it the spirit of true religion, and to secure in perpetuity its national welfare" (Driver).

25. *and it shall be righteousness unto us.* It will be accounted to us as meritorious, and deserving of God's approval. The phrase is similarly used in Gen. xv, 6 "and he (Abraham) believed in the LORD: and He counted it to him for righteousness."

CHAPTER VII

Observance of the Fundamental Laws—the Ten Commandments and the Shema—demands avoidance of intermarriage, and the destruction of all idolatrous worship in the Promised Land.

1. *before thee.* lit. "from before thee," *i.e.* to make way for thee. The nations here enumerated are mentioned in Gen. x. 15–18; xv, 19f; Exod. III, 8, 17; XIII, 5 and elsewhere. The Midrash states that the Girgashites left Canaan before the entry of the Israelites.

2. *devote.* Or, "utterly destroy" or "utterly ban." Heb. החרם תחרים, *i.e.* consider them as a *cherem*, something

all his house, before our eyes: 23. and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. 24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as at this day. 25. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.*vii

CHAPTER VII

7 1. When the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; 2. and when the LORD thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt devote them; thou shalt make no covenant with them, nor shew mercy unto them: 3. neither

that must not come near thee. On the "ban" against the Canaanites, see on XX, 18.

shew mercy. Better, *shew grace*; or, "give gifts to" (Talmud). The Rabbis restrict this prohibition, as all others in this connection, to actual idolaters like the ancient Canaanites. It does not apply to ordinary heathens who observe the fundamental laws of human society; see on IV, 19.

תִתְחַתֵּן בָּם בִּתְּךָ לֹא־תִתֵּן לִבְנוֹ וּבִתּוֹ לֹא־תִקַּח לִבְנֶךָ׃
4 כִּי־יָסִיר אֶת־בִּנְךָ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה
ה אַף־יְהוָה בָּכֶם וְהִשְׁמִידְךָ מַהֵר׃ כִּי־אִם־כֹּה תַעֲשׂוּ לָהֶם
מִזְבְּחֹתֵיהֶם תִּתֹּצוּ וּמַצֵּבֹתָם תְּשַׁבֵּרוּ וַאֲשֵׁירֵהֶם תְּגַדֵּעוּן
6 וּפְסִילֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ׃ כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה
אֱלֹהֶיךָ בְּךָ בָּחַר ׀ יְהוָה אֱלֹהֶיךָ לִהְיוֹת לוֹ לְעַם סְגֻלָּה
7 מִכֹּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ לֹא מֵרֻבְּכֶם מִכָּל־

3. *marriages.* The evil results of such marriages were perceived by the Patriarchs; Gen. XXIV and XXVIII. Moses had previously warned the people against allying themselves by marriage with their neighbours (Exod. XXXIV, 16), and the warning was repeated by his successor (Josh. XXIII, 12). In our own days, in conditions that are worlds asunder from those in Canaan of old, intermarriage is no less fatal to the continued existence of Israel. "Every Jew should feel himself bound, even though the duty involves the sacrifice of precious affections, to avoid acts calculated, however remotely, to weaken the stability of the ancestral religion. Every Jew who contemplates marriage outside the pale must regard himself as paving the way to a disruption which would be the final, as it would be the culminating, disaster in the history of his people" (M. Joseph).

4. *he will turn away. i.e.* the heathen who marries thy daughter.

thy son. The Talmud explains this to mean, *thy grandson.* Since the Torah, on this interpretation, calls the child of an Israelite mother and gentile father the "son" of an Israelite grandfather, it was deduced therefrom that the child is to be regarded as being of the same race and faith *as the mother.* Consequently, the child of a Jewish father and non-Jewish mother follows in Jewish Law the religious status of the mother.

shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
4. For he will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and he will destroy thee quickly.
5. But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire.
6. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar people unto himself, out of all peoples that are upon

5. *pillars.* Symbols of the sun-god Baal; cf. Exod. XXIII, 24.

Asherim. A tree planted (XVI, 21), or a pole set up (II Kings XVII, 10), as sacred symbols of Astarte, the worship of the principle of fertility in Nature.

6–11. REASONS FOR PREVIOUS COMMANDS

6. *thou art an holy people.* See Exod. XIX, 5f—the classical passage announcing the covenant between God and Israel. Being a holy people, Israel was not to be contaminated by foul and cruel worship. It was to be a People apart from the other nations, and untainted by their heathenish practices.

a peculiar people. See on Exod. XIX, 5. "The character of Israel as the Chosen People does not involve the inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its slavery in Egypt, and the recognition of its being the servant of the LORD. It was the *noblesse oblige* of the God-appointed worker for the entire human race" (Guedemann).

הָעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמְעַט
8 מִכָּל־הָעַמִּים׃ כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ אֶת־
הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיָד
מפטיר חֲזָקָה וַיִּפְדְּךָ מִבֵּית עֲבָדִים מִיַּד פַּרְעֹה מֶלֶךְ־מִצְרָיִם׃
9 וְיָדַעְתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר
הַבְּרִית וְהַחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָו לְאֶלֶף דּוֹר׃
י וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יְאַחֵר לְשֹׂנְאוֹ אֶל־
11 פָּנָיו יְשַׁלֶּם־לוֹ׃ וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־
הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

מצותיו ק׳ v. 9.

7. *set his love upon you.* The root חשק is used of the "blind," non-rational love. "God's love of Israel is like that love (*cheshek*) for which no reason is to be sought, as it is due solely to the desire of the lover" (Albo).

the fewest of all peoples. lit. "the few out of the totality of peoples"; *i.e.* only a small fragment of the whole of humanity (Herxheimer, Dillmann). Israel is a small nation, but it has been chosen to accomplish world-embracing and eternal things. "All the great things have been done by the little nations" (Disraeli). "God has chosen little nations as the vessels by which He carries the choicest wines to the lives of humanity, to rejoice their hearts, to exalt their vision, to stimulate and strengthen their faith" (Lloyd George).

9. *know therefore.* "This phrase does not mean to know so as to see the fact of, but to know so as to feel *the force* of. It is knowledge that is followed by shame, or by love, or by reverence, or by the sense of a duty" (G. A. Smith).

covenant and mercy. Or, "the merciful covenant," alluded to in the previous verse; viz., the oath which He swore to the Patriarchs.

a thousand generations. A large, indefinite number of

the face of the earth. 7. The LORD did not set
his love upon you, nor choose you, because
ye were more in number than any people; for
ye were the fewest of all peoples: 8. but because
the LORD loveth you, and because he would
keep the oath which he sware unto your fathers,
hath the LORD brought you out with a mighty
hand, and redeemed you out of the house of
bondage, from the hand of Pharaoh king of
Egypt.*m 9. Know therefore that the LORD thy
God, he is God; the faithful God, which keepeth
covenant and mercy with them that love him
and keep his commandments to a thousand
generations; 10. and repayeth them that hate
him to their face, to destroy them: he will not
be slack to him that hateth him, he will repay
him to his face. 11. Thou shalt therefore keep
the commandment, and the statutes, and the
judgements, which I command thee this day, to
do them.

generations (Ibn Ezra), "Those who *love* God form, as it were, centres whence, upon thousands brought within range of their influence, the blessings of His mercy are diffused abroad" (Driver).

10. *to their face.* "Immediately" (Ehrlich).

For the Lesson from the Prophets, Isaiah XL, 1–26, *see* The Haftorahs, p. 478.

For the Blessings before and after the Haftorah, see p. 460.

NOTE A

THE SHEMA

ITS MEANING AND HISTORY

THE MEANING OF THE SHEMA

"Hear, O Israel, the LORD is our God, the LORD is One." These words enshrine Judaism's greatest contribution to the religious thought of mankind. They constitute the primal confession of Faith in the religion of the Synagogue, declaring that the Holy God worshipped and proclaimed by Israel is One; and that He alone is God, Who was, is, and ever will be. That opening sentence of the Shema rightly occupies the central place in Jewish religious thought; for every other Jewish belief turns upon it: all goes back to it; all flows from it. The following are some of its far-reaching implications, negative and positive, that have been of vital importance in the spiritual history of man.

ITS NEGATIONS

Polytheism. This sublime pronouncement of absolute monotheism was a declaration of war against all *polytheism*, the worship of many deities, and *paganism*, the deification of any finite thing or being or natural force. It scornfully rejected the star-cults and demon worship of Babylonia, the animal worship of Egypt, the nature worship of Greece, the Emperor worship of Rome, as well as the stone, tree, and serpent idolatries of other heathen religions, with their human sacrifices, lustful rites, their barbarism and inhumanity. Polytheism breaks the moral unity of man, and involves a variety of moral standards; that is to say, no standard at all. The study of Comparative Religion clearly shows that, in polytheism, "side by side with a High God of Justice and Truth, the cults of a goddess of sensual love, a god of intoxicating drink, or of thieves and liars, might be maintained" (Farnell). It certainly is not the

soil on which a high and consistent ethical system grows. This is true of even its highest forms, such as the heathenism of the Greeks. "The Olympian divinities merely copied and even exaggerated the pleasures and pains, the perfections and imperfections, the loftiness and baseness of life on earth. Man could not receive any moral guidance from them. The Greeks possessed nothing even remotely resembling a Decalogue to restrain and bind them" (Kastein). Despite the love of beauty that characterised the Greeks, and despite their iridescent minds, they remained barbarians religiously and morally; and their race was held up by their pupils, the Romans of Imperial days, as the prototype of everything that was mendacious, cruel, grasping and unjust. The fruit of Greek heathen teaching is, in fact, best seen in the horrors of the arena, the wholesale crucifixions, and the unspeakable bestialities of these same pupils, the Romans of Imperial days.

Quite other were the works of Hebrew Monotheism. Its preaching of the One, Omnipotent God liberated man from slavery to nature; from fear of demons and goblins and ghosts; from all creatures of man's infantile or diseased imagination. And that One God is One who "is sanctified by righteousness," who is of purer eyes than to endure the sight of evil, or to tolerate wrong. This has been named *ethical monotheism*. There may have been independent recognition of the unity of the Divine nature among some peoples; *e.g.* the unitary sun-cult of Ikhnaton in Egypt, or some faint glimpses of it in ancient Babylon. But in neither of these systems of worship was it essentially ethical, completely transfused with the Moral Law, and holding moral conduct to be the beginning and end of the religious life. Likewise, moral thinking and moral practices had indeed existed from immemorial times everywhere; but the sublime idea that morality is something Divine, spiritual in its inmost essence—this is the distinctive teaching of the Hebrew Scriptures. In Hebrew monotheism, ethical values are not only the highest of human values, but exclusively the only values of eternal worth. "There is none upon earth that I desire beside Thee," exclaims the Hebrew Psalmist. These words are but a poetic translation of the Shema in terms of religious experience.

Dualism. The Shema excludes *dualism*, any assumption of two rival powers of Light and Darkness, of the universe being regarded as the arena of a perpetual conflict between the principles of Good and Evil. This was the

religion of Zoroaster, the seer of ancient Persia. His teaching was far in advance of all other heathen religions. Yet it was in utter contradiction to the belief in One, Supreme Ruler of the World, shaping the light, and at the same time controlling the darkness (Isa. XLV, 7). In the Jewish view, the universe with all its conflicting forces, is marvellously harmonised in its totality ; and, in the sum, evil is overruled and made a new source of strength for the victory of the good. "He maketh peace in His high places." Zoroastrianism is alleged by some to be responsible for many folklore elements in Jewish theology, especially for its angelology. But though later generations in Judaism did speak of Satan and a whole hierarchy of angels, these were invariably thought of as absolutely the *creatures* of God. To attribute Divine powers to any of these beings, and deem them independent of God, or in any way on a par with the Supreme Being, would at all times have been deemed in Jewry to be wild blasphemy. It is noteworthy that the Jewish Mystics placed man—because he is endowed with free will—higher in the scale of spiritual existence than any mere "messenger," which is the literal translation of the word *angel*, as well as of its Hebrew original, מלאך.

Pantheism. And the Shema excludes *pantheism*, which considers the totality of things to be the Divine. The inevitable result of believing that all things are divine, and all equally divine, is that the distinction between right and wrong, between holy and unholy, loses its meaning. Pantheism, in addition, robs the Divine Being of conscious personality. In Judaism, on the contrary, though God pervades the universe, He transcends it. "The heavens are the work of Thy hands. They shall perish but Thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture Thou shalt change them, and they shall be changed. But Thou art the same, and Thy years shall have no end" (Psalm CII, 26–28). The Rabbis expressed the same thought when they said : "The Holy One, blessed be He, encompasses the universe, but the universe does not encompass Him." And so far from submerging the Creator in His created universe, they would have fully endorsed the lines,

"Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee" (Emily Brontë).

Belief in the Trinity. In the same way, the Shema

excludes *the trinity* of the Christian creed as a violation of the Unity of God. Trinitarianism has at times been indistinguishable from tritheism; *i.e.* the belief in three separate gods. To this were added later the cults of the Virgin and the saints, all of them quite incompatible with pure monotheism. Judaism recognises no intermediary between God and man; and declares that prayer is to be directed to God alone, and to no other being in the heavens above or on earth beneath.

Its Positive Implications

Brotherhood of Man. The belief in the unity of the Human Race is the natural corollary of the Unity of God, since the One God must be the God of the whole of humanity. It was impossible for polytheism to reach the conception of One Humanity. It could no more have written the tenth chapter of Genesis, which traces the descent of all the races of man to a common ancestry, than it could have written the first chapter of Genesis, which proclaims the One God as the Creator of the universe and all that is therein. Through Hebrew monotheism alone was it possible to teach the Brotherhood of Man; and it was Hebrew monotheism which first declared, "Thou shalt love thy neighbour as thyself. And the stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself" (Lev. XIX, 18, 34).

Unity of the Universe. The conception of monotheism has been the basis of modern science, and of the modern world-view. Belief in the Unity of God opened the eyes of man to the unity of nature; "that there is a unity and harmony in the *structure* of things, because of the unity of their *Source*" (L. Roth). A noted scientist wrote:—"The One, Sole God—conceived as the Supreme and Absolute Being who is the Source of all the moral aspirations of man—that conception of the Deity accustomed the human spirit to the idea of Reason underlying all things, and kindled in man the desire to learn that Reason" (Dubois-Reymond). Likewise, A. N. Whitehead declares that the conception of absolute cosmic regularity is monotheistic in origin. And "every fresh discovery confirms the fact that in all Nature's infinite variety there is one single Principle at work; that there is one controlling Power which—in the words of our Adon Olam hymn—is of no beginning and no end, existing before all things were formed, and remaining when all are gone" (Haffkine).

Unity of History. And this One God—Judaism teaches—is the righteous and omnipotent Ruler of the universe. In polytheism, it was practically impossible to arrive at "the conception of a single Providence ruling the world by fixed laws; the multitude of divinities suggests the possibility of discord in the divine cosmos; and instils a sense of the capricious and incalculable in the unseen world" (Farnell). Not so Judaism, with its passionate belief in a Judge of all the earth, who can and will do right. As early as the days of the Second Temple, the idea of the Sovereignty of God was linked with the Shema. The Rabbis ordained that the words, "Hear, O Israel, the LORD is our God, the LORD is One," should be immediately followed by ברוך שם כבוד מלכותו לעולם ועד, "Blessed be His name, Whose glorious kingdom is for ever and ever"—the proclamation of the ultimate triumph of justice on earth. Jewish monotheism thus stresses the supremacy of the will of God for righteousness over the course of history: "*One* will rules all to *one* end—the world as it ought to be" (Moore).

The Messianic Kingdom. The cardinal Jewish teaching of a living God who rules history, has changed the heart and the whole outlook of humanity. Not only the hallowing of human life, but the hallowing of history flows from this doctrine of a Holy God, who is hallowed by righteousness. It is only the Jew, and those who have adopted Israel's Scriptures as their own, who see all events in nature and history as parts of one all-embracing plan; who behold God's world as a magnificent unity, and who look forward to that sure triumph of justice in humanity on earth which men call the Kingdom of God. And it is only the Jew, and those who have gone to school to the Jew, who can pray, וימליך מלכותיה, "May His kingdom come."

Highest among the implications of the Shema is the passionate conviction of the Jew that the day must dawn when all mankind will call upon the One God, when all the peoples will recognise that they are the children of One Father. Nine hundred years ago, Rashi commented as follows on the six words of the Shema: "He Who now is our God and is not yet recognised by the nations as their God, will yet be the *one* God of the whole world. As it is written in Zephaniah III, 9, *I will restore to the peoples a pure language, that they may call upon the name of the* LORD *to serve Him with one consent;* and it is said in Zechariah XIV, 9, *And the* LORD *shall be king over all the earth; in that day shall the* LORD *be One, and His Name One.*"

A word must be added in regard to the two proof-texts cited by Rashi. The first, "I will restore to the peoples a pure language, that they may call upon the name of the LORD," must be reckoned among the most remarkable utterances of the Prophets. It foretells a wonderful transformation of spirit that will come over the peoples of the earth. They are now only groping dimly after the true God, and stammering His praise. But the time will come when they shall adore Him with a full knowledge of Him; and *with one consent* (lit. "shoulder to shoulder," *i.e.* without any superiority of one over the other), they will form a universal chorus to chant His praise. "The amazing thing about this prophecy is that it foresees the time when the curse of Babel will be removed from the children of men, and the confusion of tongues will end: one *world-language*, based on man's moral and religious needs, will be the speech in the Kingdom of the Spirit on earth" (Sellin).

As to the words, "And the LORD shall be king over all the earth; in that day shall the LORD be One, and His Name One," they are combined with the Shema Yisroel in the Musaph Prayer of the New Year—one of the most solemn portions of the Jewish Liturgy. They also form the last sentence of the Oleynoo prayer, and thus end every statutory Jewish service—morning, afternoon, and evening. There could be no more fitting conclusion for the Jew's daily devotions than this universalist hope of God's Kingdom.

THE HISTORY OF THE SHEMA

The work of the Rabbis. Who unveiled to the masses of the Jewish people the spiritual wonders enshrined in the Shema? It is the immortal merit of the Rabbis in the centuries immediately before and after the common era, that these religious treasures did not remain the possession of the few, but became the heritage of the whole House of Israel. Thanks to the Rabbis, the fulness of that sacred truth gradually saturated the souls of the lowliest, as of the highest, in Israel. The recitation of the Shema was part of the regular daily worship in the Temple. They took it over to the Synagogue, and gave it central place in the morning and evening prayers of every Jew. We may judge the important part it played in the rabbinic consciousness from the fact that the whole Mishnah opens with the question, "From what hour is the evening Shema to be read?" It is the Rabbis who raised the six words

שמע ישראל ד׳אלהינו ד׳אחד to a confession of Faith; who ordained that they be repeated by the entire body of worshippers when the Torah is taken out on Sabbaths and Festivals; in the Sanctification (*Kedusha*) on these sacred occasions; after the Neilah service, as the culmination of the great Day of Atonement; and in man's last hour, when he is setting out to meet his Heavenly Father face to face. In this way, the Shema became the soul-stirring, collective self-expression of Israel's spiritual being. But even in the private prayer of the individual Jew, the Rabbis spared no effort to enhance the solemnity of its utterance. It is to be said audibly, they ordained, the ear hearing what the lips utter; and its last word *echod* ("One") was to be pronounced with special emphasis. All thoughts other than God's Unity must be shut out. It must be spoken with entire collection and concentration of heart and mind (כוונה); the reading of the Shema may not be interrupted even to respond to the salutation of a king. If the words of the Shema are uttered devoutly and reverently—the Rabbis taught—they thrill the very soul of the worshipper, and bring him a realisation of communion with the Most High. "When men in prayer declare the Unity of the Holy Name in love and reverence, the walls of earth's darkness are cleft in twain, and the face of the Heavenly King is revealed, lighting up the universe" (Zohar).

The Shema and martyrdom. The unwearied national pedagogy of the Rabbis bore blessed fruit. The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying-cry by which a hundred generations in Israel were welded together into one Brotherhood to do the will of their Father in heaven; it was the watchword for the myriads of martyrs who agonised and died for the Unity, "as the *ultima ratio* of their religion" (Herford). During every persecution and massacre, from the time of the Crusades to the wholesale slaughter of the Jewish population in the Ukraine in the years 1919 to 1921, *Shema Yisroel* has been the last sound on the lips of the victims. All the Jewish martyrologies are written round the Shema. The Jewish Teachers in medieval Germany introduced a regular Benediction for the recital of the Shema at the hour of "sanctification of the Name"; *i.e.* when a man is facing martyrdom. It is as follows: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments and bade us love Thee with all our heart and all our soul,

and to sanctify Thy glorious and awful Name in public. Blessed art Thou, O Lord, Who sanctifiest Thy Name amongst the many." Numberless were the dire occasions when this Benediction was spoken. One instance will suffice. When the hordes of the Crusaders reached Xanten, near the Rhine (June 27, 1096), the Jews of that place were partaking of their Sabbath-eve meal together. The arrival of the Crusaders meant, of course, certain death to them, and the meal was discontinued. But they did not leave the hall until the saintly R. Moses ha-Cohen first said Grace, enlarging the regular text with prayers appropriate to the awful moment. The Grace was concluded with the Shema. Thereupon they went to the synagogue, where they all met with martyrdom. It is such happenings, which decimated the Jewish communities in the Rhine region by massacre, and self-immolation to escape baptism, that caused the contemporary Synagogue poet, Kalonymos ben Yehudah, to sing :

"Yea, they slay us and they smite,
Vex our souls with sore affright ;
All the closer cleave we, Lord,
To Thine everlasting word.
Not a line of all their Mass
Shall our lips in homage pass ;
Though they curse, and bind, and kill,
The living God is with us still.
We still are Thine, though limbs are torn ;
Better death than life forsworn.
From dying lips the accents swell,
'Thy God is One, O Israel' ;
And bridegroom answers unto bride,
'The Lord is God, and none beside,'
And, knit with bonds of holiest faith,
They pass to endless life through death."

The reading of the Shema indeed fulfilled the promise of the Rabbis that it clothes man with invincible lion-strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of his long night of suffering and exile.

Defence of the Unity. The Rabbis not only trained Israel to the understanding of the vital significance of the Divine Unity ; they also defended the Jewish God-idea whenever its purity was threatened by enemies from without or within. They permitted no toying with polytheism, be its disguises ever so ethereal ; they brooked no departure, even by a hair's

breadth, from the most rigorous monotheism; and rejected absolutely everything that might weaken or obscure it. The fight against idolatry and paganism begun by the Prophets was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. In legends, parables, and discourses, they showed forth the folly and futility of idol-worship, and pointed to the infamy and moral degradation evidenced by the Roman deification of the reigning Emperor. Josephus records that, when Caligula ordered the symbols of his divinity to be erected in the Temple at Jerusalem, tens of thousands of Jews declared their readiness to be trampled to death under the heels of the Roman cavalry, rather than suffer the Jewish belief in the Unity of God to be outraged. "In the world-wide Roman Empire, it was the Jews alone who refused the erection of statues and the paying of divine homage to Caligula. They thereby saved the honour of the human race, when all the other peoples slavishly obeyed the decree of the Imperial madman" (Fuerst). The Rabbis defended the Unity of God against the Jewish Gnostics, those ancient heretics who blasphemed the God of Israel, ridiculed the Scriptures, and asserted a duality of Divine Powers. And they defended it against the Jewish Christians, who darkened the sky of Israel's monotheism by teaching a novel doctrine of God's "sonship"; by identifying a man, born of woman, with God; and by advocating the doctrine of a Trinity. Said a Palestinian Rabbi of the 4th century; "Strange are those men who believe that God has a son and suffered him to die. The God who could not bear to see Abraham about to sacrifice his son, but exclaimed, 'Lay not thine hand upon the lad,' would He have looked on calmly while His son was being slain, and not have reduced the whole world to chaos!"

In the Middle Ages. Throughout the Middle Ages, the Jewish Teachers continued the religious education of the people begun in earlier centuries. They upheld the cause of pure Monotheism at the Religious Disputations in which they were compelled to participate by the triumphant and all-powerful Church. That portion of their defence of Judaism which found expression in literary form, like the "Book of Victory" (Sefer Nizzachon), is of lasting value. Such likewise is the book of Isaac Troki, a Polish Karaite of the sixteenth century, "the Defence of the Faith," which evoked the warm praise of Voltaire. Of especial importance

is the work of the Jewish philosophers, whose effort represents a distinct enrichment of the world's religious thinking. Saadyah, Gabirol, Bachya, Hallevi, Maimonides purge the concept of God of all anthropomorphism, and vindicate the unity and uniqueness of Israel's God-conception. Solomon Ibn Gabirol, renowned alike as philosopher and Synagogue poet, begins his *Royal Crown*, with the words, "Thou art One, the first great Cause of all: Thou art One, and none can penetrate—not even the wisest in heart—the unfathomable mystery of Thy Unity. Thou art One; Thy Unity can neither be lessened nor increased, for neither plurality nor change nor any attribute can be applied to Thee. Thou art One, but the imagination fails in any attempt to define or limit Thee. Therefore I said, 'I will take heed to my ways, that I sin not with my tongue.'"

In the present day. The long and arduous warfare begun by the Prophets and continued by the Rabbis is not yet ended. The Unity of God has its antagonists in the present day, as in former ages. Even advanced non-Jewish writers on religion are, as a rule, but hesitating witnesses to the Unity of God; and liberal Christian theologians wax quite eloquent in depicting the amenities of life under polytheism. They plead that it helped to interfuse the whole life with "religion"; to intensify the "joy of life" and delight in the world of nature; and that it made for religious tolerance.

On closer examination, these partisan claims collapse entirely. As for tolerance, even enlightened Greek polytheism permitted three of the greatest thinkers of the Periclean age—Socrates, Protagoras, and Anaxagoras—to be put to death on religious grounds. The Jews came into contact with Greek polytheism in its later stages. But neither Antiochus Epiphanes who attempted to drown Judaism in the blood of its faithful children, nor Apion, the frenzied spokesman of the anti-Semites in Alexandria, displayed particular tolerance.

Again, the alleged interfusion of the whole of life with "religion" under polytheism did not save the votaries of Greek polytheism from moral laxity, licentiousness and *inhuman* behaviour both in war and in peace. As to intensifying the "joy of life"—that "joy of life," even among the Greeks, seems to have been the prerogative of the few. Thus, Greek society was broad-based on unrighteousness, *i.e.* on human slavery; and in Greece, "the animated tool," as Aristotle defined the slave, was denied all human rights. It is, furthermore, difficult to see wherein the "joy of life"

consisted for the human sacrifices regularly offered by the heathen Semites and Slavs, Germans and Greeks. In regard to the last-named, it is not generally remembered that we find traces of human sacrifice thoughout the Hellenic world, in the cult of almost every god, and in all periods of the independent Greek states. In the Roman Empire, this hideous accompaniment of polytheism continued till the fourth century of our present era; while in India the burning of widows was abolished only in the year 1840!

The other claims on behalf of polytheism are seen to be equally untenable. Delight in the world of nature was not confined to the polytheists. It could not have been alien to the people that produced the Song of Songs, and is therefore not the possession of heathenism alone. No less a scientist and thinker than Alexander von Humboldt has shown that the aesthetic contemplation of nature only began when the landscape was freed from its gods, and men could rejoice in nature's own greatness and beauty.

Various secular writers on religion go far beyond modernist theologians in their depreciation of monotheism. Unlike those theologians, they do not halt between two opinions, and they know no hesitancies. Ernest Renan ascribed the rise of belief in One God to the desert surroundings of the early Hebrews. "The desert is monotheistic," he announced. He omitted, however, to explain why, if so, the other Semitic desert-dwellers had remained polytheists; or why the primeval inhabitants of the Sahara, Gobi and Kalahari deserts were not monotheists. Anti-Semites go further still. In order to belittle Israel's infinite glory as the Prophet of Monotheism, they decry the Unity of God as "a bare, barren, arithmetical idea"; as merely "the minimum of religion." (It is strange that the alleged "minimum of religion" should have given the Decalogue to the world; should have produced the Psalms, the book of devotion of civilised humanity; should have succeeded in shattering all idols, turning the course of history, and freeing the children of men from the stone heart of heathen antiquity). Some of these anti-Semites contrast the bountiful abundance displayed by Greece in its hundreds of gods and goddesses, by India in its thousands of fantastic deities, with the one God of Israel. "*Only* one God—how mean, how meagre!"—they exclaim. It would serve no purpose to repeat further strictures on monotheism on the part of men who deem that, in attacking Jews, one need be neither logical nor fair; and that one may say anything of Jews

and Judaism so long as it covers them with ridicule. But Truth is on the march; and the number of those thinkers is growing who recognise that "the Shema is the basis of all higher, ethical, spiritual religion; an imperishable pronouncement, reverberating to this day in every idealistic conception of the universe" (Gunkel).

Conclusion. "It was undeniably a stroke of true religious genius—a veritable prompting by the Holy Spirit, רוח הקודש, —to select, as Prof. Steinthal reminds us, out of the 4,875 verses of the Pentateuch this one verse (Deut. VI, 4) as the inscription for Israel's banner of victory. Throughout the entire realm of literature, secular or sacred, there is probably no utterance to be found that can be compared in its intrinsic intellectual and spiritual force, or in the influence it exerted upon the whole thinking and feeling of civilised mankind, with the six words which have become the battle-cry of the Jewish people for more than twenty-five centuries" (Kohler).

פ פ פ מו 46

ז 12 וְהָיָה ׀ עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם
וַעֲשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־
13 הַחֶסֶד אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ׃ וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ
וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ
שְׁגַר־אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע
14 לַאֲבֹתֶיךָ לָתֶת לָךְ׃ בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה
טו בְךָ עָקָר וַעֲקָרָה וּבִבְהֶמְתֶּךָ׃ וְהֵסִיר יְהוָה מִמְּךָ כָּל־חֹלִי
וְכָל־מַדְוֵי מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יְשִׂימָם בָּךְ
16 וּנְתָנָם בְּכָל־שֹׂנְאֶיךָ׃ וְאָכַלְתָּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נֹתֵן לָךְ לֹא־תָחֹס עֵינְךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־
17 אֱלֹהֵיהֶם כִּי־מוֹקֵשׁ הוּא לָךְ׃ ס כִּי תֹאמַר בִּלְבָבְךָ
18 רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה אוּכַל לְהוֹרִישָׁם׃ לֹא

III. EKEV

(Chapters VII, 12–XI, 25)

VII, 12–16. The Blessings of Obedience

The reward of obedience will be prosperity, vital power, and health.

13. *corn . . . wine . . . oil.* The principal products of Canaan.

15. *diseases of Egypt.* "The climate of Egypt is unhealthy, especially at certain seasons of the year; elephantiasis and other skin complaints, dysentery and ophthalmia being particularly prevalent" (Driver). Pliny describes Egypt as "the mother of worst diseases"; cf. xxviii, 27, 60.

thou knowest. Thou hast had experience of.

III. EKEV

7 12. And it shall come to pass, because ye hearken
to these judgements, and keep, and do them,
that the LORD thy God shall keep with thee
the covenant and the mercy which he sware
unto thy fathers: 13. and he will love thee, and
bless thee, and multiply thee: he will also bless
the fruit of thy body and the fruit of thy ground,
thy corn and thy wine and thine oil, the in-
crease of thy kine and the young of thy flock,
in the land which he sware unto thy fathers
to give thee. 14. Thou shalt be blessed above all
peoples: there shall not be male or female barren
among you, or among your cattle. 15. And
the LORD will take away from thee all sickness;
and he will put none of the evil diseases of
Egypt, which thou knowest, upon thee, but
will lay them upon all them that hate thee.
16. And thou shalt consume all the peoples which
the LORD thy God shall deliver unto thee; thine
eye shall not pity them: neither shalt thou serve
their gods; for that will be a snare unto thee.
17. If thou shalt say in thine heart, These nations
are more than I; how can I dispossess them?

16. *shall not pity them.* See on xx, 17.

17–26. ISRAEL'S STRUGGLE WITH THE CANAANITE NATIONS

God will be his Helper. Let not Israel in the hour of victory come to terms with Idolatry.

תִירָא מֵהֶם זָכֹר תִּזְכֹּר אֵת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ
19 לְפַרְעֹה וּלְכָל־מִצְרָיִם׃ הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ
וְהָאֹתֹת וְהַמֹּפְתִים וְהַיָּד הַחֲזָקָה וְהַזְּרֹעַ הַנְּטוּיָה אֲשֶׁר
הוֹצִאֲךָ יְהוָה אֱלֹהֶיךָ כֵּן־יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים
כ אֲשֶׁר־אַתָּה יָרֵא מִפְּנֵיהֶם׃ וְגַם אֶת־הַצִּרְעָה יְשַׁלַּח יְהוָה
21 אֱלֹהֶיךָ בָּם עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפָּנֶיךָ׃ לֹא
תַעֲרֹץ מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ אֵל גָּדוֹל
22 וְנוֹרָא׃ וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפָּנֶיךָ מְעַט
מְעָט לֹא תוּכַל כַּלֹּתָם מַהֵר פֶּן־תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה׃
23 וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם מְהוּמָה גְדֹלָה עַד
24 הִשָּׁמְדָם׃ וְנָתַן מַלְכֵיהֶם בְּיָדֶךָ וְהַאֲבַדְתָּ אֶת־שְׁמָם מִתַּחַת
כה הַשָּׁמָיִם לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הִשְׁמִדְךָ אֹתָם׃ פְּסִילֵי

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v. 22. סבירין האלה

17. *are more than I.* "They are too many for me."

19. *trials.* See on IV, 34 and XXIX, 3.

20. *hornet.* Cf. Exod. XXIII, 28. A plague of hornets would drive the Canaanites from their hiding-places into the open. Some of the species of hornets found in Palestine have their nests in rock-caves. There is a novel and illuminating explanation of the meaning of the "hornet." It was the badge of Thothmes III and his successors, and would thus be a veiled reference to the systematic series of invasions and conquests in Palestine undertaken by that Pharaoh. These invasions had reduced the fighting power and resistance of the Canaanites (Garstang).

21. *affrighted at them.* So as to seek safety in flight.

and a terrible. God alone is to be feared, and the fear of Him would drive out any other.

22. *little and little.* Otherwise, large areas would be left desolate, in which wild beasts would multiply; see II Kings XVII, 24f, also on Exod. XXIII, 29.

beasts of the field. Wild beasts, as "field" is here used in the sense of uncultivated territory. The country was at no time in the Biblical age so settled that the jungle lay

18. thou shalt not be afraid of them: thou shalt
well remember what the LORD thy God did
unto Pharaoh, and unto all Egypt; 19. the great
trials which thine eyes saw, and the signs, and
the wonders, and the mighty hand, and the
stretched out arm, whereby the LORD thy God
brought thee out: so shall the LORD thy God
do unto all the peoples of whom thou art afraid.
20. Moreover the LORD thy God will send the
hornet among them, until they that are left,
and hide themselves from thee, perish from
before thee. 21. Thou shalt not be affrighted at
them: for the LORD thy God is in the midst of
thee, a great God and a terrible. 22. And the
LORD thy God will cast out those nations be-
fore thee by little and little: thou mayest not
consume them quickly, lest the beasts of the
field increase upon thee. 23. But the LORD thy
God shall deliver them up before thee, and
shall discomfit them with a great discomfiture,
until they be destroyed. 24. And he shall deliver
their kings into thine hand, and thou shalt
make their name to perish from under heaven:
there shall no man be able to stand before thee,

wholly beyond the range of ordinary experience. "How constant the war of man against wild animals was in ancient Palestine, may be felt from the promise of their being tamed as one of the elements of the Messianic age; Isa. XI, 6–8" (G. A. Smith).

23. *discomfit them with a great discomfiture.* "Rout them in a crushing defeat" (Moffatt).

אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ לֹא־תַחְמֹד כֶּסֶף וְזָהָב עֲלֵיהֶם
וְלָקַחְתָּ לָךְ פֶּן תִּוָּקֵשׁ בּוֹ כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא׃
26 וְלֹא־תָבִיא תוֹעֵבָה אֶל־בֵּיתֶךָ וְהָיִיתָ חֵרֶם כָּמֹהוּ שַׁקֵּץ ׀
תְּשַׁקְּצֶנּוּ וְתַעֵב ׀ תְּתַעֲבֶנּוּ כִּי־חֵרֶם הוּא׃ פ

Cap. VIII. ח

ח א כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת
לְמַעַן תִּחְיוּן וּרְבִיתֶם וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־
2 נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם׃ וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר

25. *the silver or the gold that is on them.* The wooden image was usually overlaid with one of the precious metals; see Isa. XL, 19, p. 485.

snared therein. i.e. brought into misfortune, through God's judgment being provoked by the heathenish relic in the Israelite's home.

26. *an abomination.* Heb. תועבה; a contemptuous term for an idolatrous image, unchastity, or dishonest dealing.

become a devoted thing. Better, *be an accursed thing; i.e.* become a *herem*; cf. *Leviticus*, p. 312: He who brings an abomination into his house, himself becomes abominable; see the story of Achan, Josh. VII.

Chapters VIII–X, 11

Appeal to History as a motive for fulfilling the fundamental duty of loving God and keeping His Commandments

VIII. Fatherly Discipline of God—the Lessons of the Wilderness

The long wandering in the Wilderness had been designed to teach Israel humility and a self-distrusting reliance on Him. In those years, when the Israelites were wholly dependent upon God, they had lacked nothing that was essential for their life. Now they were about to take possession of a fertile land; let them take heed not to forget the Divine goodness and guidance.

until thou have destroyed them. 25. The graven
images of their gods shall ye burn with fire:
thou shalt not covet the silver or the gold that
is on them, nor take it unto thee, lest thou be
snared therein: for it is an abomination to the
LORD thy God: 26. and thou shalt not bring an
abomination into thine house, and become a
devoted thing like unto it: thou shalt utterly
detest it, and thou shalt utterly abhor it; for
it is a devoted thing.

CHAPTER VIII

8 1. All the commandment which I command
thee this day shall ye observe to do, that ye
may live, and multiply, and go in and possess
the land which the LORD sware unto your
fathers. 2. And thou shalt remember all the way

1. *all the commandment.* Ibn Ezra joins this *v.* to the one following. "If ye desire to keep all the commandments that ye may live, then remember all the way which the LORD . . . commandments or no."

live, and multiply. This is said because of the fate of the preceding generation which had been doomed to die in the Wilderness (Ehrlich).

2. *all the way.* The spiritual purpose of the long journey in the Wilderness is now expounded to the people, presenting a fresh aspect of Divine Providence.

that he might humble thee. This is defined in *v.* 3, 15–16. God brought privations upon them to teach them how dependent they were upon Him, and how helpless without Him.

הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן
עַנֹּתְךָ לְנַסֹּתְךָ לָדַעַת אֶת־אֲשֶׁר בִּלְבָבְךָ הֲתִשְׁמֹר מִצְוֹתָו
3 אִם־לֹא׃ וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא
יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם
לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־יְהוָה יִחְיֶה הָאָדָם׃
4 שִׂמְלָתְךָ לֹא בָלְתָה מֵעָלֶיךָ וְרַגְלְךָ לֹא בָצֵקָה זֶה אַרְבָּעִים
ה שָׁנָה׃ וְיָדַעְתָּ עִם־לְבָבֶךָ כִּי כַּאֲשֶׁר יְיַסֵּר אִישׁ אֶת־בְּנוֹ
6 יְהוָה אֱלֹהֶיךָ מְיַסְּרֶךָּ׃ וְשָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ

v. 2. מצותו קרי

to prove thee. *i.e.* to test thee. It is in adversity that the true nature of a man is seen. When hardships came upon the Israelites, they might have finally disowned God and rejected His service. In that event, their existence as a people would have come to an end in the Wilderness. But they had stood the test. Although they had murmured and complained, under the restraining influence of Moses they had adhered to God.

3. *and he humbled thee.* Better, *so he humbled thee.*

manna. See Exod. XVI.

man doth not live by bread only. Physical food is not the only thing that ensures man's existence. Apart from the normal sustenance, there are Divine forces which sustain man in his progress through life. The words in the Text are of wider application than their reference to the manna. They teach that man has a soul as well as a body, and the needs of the spiritual life should not be neglected. This truth is of especial importance in an age when, in so many countries, men are passionately declaring that man *can* live by bread alone, and that he will.

4. *thy raiment waxed not old.* "There are some who explain this in the manner of a symbol ; *i.e.* the expressions are rhetorical, and not to be understood in their literal sense. They are a vivid metaphor to denote the sustaining Providence of God during the wanderings in the inhospitable desert" (Ibn Ezra).

which the LORD thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.
3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth man live.
4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.
5. And thou shalt consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.
6. And thou

5. *and thou shalt consider in thine heart.* Better, *and thou shalt know with thine heart; i.e.* with the *conviction* which comes from knowledge—the "heart" being the seat of intelligence (IV 29).

chasteneth his son. Better, *disciplineth his son.* Even the hunger and hardship during the wanderings in the desert were part of God's fatherly discipline of His people. Suffering is thus transfigured into what the Rabbis called "chastisements of love" (יסורין של אהבה). "Happy is the man whom God chasteneth. He delivereth the afflicted by his affliction" (Job v, 17; XXXVI, 15). Especially to the Rabbis is the pathway of suffering the necessary road to the beatitudes of the higher life. "Beloved is suffering; for only through suffering were the good gifts of the Torah, the Holy Land, and Eternal Life given unto Israel. Those who are oppressed and oppress not, who are reviled and revile not, who serve God in love and rejoice in their sufferings, they are the *lovers* of God" (Talmud).

7 לָלֶכֶת בִּדְרָכָיו וּלְיִרְאָה אֹתוֹ׃ כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ
אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מָיִם עֲיָנֹת וּתְהֹמֹת יֹצְאִים
8 בַּבִּקְעָה וּבָהָר׃ אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן
9 אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ׃ אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־
בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בַרְזֶל
י וּמֵהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃ וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־
11 יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃ הִשָּׁמֶר

v. 7. קמץ בז״ק

7–19. This fatherly discipline of God it is necessary to keep vividly in mind; lest, in the plenty of Palestine, God be forgotten.

7. *a good land . . . hills.* "An attractive and faithful description of the Palestinian landscape" (Driver); III, 25.

brooks of water. *i.e.* wadys; see on II, 13.

depths. Heb. *tehomoth*; the underground waters that feed the rivers and fountains; see on IV, 18.

8. *oil olives.* As contrasted with the wild olive.

9. *without scarceness.* Among the desert Arabs, "some tribes taste bread but once a month, others not so often, and it is regarded as a luxury" (Ed. Robinson).

whose stones are iron. *i.e.* the stones contain, and with treatment yield, iron. What is meant is probably the black basalt, a volcanic product, which contains about 1/5th iron, and is still called iron-stone by the Arabs.

brass. Better, *copper.* Traces of copper works are to be found in the Lebanon and Edom. For an account of ancient mining, see Job. XXVIII, 1–11.

10. *and thou shalt eat.* The command to enjoy the produce of their land is noteworthy. The good things of the world are provided for man's enjoyment; and, far from doing wrong by finding happiness in them, Judaism desires man to do so.

thou shalt bless. *i.e.* thank; thou shalt be moved to praise Him with a grateful heart. The Rabbis understood these words as a command, and based upon them the precept that every meal must be followed by Grace.

shalt keep the commandments of the LORD thy
God, to walk in his ways, and to fear him. 7. For
the LORD thy God bringeth thee into a good
land, a land of brooks of water, of fountains
and depths, springing forth in valleys and hills;
8. a land of wheat and barley, and vines and fig
trees and pomegranates; a land of oil olives
and honey; 9. a land wherein thou shalt eat
bread without scarceness, thou shalt not lack
any thing in it; a land whose stones are iron,
and out of whose hills thou mayest dig brass.
10. And thou shalt eat and be full, and thou shalt
bless the LORD thy God for the good land which
he hath given thee.*ii 11. Beware lest thou forget

As "the earth is the LORD's and the fulness thereof," the Talmud declares, "Whoever enjoys any worldly pleasure without uttering a benediction of its Divine Giver, commits a theft against God."

The Grace consists of four parts: thanksgiving for food, for the land of Israel, for the Temple, and general praise and petition. In the light of Judaism, the table is an altar; and every meal is hallowed by prayer, before and after. The ancient Jewish Mystics added a touch of ecstasy to the statutory Grace by singing gleeful table-hymns, Zemiroth. Their unique combination of adoration of God with genial appreciation of good cheer is a product of the Jewish genius, which interweaves the secular with the sacred, and spreads over the ordinary facts of life the rainbow of the Divine. This saintly custom of table-hymns was soon adopted by the whole House of Israel, albeit only for the Sabbath, which is and must remain the central sun in the existence of the faithful Jew. In this way, a Sabbath meal became, literally, a service *of* joy and *with* joy. To those who sing, and teach their little ones to sing, these beautiful hymns and melodies, the Sabbath day is, as it was to their fathers of old, a foretaste of "that Day which is wholly a Sabbath, and rest in life everlasting."

לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבִלְתִּי שְׁמֹר מִצְוֺתָיו
12 וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃ פֶּן־תֹּאכַל וְשָׂבָעְתָּ
13 וּבָתִּים טֹבִים תִּבְנֶה וְיָשָׁבְתָּ׃ וּבְקָרְךָ וְצֹאנְךָ יִרְבְּיֻן וְכֶסֶף
14 וְזָהָב יִרְבֶּה־לָּךְ וְכֹל אֲשֶׁר־לְךָ יִרְבֶּה׃ וְרָם לְבָבֶךָ וְשָׁכַחְתָּ
אֶת־יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃
טו הַמּוֹלִיכְךָ בַּמִּדְבָּר ׀ הַגָּדֹל וְהַנּוֹרָא נָחָשׁ ׀ שָׂרָף וְעַקְרָב
וְצִמָּאוֹן אֲשֶׁר אֵין־מָיִם הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ׃
16 הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עַנֹּתְךָ
17 וּלְמַעַן נַסֹּתֶךָ לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ׃ וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי
18 וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃ וְזָכַרְתָּ אֶת־יְהוָה
אֱלֹהֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל לְמַעַן הָקִים
אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ כַּיּוֹם הַזֶּה׃ פ

14. *thine heart be lifted up . . . forget the* LORD. Wherever there is pride, there is forgetting of God. "Of a man dominated by pride, the Holy One, blessed be He, says, 'I and he cannot dwell in the same universe'" (Talmud). "Prosperity always tempts man to fretfulness against every idea of restraint. Whenever men forgot God, their whole way of life dropped to a lower level and served baser issues. A reverent and humble recognition of Him and gratitude to Him would prevent their obedience becoming a weariness" (Welch).

15. *fiery serpents.* See Num. XXI, 6.

thirsty ground where was no water. The desert was first of all a place of thirst without shade from the sun, the fierce rays of which cause excessive longing for drink; secondly, the desert was a waterless place.

rock of flint. See Exod. XVII, 6.

16. *at thy latter end.* lit. "in thy later days"; viz., when Israel is settled in the Land. The hard experience they had been called upon to endure was part of their training for their independent national existence.

the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:
12. lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;
13. and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;
14. then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, out of the house of bondage;
15. who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;
16. who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end:
17. and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.
18. But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day.
19. And

18. *but thou shalt remember.* God would fulfil the promise He made to the Patriarchs; but the continuance of the good fortune of the Israelites would depend upon their own merit. Hence the warning immediately follows, that forgetfulness of God would change national prosperity into adversity.

as at this day. As the occupation of the Transjordanian lands, and the impending conquest of the Promised Land, are the result of that Covenant.

19 וְהָיָ֗ה אִם־שָׁכֹ֤חַ תִּשְׁכַּח֙ אֶת־יְהוָ֣ה אֱלֹהֶ֔יךָ וְהָֽלַכְתָּ֗ אַחֲרֵי֙
אֱלֹהִ֣ים אֲחֵרִ֔ים וַעֲבַדְתָּ֖ם וְהִשְׁתַּחֲוִ֣יתָ לָהֶ֑ם הַעִדֹ֤תִי בָכֶם֙
כ הַיּ֔וֹם כִּ֥י אָבֹ֖ד תֹּאבֵדֽוּן׃ כַּגּוֹיִ֗ם אֲשֶׁ֤ר יְהוָה֙ מַאֲבִ֣יד
מִפְּנֵיכֶ֔ם כֵּ֖ן תֹּאבֵד֑וּן עֵ֚קֶב לֹ֣א תִשְׁמְע֔וּן בְּק֖וֹל יְהוָ֥ה
אֱלֹהֵיכֶֽם׃ פ

Cap. IX. ט

ט א שְׁמַ֣ע יִשְׂרָאֵ֗ל אַתָּ֨ה עֹבֵ֤ר הַיּוֹם֙ אֶת־הַיַּרְדֵּ֔ן לָבֹא֙ לָרֶ֣שֶׁת
גּוֹיִ֔ם גְּדֹלִ֥ים וַעֲצֻמִ֖ים מִמֶּ֑ךָּ עָרִ֛ים גְּדֹלֹ֥ת וּבְצֻרֹ֖ת בַּשָּׁמָֽיִם׃
2 עַם־גָּד֥וֹל וָרָ֖ם בְּנֵ֣י עֲנָקִ֑ים אֲשֶׁ֨ר אַתָּ֤ה יָדַ֙עְתָּ֙ וְאַתָּ֣ה
3 שָׁמַ֔עְתָּ מִ֣י יִתְיַצֵּ֔ב לִפְנֵ֖י בְּנֵ֥י עֲנָֽק׃ וְיָדַעְתָּ֣ הַיּ֗וֹם כִּי֩ יְהוָ֨ה
אֱלֹהֶ֜יךָ ה֣וּא הָעֹבֵ֤ר לְפָנֶ֙יךָ֙ אֵ֣שׁ אֹֽכְלָ֔ה ה֧וּא יַשְׁמִידֵ֛ם
וְה֥וּא יַכְנִיעֵ֖ם לְפָנֶ֑יךָ וְהֽוֹרַשְׁתָּ֤ם וְהַֽאֲבַדְתָּם֙ מַהֵ֔ר כַּאֲשֶׁ֛ר
שלישי 4 דִּבֶּ֥ר יְהוָ֖ה לָֽךְ׃ אַל־תֹּאמַ֣ר בִּלְבָבְךָ֗ בַּהֲדֹ֣ף יְהוָה֩ אֱלֹהֶ֨יךָ
אֹתָ֣ם ׀ מִלְּפָנֶ֗יךָ לֵאמֹר֙ בְּצִדְקָתִ֣י הֱבִיאַ֣נִי יְהוָ֔ה לָרֶ֖שֶׁת

19. *other gods . . . testify.* Local Baals of the Canaanites.
20. *as the nations . . . perish.* Because you will then not be better than those nations.

Chapter IX–X, 11

Warning against Self-righteousness

Israel's victories over the Canaanites are due not to any exceptional merits of Israel, but to the wickedness of those nations, and because of the Divine promise to the Patriarchs.

1–7. Israel's Victory due to God

1. *this day.* i.e. in the immediate future.
to possess. i.e. to dispossess.
fenced up to heaven. Cf. I, 28.

it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 20. As the nations which the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

CHAPTER IX

9 1. Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, 2. a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? 3. Know therefore this day, that the LORD thy God is he which goeth over before thee as a devouring fire; he shall destroy them, and he shall bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as the LORD hath spoken unto thee.*iii 4. Speak not thou in thine heart, after that the LORD thy God hath thrust them out from before thee, saying, For my righteousness the LORD hath

2. *whom thou knowest.* Having come in contact with Og, king of Bashan, who belonged to a race of giants (III, 12).

thou hast heard. From the report of the spies; Num. XIII, 28.

3. *he shall.* The *he* is emphatic. The victory is God's, not Israel's.

hath spoken. See Exod. XXIII, 27, 31.

4. *for my righteousness.* "Because of my deserts."

אֶת־הָאָ֣רֶץ הַזֹּ֑את וּבְרִשְׁעַת֙ הַגּוֹיִ֣ם הָאֵ֔לֶּה יְהוָ֖ה מוֹרִישָׁ֥ם
ה מִפָּנֶֽיךָ׃ לֹ֣א בְצִדְקָתְךָ֗ וּבְיֹ֙שֶׁר֙ לְבָ֣בְךָ֔ אַתָּ֥ה בָ֖א לָרֶ֣שֶׁת אֶת־
אַרְצָ֑ם כִּ֞י בְּרִשְׁעַ֣ת ׀ הַגּוֹיִ֣ם הָאֵ֗לֶּה יְהוָ֤ה אֱלֹהֶ֙יךָ֙ מוֹרִישָׁ֣ם
מִפָּנֶ֔יךָ וּלְמַ֜עַן הָקִ֣ים אֶת־הַדָּבָ֗ר אֲשֶׁ֨ר נִשְׁבַּ֤ע יְהוָה֙ לַאֲבֹתֶ֔יךָ
6 לְאַבְרָהָ֖ם לְיִצְחָ֥ק וּֽלְיַעֲקֹֽב׃ וְיָדַעְתָּ֗ כִּ֡י לֹ֤א בְצִדְקָתְךָ֙ יְהוָ֣ה
אֱלֹהֶ֜יךָ נֹתֵ֨ן לְךָ֜ אֶת־הָאָ֧רֶץ הַטּוֹבָ֛ה הַזֹּ֖את לְרִשְׁתָּ֑הּ כִּ֥י
7 עַם־קְשֵׁה־עֹ֖רֶף אָֽתָּה׃ זְכֹר֙ אַל־תִּשְׁכַּ֔ח אֵ֧ת אֲשֶׁר־הִקְצַ֛פְתָּ
אֶת־יְהוָ֥ה אֱלֹהֶ֖יךָ בַּמִּדְבָּ֑ר לְמִן־הַיּ֞וֹם אֲשֶׁר־יָצָ֣אתָ ׀ מֵאֶ֣רֶץ
מִצְרַ֗יִם עַד־בֹּֽאֲכֶם֙ עַד־הַמָּק֣וֹם הַזֶּ֔ה מַמְרִ֥ים הֱיִיתֶ֖ם עִם־
8 יְהוָֽה׃ וּבְחֹרֵ֥ב הִקְצַפְתֶּ֖ם אֶת־יְהוָ֑ה וַיִּתְאַנַּ֧ף יְהוָ֛ה בָּכֶ֖ם
9 לְהַשְׁמִ֥יד אֶתְכֶֽם׃ בַּעֲלֹתִ֣י הָהָ֗רָה לָקַ֜חַת לוּחֹ֤ת הָאֲבָנִים֙
לוּחֹ֣ת הַבְּרִ֔ית אֲשֶׁר־כָּרַ֥ת יְהוָ֖ה עִמָּכֶ֑ם וָאֵשֵׁ֣ב בָּהָ֗ר אַרְבָּעִ֥ים
י֙וֹם֙ וְאַרְבָּעִ֣ים לַ֔יְלָה לֶ֚חֶם לֹ֣א אָכַ֔לְתִּי וּמַ֖יִם לֹ֥א שָׁתִֽיתִי׃

whereas for the wickedness. Better, *and for the wickedness.* The meaning of this and *v.* 5 is as follows: Do not imagine that there are two reasons for thy possession of the Land; viz., thy righteousness, and the wickedness of the inhabitants. True the wickedness of the inhabitants lost them their land; but the reason why the Israelites were taking their place was not their righteousness, but the fulfilment of the Divine promise made to the Fathers (Rashi, Rashbam).

5. *the wickedness of these nations.* Recent excavations bear gruesome testimony to the savagery and foul uncleanness of their rites; see on XII, 31.

not for thy righteousness. This is illustrated in *v.* 8 by the outstanding example of Israel's sin, the Golden Calf.

or for the uprightness of thine heart. This refers to Israel's unbelief and rebellion; see *v.* 20f.

6. *stiffnecked people.* See on Exod. XXXII, 9.

IX, 8–X, 11. PROOF FROM HISTORY OF ISRAEL'S REBELLION

But for the intercession of Moses, and the gracious

brought me in to possess this land: whereas
for the wickedness of these nations the LORD
doth drive them out from before thee. 5. Not
for thy righteousness, or for the uprightness of
thine heart, dost thou go in to possess their
land: but for the wickedness of these nations
the LORD thy God doth drive them out from
before thee, and that he may establish the word
which the LORD sware unto thy fathers, to
Abraham, to Isaac, and to Jacob. 6. Know
therefore, that the LORD thy God giveth thee not
this good land to possess it for thy righteous-
ness; for thou art a stiffnecked people. 7. Re-
member, forget thou not, how thou provokedst
the LORD thy God to wrath in the wilderness:
from the day that thou wentest forth out of the
land of Egypt, until ye came unto this place, ye
have been rebellious against the LORD. 8. Also
in Horeb ye provoked the LORD to wrath, and
the LORD was angry with you to have destroyed
you. 9. When I was gone up into the mount to
receive the tables of stone, even the tables of
the covenant which the LORD made with you,
then I abode in the mount forty days and forty
nights; I did neither eat bread nor drink water.

forgiveness of God, Israel would have been destroyed for the Golden Calf apostasy.

8. *also in Horeb.* Better, *even in Horeb*; or, *especially in Horeb.* The sin of the Golden Calf is singled out as the most notorious offence committed by the Israelites.

9. *I did neither eat.* While the Revelation imposed upon Moses a long abstinence, they treated it so lightly that they indulged in a heathenish orgy.

י וַיִּתֵּן יְהוָה אֵלַי אֶת־שְׁנֵי לוּחֹת הָאֲבָנִים כְּתֻבִים בְּאֶצְבַּע
אֱלֹהִים וַעֲלֵיהֶם כְּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם
11 בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל׃ וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם
וְאַרְבָּעִים לָיְלָה נָתַן יְהוָה אֵלַי אֶת־שְׁנֵי לֻחֹת הָאֲבָנִים
12 לֻחוֹת הַבְּרִית׃ וַיֹּאמֶר יְהוָה אֵלַי קוּם רֵד מַהֵר מִזֶּה
כִּי שִׁחֵת עַמְּךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרָיִם סָרוּ מַהֵר מִן־הַדֶּרֶךְ
13 אֲשֶׁר צִוִּיתִם עָשׂוּ לָהֶם מַסֵּכָה׃ וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר
14 רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא׃ הֶרֶף
מִמֶּנִּי וְאַשְׁמִידֵם וְאֶמְחֶה אֶת־שְׁמָם מִתַּחַת הַשָּׁמָיִם
טו וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי־עָצוּם וָרָב מִמֶּנּוּ׃ וָאֵפֶן וָאֵרֵד מִן
הָהָר וְהָהָר בֹּעֵר בָּאֵשׁ וּשְׁנֵי לוּחֹת הַבְּרִית עַל שְׁתֵּי יָדָי׃
16 וָאֵרֶא וְהִנֵּה חֲטָאתֶם לַיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֵגֶל
מַסֵּכָה סַרְתֶּם מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם׃
17 וָאֶתְפֹּשׂ בִּשְׁנֵי הַלֻּחֹת וָאַשְׁלִכֵם מֵעַל שְׁתֵּי יָדָי וָאֲשַׁבְּרֵם

v. 14. קמץ בטרחא

10. *written with the finger of God.* See on Exod. XXXI, 18.
the assembly. Heb. *kahal;* any assembly, or its representatives, for organised national action.

12. *get thee down quickly.* See Exod. XXXII, 7f.
thy people. God repudiates Israel because of their treachery—"thy (Moses') people," "thou (Moses) hast brought forth out of Egypt."
corrupted themselves. Better, *have done corruptly.*

14. *blot out their name.* See Exod. XXXII, 10, 32.

15. In this historical retrospect, Moses does not follow the strict chronological order as recorded in Exod. XXXII, and the narrative here is much condensed.

10. And the LORD delivered unto me the two
tables of stone written with the finger of God;
and on them was written according to all the
words, which the LORD spake with you in the
mount out of the midst of the fire in the day of
the assembly. 11. And it came to pass at the end
of the forty days and forty nights, that the LORD
gave me the two tables of stone, even the tables
of the covenant. 12. And the LORD said unto
me, Arise, get thee down quickly from hence;
for thy people which thou hast brought forth
out of Egypt have corrupted themselves; they
are quickly turned aside out of the way which
I commanded them; they have made them a
molten image. 13. Furthermore the LORD spake
unto me, saying, I have seen this people, and,
behold, it is a stiffnecked people: 14. let me alone,
that I may destroy them, and blot out their
name from under heaven: and I will make of
thee a nation mightier and greater than they.
15. So I turned and came down from the mount,
and the mount burned with fire: and the two
tables of the covenant were in my two hands.
16. And I looked, and, behold, ye had sinned
against the LORD your God; ye had made you
a molten calf: ye had turned aside quickly out
of the way which the LORD had commanded
you. 17. And I took hold of the two tables, and
cast them out of my two hands, and brake them

17. *brake them before your eyes.* As a sign that God's Covenant with Israel was at an end.

18 לְעֵינֵיכֶם׃ וָאֶתְנַפַּל לִפְנֵי יְהוָה כָּרִאשֹׁנָה אַרְבָּעִים יוֹם
וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל
כָּל־חַטַּאתְכֶם אֲשֶׁר חֲטָאתֶם לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה
19 לְהַכְעִיסוֹ׃ כִּי יָגֹרְתִּי מִפְּנֵי הָאַף וְהַחֵמָה אֲשֶׁר קָצַף יְהוָה
עֲלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם
כ הַהִוא׃ וּבְאַהֲרֹן הִתְאַנַּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וָאֶתְפַּלֵּל
21 גַּם־בְּעַד אַהֲרֹן בָּעֵת הַהִוא׃ וְאֶת־חַטַּאתְכֶם אֲשֶׁר־עֲשִׂיתֶם
אֶת־הָעֵגֶל לָקַחְתִּי וָאֶשְׂרֹף אֹתוֹ ׀ בָּאֵשׁ וָאֶכֹּת אֹתוֹ טָחוֹן
הֵיטֵב עַד אֲשֶׁר־דַּק לְעָפָר וָאַשְׁלִךְ אֶת־עֲפָרוֹ אֶל־הַנַּחַל
22 הַיֹּרֵד מִן־הָהָר׃ וּבְתַבְעֵרָה וּבְמַסָּה וּבְקִבְרֹת הַתַּאֲוָה
23 מַקְצִפִים הֱיִיתֶם אֶת־יְהוָה׃ וּבִשְׁלֹחַ יְהוָה אֶתְכֶם מִקָּדֵשׁ
בַּרְנֵעַ לֵאמֹר עֲלוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם
וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא הֶאֱמַנְתֶּם לוֹ וְלֹא
24 שְׁמַעְתֶּם בְּקֹלוֹ׃ מַמְרִים הֱיִיתֶם עִם־יְהוָה מִיּוֹם דַּעְתִּי

v. 24. מ׳ קמצה

18. *I fell down.* Better, *I cast myself down.*
as at the first. A condensation of the narrative in Exod. XXXII, and a rearrangement of the details, as in *v.* 15.

19. *that time also.* His prayer on their behalf was heard, as on previous occasions ; Exod. XIV, 15 ; XV, 25 (Ibn Ezra).

20. *very angry with Aaron.* Aaron as leader had lacked strength ; his, therefore, was much of the responsibility for what had happened.

21. *and I took your sin . . . made.* The destruction of the sin, *i.e.* of the idol that was the occasion of the sin, must precede the removal of the guilt.

before your eyes. 18. And I fell down before the LORD, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which ye sinned, in doing that which was evil in the sight of the LORD, to provoke him to anger. 19. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me that time also. 20. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. 21. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descended out of the mount. 22. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. 23. And when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. 24. Ye have been rebellious against

I cast the dust thereof. The fact is here omitted that Moses made the people drink of the mingled water and dust, because the point on which he is dwelling is his intercession on their behalf. He is not recapitulating the history of the Golden Calf in detail.

22. *at Taberah.* See Num. XI, 1–3.

Massah. See Exod. XVII, 2f.

Kibroth-hattaavah. See Num. XI, 4f.

23. *from Kadesh-barnea.* Cf. I, 19f, especially *v.* 26, 32.

כה אֶתְכֶם׃ וָאֶתְנַפַּל לִפְנֵי יְהוָה אֵת אַרְבָּעִים הַיּוֹם וְאֶת־
אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הִתְנַפָּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד
26 אֶתְכֶם׃ וָאֶתְפַּלֵּל אֶל־יְהוָה וָאֹמַר אֲדֹנָי יְהוִה אַל־תַּשְׁחֵת
עַמְּךָ וְנַחֲלָתְךָ אֲשֶׁר פָּדִיתָ בְּגָדְלֶךָ אֲשֶׁר־הוֹצֵאתָ מִמִּצְרַיִם
27 בְּיָד חֲזָקָה׃ זְכֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אַל־
28 תֵּפֶן אֶל־קְשִׁי הָעָם הַזֶּה וְאֶל־רִשְׁעוֹ וְאֶל־חַטָּאתוֹ׃ פֶּן־יֹאמְרוּ
הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יְכֹלֶת יְהוָה לַהֲבִיאָם
אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשִּׂנְאָתוֹ אוֹתָם הוֹצִיאָם
29 לַהֲמִתָם בַּמִּדְבָּר׃ וְהֵם עַמְּךָ וְנַחֲלָתֶךָ אֲשֶׁר הוֹצֵאתָ בְּכֹחֲךָ
הַגָּדֹל וּבִזְרֹעֲךָ הַנְּטוּיָה׃ פ רביעי

Cap. X. י

י א בָּעֵת הַהִוא אָמַר יְהוָה אֵלַי פְּסָל־לְךָ שְׁנֵי־לוּחֹת אֲבָנִים
2 כָּרִאשֹׁנִים וַעֲלֵה אֵלַי הָהָרָה וְעָשִׂיתָ לְּךָ אֲרוֹן עֵץ׃ וְאֶכְתֹּב
עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים

25. *so I fell down.* See on *v.* 18.

27. *look not unto the stubbornness.* See on Exod. XXXII, 11–13.

28. *lest the land.* *i.e.* the inhabitants of the land. In Exod. XXXII, 12, the Egyptians are named.

CHAPTER X

1–11. RESULTS OF MOSES' INTERCESSION

The grant of the Second Tables; the institution of the priestly and Levitical services; and the permission to march onward and take possession of Canaan.

the LORD from the day that I knew you. 25. So
I fell down before the LORD the forty days and
forty nights that I fell down ; because the LORD
had said he would destroy you. 26. And I
prayed unto the LORD, and said, O Lord GOD,
destroy not thy people and thine inheritance,
which thou hast redeemed through thy great-
ness, which thou hast brought forth out of Egypt
with a mighty hand. 27. Remember thy servants,
Abraham, Isaac, and Jacob ; look not unto the
stubbornness of this people, nor to their wicked-
ness, nor to their sin : 28. lest the land whence
thou broughtest us out say, Because the LORD
was not able to bring them into the land which
he promised unto them, and because he hated
them, he hath brought them out to slay them
in the wilderness. 29. Yet they are thy people
and thine inheritance, which thou broughtest
out by thy great power and by thy stretched
out arm.*iv

CHAPTER X

10 1. At that time the LORD said unto me, Hew
thee two tables of stone like unto the first, and
come up unto me into the mount, and make
thee an ark of wood. 2. And I will write on the
tables the words that were on the first tables
which thou brakest, and thou shalt put them

1. *at that time.* After Moses had succeeded in averting destruction from the people.

3 אֲשֶׁר שִׁבַּרְתָּ וְשַׂמְתָּם בָּאָרוֹן׃ וָאַעַשׂ אֲרוֹן עֲצֵי שִׁטִּים
וָאֶפְסֹל שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וָאַעַל הָהָרָה וּשְׁנֵי
4 הַלֻּחֹת בְּיָדִי׃ וַיִּכְתֹּב עַל־הַלֻּחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֵת
עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם בָּהָר מִתּוֹךְ הָאֵשׁ
ה בְּיוֹם הַקָּהָל וַיִּתְּנֵם יְהוָה אֵלָי׃ וָאֵפֶן וָאֵרֵד מִן־הָהָר וָאָשִׂם
אֶת־הַלֻּחֹת בָּאָרוֹן אֲשֶׁר עָשִׂיתִי וַיִּהְיוּ שָׁם כַּאֲשֶׁר צִוַּנִי
6 יְהוָה׃ וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֹת בְּנֵי־יַעֲקָן מוֹסֵרָה שָׁם
7 מֵת אַהֲרֹן וַיִּקָּבֵר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו׃ מִשָּׁם
8 נָסְעוּ הַגֻּדְגֹּדָה וּמִן־הַגֻּדְגֹּדָה יָטְבָתָה אֶרֶץ נַחֲלֵי־מָיִם׃ בָּעֵת

v. 2. פתח באתנח

3. *so I made an ark.* " So I had an ark made," by Bezalel; cf. Exod. xxv, 10f, " thou shalt overlay it with pure gold," *i.e.* have it overlaid.

Some of the Midrashim, followed by Rashi, are of opinion that there were two Arks—a temporary Ark made by Moses on receipt of the Tables, and the permanent one prepared later by Bezalel.

5. *put the tables in the ark.* Cf. I Kings viii, 9. According to a Rabbinic tradition, Moses also deposited in the Ark the fragments of the First Tables that had been broken. לוחות ושברי לוחות מונחין בארון. " One should learn from this, to show respect to a scholar who has forgotten his learning through age, sorrow or illness " (Talmud). We must respect the aged, though they be broken by years and trouble.

6–9. The mention of the Ark leads Moses to refer to the appointment of the Levites who were to have it in their charge.

6. *children of Israel journeyed.* This and the succeeding *v.* interrupt the narrative, and may be regarded as a gloss added by Moses when he wrote down the Discourse. The itinerary detailed here is: Beeroth-bene-Jaakan (" The wells of the children of Jaakan ") to Moserah, to Gudgodah, to Jotbathah. In Num. xxxiii, 31f, we find the stations

in the ark. 3. So I made an ark of acacia wood,
and hewed two tables of stone like unto the
first, and went up into the mount, having the
two tables in mine hand. 4. And he wrote on
the tables, according to the first writing, the
ten commandments, which the LORD spake unto
you in the mount out of the midst of the fire
in the day of the assembly: and the LORD gave
them unto me. 5. And I turned and came down
from the mount, and put the tables in the ark
which I had made; and there they be, as the LORD
commanded me. 6. (And the children of Israel
journeyed from the wells of the children of
Jaakan to Moserah: there Aaron died, and
there he was buried; and Eleazar his son
ministered in the priest's office in his stead.
7. From thence they journeyed unto Gudgodah;
and from Gudgodah to Jotbathah, a land of

named in a different order, with the variation in nomenclature that is not infrequent in Scripture. A probable explanation is that the Israelites, after journeying in a southern direction to the land of Edom, had to turn sharply to the north (see on II, 3). They may have had to retrace their steps for a short distance, and revisit some of the places they had passed through, this time in the reverse order.

there Aaron died. By *there* must be understood the last-mentioned place; viz., Moserah. As it is unthinkable that, in regard to an important event like the death of Aaron, there should be a divergence in the accounts, Moserah must be thought of as at the foot of Mount Hor mentioned in Num. XX, 22f, and would indicate the exact spot from which Aaron ascended the mountain.

הַהִוא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלֵּוִי לָשֵׂאת אֶת־אֲרוֹן
בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בִּשְׁמוֹ עַד
9 הַיּוֹם הַזֶּה׃ עַל־כֵּן לֹא־הָיָה לְלֵוִי חֵלֶק וְנַחֲלָה עִם־אֶחָיו
י יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ׃ וְאָנֹכִי
עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים
לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהִוא לֹא־אָבָה יְהוָה
11 הַשְׁחִיתֶךָ׃ וַיֹּאמֶר יְהוָה אֵלַי קוּם לֵךְ לְמַסַּע לִפְנֵי
הָעָם וְיָבֹאוּ וְיִירְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבֹתָם
לָתֵת לָהֶם׃ פ חמישי

8. *at that time.* Of the sin of the Golden Calf and its sequel. The tribe of Levi had held aloof from the rest of the people (Exod. XXXII, 26), and, as a reward for their faithfulness, they were appointed to the sacred charge of the Sanctuary.

separated. Better, *set apart.*

to bear the ark. One of the functions of the Levites was to assist the priests in carrying the Ark.

to stand before the LORD. To minister unto Him in offering sacrifice. This duty was reserved for the priests alone; Num. III, 10.

to bless in his name. To pronounce the Priestly Benediction, Num. VI, 23f.

9. *wherefore.* "Without any question, the whole tribe of Levi is here set apart for holy, *i.e.* priestly, duties. But it does not at all follow from this, that each single member of the tribe could at will perform each and everyone of these functions, without any gradation or distribution of functions among these servants of God" (Dillmann).

hath no portion. See Num. XVIII, 20. When the Land was divided among the tribes, no part was allotted to the tribe of Levi, both priests and Levites. Their whole time being required for the work of the Sanctuary, they would not be able to attend to the care of the soil.

brooks of water. 8. At that time the LORD
separated the tribe of Levi, to bear the ark
of the covenant of the LORD, to stand before
the LORD, to minister unto him, and to bless in
his name, unto this day. 9. Wherefore Levi hath
no portion nor inheritance with his brethren;
the LORD is his inheritance, according as the
LORD thy God spake unto him.) 10. And I
stayed in the mount, as at the first time, forty
days and forty nights: and the LORD hearkened
unto me that time also; the LORD would not
destroy thee. 11. And the LORD said unto me,
Arise, take thy journey before the people; and
they shall go in and possess the land, which I
sware unto their fathers to give unto them.*v

the LORD *is his inheritance.* This phrase is like that of the Psalmist (xvi, 5), "O LORD, the portion of mine inheritance" (Ibn Ezra). The Targum understands it to mean: "what God will give them; viz., the portions of the sacrifices that shall be the inheritance of the tribe of Levi." See xviii, 1–8.

spake unto him. See Num. xviii, 20. Although the words are there addressed to Aaron and his sons, *i.e.* to the priests, they clearly apply to the tribe of Levi generally.

10. *I stayed in the mount.* This and the succeeding *v.* are a continuation of ix, 18, 19. Moses stayed two periods of forty days on the Mount after the sin of the Golden Calf—the first time, to intercede for the people (alluded to in ix, 18, 25); the second time, for the purpose of receiving the Tables; cf. Exod. xxxiv, 28.

11. *arise.* As Leader of Israel, to bring Israel to Canaan. The forgiveness of Israel's sin is complete.

12 וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־
לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה
אֹתוֹ וְלַעֲבֹד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃
13 לִשְׁמֹר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
14 לְטוֹב לָךְ׃ הֵן לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמָיִם
טו הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ׃ רַק בַּאֲבֹתֶיךָ חָשַׁק יְהוָה לְאַהֲבָה
אוֹתָם וַיִּבְחַר בְּזַרְעָם אַחֲרֵיהֶם בָּכֶם מִכָּל־הָעַמִּים כַּיּוֹם
16 הַזֶּה׃ וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ

Chapters X, 12–XI, 32

The Second Discourse of Moses:

Concluding Portion

Final review of all the reasons for, and results of, obedience to God.

12. *and now.* *i.e.* in conclusion. Pride having been shown to be out of place in those who had so often provoked God, and who owed their all to God's forgiveness and the entreaties of Moses, let Israel, in return for God's undeserved mercies, love and fear Him.

what doth the Lord *thy God require of thee.* Nothing impossible or extraordinary, but what is simple, and within the people's duty—fear, love, service and fulfilment of commandments. The question recalls the great utterance of the prophet Micah (vi, 8), with which it should be compared; see *Numbers*, p. 432.

to fear the Lord. " The fear of the Lord is the beginning of wisdom " (Prov. i, 7) ; reverence of God is the foundation of religion. The Rabbis, likewise, speak of " the fear of Heaven " (*i.e.* the religious sense, the feeling for religion) as the key to all Wisdom. " Whatever man has Learning but no fear of Heaven, to what is he like ? " they ask. "To

12. And now, Israel, what doth the LORD thy
God require of thee, but to fear the LORD thy
God, to walk in all his ways, and to love him,
and to serve the LORD thy God with all thy
heart and with all thy soul, 13. to keep the
commandments of the LORD, and his statutes,
which I command thee this day for thy good?
14. Behold, unto the LORD thy God belongeth
the heaven, and the heaven of heavens, the
earth, with all that therein is. 15. Only the LORD
had a delight in thy fathers to love them, and
he chose their seed after them, even you out of
all peoples, as at this day. 16. Circumcise there-
fore the foreskin of your heart, and be no more

a keeper of a house, who has the key to the inner chambers, but lacks the key of the outer doors of the house. Of what avail are those others to him?"

and to love him. See on VI, 5.

13. *for thy good.* Cf. VI, 24. When God asks man to obey His commands, it is not for His benefit, but for man's welfare.

14–15. The *fear* of God should flow from the thought of His infinity and righteousness; the *love* of God from the thought of His love towards the Patriarchs and their posterity.

heaven of heavens. The highest heaven.

15. *had a delight.* Though He is the great God, He yet loved Israel's Fathers, and chose their children, even those whom Moses is addressing.

16. *circumcise.* *i.e.* remove. They are not to allow, as it were, a hard covering to surround their heart, making it impervious to Divine influence. "Your heart shall be open for recognising the truth" (Nachmanides).

17 עוֹד׃ כִּ֚י יְהוָ֣ה אֱלֹֽהֵיכֶ֔ם ה֚וּא אֱלֹהֵ֣י הָֽאֱלֹהִ֔ים וַאֲדֹנֵ֖י הָאֲדֹנִ֑ים
הָאֵ֨ל הַגָּדֹ֤ל הַגִּבֹּר֙ וְהַנּוֹרָ֔א אֲשֶׁר֙ לֹא־יִשָּׂ֣א פָנִ֔ים וְלֹ֥א יִקַּ֖ח
18 שֹֽׁחַד׃ עֹשֶׂ֛ה מִשְׁפַּ֥ט יָת֖וֹם וְאַלְמָנָ֑ה וְאֹהֵ֣ב גֵּ֔ר לָ֥תֶת ל֖וֹ
19 לֶ֥חֶם וְשִׂמְלָֽה׃ וַאֲהַבְתֶּ֖ם אֶת־הַגֵּ֑ר כִּֽי־גֵרִ֥ים הֱיִיתֶ֖ם בְּאֶ֥רֶץ
כ מִצְרָֽיִם׃ אֶת־יְהוָ֧ה אֱלֹהֶ֛יךָ תִּירָ֖א אֹת֣וֹ תַעֲבֹ֑ד וּב֣וֹ תִדְבָּ֔ק
21 וּבִשְׁמ֖וֹ תִּשָּׁבֵֽעַ׃ ה֥וּא תְהִלָּתְךָ֖ וְה֣וּא אֱלֹהֶ֑יךָ אֲשֶׁר־עָשָׂ֣ה
אִתְּךָ֗ אֶת־הַגְּדֹלֹ֤ת וְאֶת־הַנּוֹרָאֹת֙ הָאֵ֔לֶּה אֲשֶׁ֥ר רָא֖וּ עֵינֶֽיךָ׃

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v. 20. קמץ בז״ק

17. *God of gods.* A Hebraism (like *song of songs, heaven of heavens*) for the Supreme Judge; see on III, 24.

the great God. This description of God has been included in the first of the Eighteen Benedictions.

regardeth not persons. "Is never partial" (Moffatt). Israel must not deliberately sin in the hope of finding mercy through the "merits of the fathers." The fact that they were the Chosen People only meant that more was expected of them than of heathens; and, furthermore, that their actions would be judged by higher standards. Cf. Amos III, 2 ("You only have I known of all the families of the earth; *therefore* I will visit upon you all your iniquities"); see *Genesis*, p. 502.

nor taketh reward. "Never to be bribed" (Moffatt). He is no human judge, of whom such might be thought, especially in barbaric society; see on XVI, 19. He is inflexible in His punishment of the iniquitous, and in His protection of the helpless and oppressed.

18. *judgement of.* Better, *justice for* (AJ), the fatherless, the widow, and the stranger, who are too weak to defend themselves against injustice.

loveth the stranger. He is the Father of all mankind, and His love is therefore not confined to Israel. "The LORD is good to all, and His tender mercies are over all His works" (Ps. CXLV, 9).

19. *love ye therefore the stranger.* This demand to *love* the alien is without parallel in the legislation of any ancient people; see *Exodus*, p. 259. In later Hebrew, the word

stiffnecked. 17. For the LORD your God, he is
God of gods, and Lord of lords, the great God,
the mighty, and the terrible, which regardeth not
persons, nor taketh reward. 18. He doth execute
the judgement of the fatherless and widow, and
loveth the stranger, in giving him food and
raiment. 19. Love ye therefore the stranger: for
ye were strangers in the land of Egypt. 20. Thou
shalt fear the LORD thy God; him shalt thou
serve; and to him shalt thou cleave, and by his
name shalt thou swear. 21. He is thy praise, and
he is thy God, that hath done for thee these
great and terrible things, which thine eyes have

"stranger" (*ger*) denotes a proselyte, the man or woman who voluntarily joins the ranks of Judaism, and the words of this *v.* are applied to him. "How great is the duty which the Torah imposes on us with regard to proselytes. Our parents we are commanded to honour and fear; to the prophets we are ordered to hearken. A man may honour and fear and obey without loving. But in the case of 'strangers,' we are bidden to love them with the whole force of our heart's affection" (Maimonides); see on XXIV, 17–18.

for ye were strangers. From their bitter experience in Egypt, the Israelites were to learn sympathy with the alien in their own land.

20–22. A God of such majesty and justice should command the reverence, devotion and praise of Israel.

20. *thou shalt fear . . . cleave.* The *fear of God* is not a feeling of terror, which repels and causes men to shrink from it. It is that grateful reverence which leads men to cleave and cling to God. The Jewish philosophers coined a special phrase for this feeling: יראה של אהבה, "loving fear" (Hermann Cohen).

by his name . . . swear. See on VI, 13.

21. *he is thy praise. i.e.* "to Him alone is thy praise due"; or, "He is the cause of thy fame," by the deeds He has done for thee; Exod. XV, 11; Jer. XVII, 14.

22 בְּשִׁבְעִ֣ים נֶ֔פֶשׁ יָרְד֥וּ אֲבֹתֶ֖יךָ מִצְרָ֑יְמָה וְעַתָּ֗ה שָֽׂמְךָ֙ יְהוָ֣ה
אֱלֹהֶ֔יךָ כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם לָרֹֽב׃

CAP. XI. יא

יא א וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ וְשָׁמַרְתָּ֣ מִשְׁמַרְתּ֗וֹ וְחֻקֹּתָ֧יו
2 וּמִשְׁפָּטָ֛יו וּמִצְוֺתָ֖יו כָּל־הַיָּמִֽים׃ וִֽידַעְתֶּם֮ הַיּוֹם֒ כִּ֣י ׀ לֹ֣א
אֶת־בְּנֵיכֶ֗ם אֲשֶׁ֤ר לֹֽא־יָדְעוּ֙ וַאֲשֶׁ֣ר לֹא־רָא֔וּ אֶת־מוּסַ֖ר יְהוָ֣ה
3 אֱלֹהֵיכֶ֑ם אֶת־גָּדְל֕וֹ אֶת־יָדוֹ֙ הַֽחֲזָקָ֔ה וּזְרֹע֖וֹ הַנְּטוּיָֽה׃ וְאֶת־
אֹתֹתָיו֙ וְאֶֽת־מַעֲשָׂ֔יו אֲשֶׁ֥ר עָשָׂ֖ה בְּת֣וֹךְ מִצְרָ֑יִם לְפַרְעֹ֥ה
4 מֶֽלֶךְ־מִצְרַ֖יִם וּלְכָל־אַרְצֽוֹ׃ וַאֲשֶׁ֣ר עָשָׂה֩ לְחֵ֨יל מִצְרַ֜יִם
לְסוּסָ֣יו וּלְרִכְבּ֗וֹ אֲשֶׁ֨ר הֵצִ֜יף אֶת־מֵ֤י יַם־סוּף֙ עַל־פְּנֵיהֶ֔ם
ה בְּרָדְפָ֖ם אַחֲרֵיכֶ֑ם וַיְאַבְּדֵ֣ם יְהוָ֔ה עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ וַאֲשֶׁ֥ר

22. The crowning evidence of God's claim on the gratitude and obedience of Israel.

three score and ten persons. See Gen. XLVI, 27; Exod. I, 5.

as the stars of heaven. See on I, 10.

CHAPTER XI

1–9. LET PERSONAL EXPERIENCE OF GOD'S WONDROUS DEEDS ON BEHALF OF ISRAEL LEAD TO LOVE AND OBEDIENCE

1. *therefore thou shalt love.* See X, 20, where Israel is exhorted to "fear" God. The worship of God must be from a motive of love as well as reverential fear.

his charge. The Divine precepts in general.

alway. lit. "all the days"; see IV, 10.

2. *know ye.* *i.e.* take note of, pay attention to.

for I speak not. Better, *that I speak not.*

which have not seen. The contrast comes in *v.* 7, "but your eyes have seen." The same thought and wording are found in III, 21; IV, 3.

instruction. Better, *discipline*; see IV, 36. Heb. מוסר denotes *moral education.* The sight of God's wonders

seen. 22. Thy fathers went down into Egypt
with three score and ten persons; and now the
LORD thy God hath made thee as the stars of
heaven for multitude.

CHAPTER XI

11 1. Therefore thou shalt love the LORD thy
God, and keep his charge, and his statutes,
and his judgements, and his commandments,
alway. 2. And know ye this day: for I speak
not with your children which have not known
and which have not seen the instruction of
the LORD your God, his greatness, his mighty
hand, and his stretched out arm, 3. and his
signs, and his works, which he did in the midst
of Egypt unto Pharaoh the king of Egypt, and
unto all his land; 4. and what he did unto
the army of Egypt, unto their horses, and to their
chariots; how he made the water of the Red
Sea to overflow them as they pursued after you,
and how the LORD hath destroyed them unto
this day; 5. and what he did unto you in the

"ought to have exerted upon the Israelites a disciplinary influence, subduing waywardness and pride, and promoting humility and reverence" (Driver). This word מוסר is the word in later Heb. for "moral exhortation," or "ethics."

his greatness. Cf. III, 24: IV, 34.

4. *unto this day.* A mere rhetorical expression, "since once an enemy is put to death, he is destroyed for ever" (Nachmanides). Some take this phrase here (as in III, 14), in the sense of "finally, irrevocably."

6 עָשָׂה לָכֶם בַּמִּדְבָּר עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה׃ וַאֲשֶׁר
עָשָׂה לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה
הָאָרֶץ אֶת־פִּיהָ וַתִּבְלָעֵם וְאֶת־בָּתֵּיהֶם וְאֶת־אָהֳלֵיהֶם
7 וְאֵת כָּל־הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל׃ כִּי
עֵינֵיכֶם הָרֹאֹת אֶת כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה׃
8 וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְמַעַן
תֶּחֶזְקוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
9 שָׁמָּה לְרִשְׁתָּהּ׃ וּלְמַעַן תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם וּלְזַרְעָם אֶרֶץ זָבַת
ששי י חָלָב וּדְבָשׁ׃ ס כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָא־שָׁמָּה
לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יְצָאתֶם מִשָּׁם
11 אֲשֶׁר תִּזְרַע אֶת־זַרְעֲךָ וְהִשְׁקִיתָ בְרַגְלְךָ כְּגַן הַיָּרָק׃ וְהָאָרֶץ

6. *Dathan and Abiram.* See Num. XVI. Korah, who was the ringleader of the revolt, is not named here. In the last chapter, x, 8, Moses had spoken of the selection of the Levites, among whom must have been sons of Korah who had not perished (Num. XXVI, 11). It was consequently from consideration of their feelings, that he omitted the name of their father. On similar grounds he is not mentioned in Psalm CVI, 17, since the Psalm was sung by the " Sons of Korah."

8. *be strong.* *i.e.* morally, as a consequence of faithfulness to the Torah ; and physically, by reason of the Divine aid.

10–17. Canaan and Egypt contrasted

Unlike Egypt, where it never rained and the fields must be watered by human drudgery, Canaan is dependent for its fertility upon the rain of heaven. This would be withheld or granted according to Israel's faithfulness.

10. *is not as the land of Egypt.* But superior to it.

from whence ye came out. *i.e.* from the part of Egypt whence ye came, viz. Goshen (Sifri).

wilderness, until ye came unto this place; 6. and
what he did unto Dathan and Abiram, the sons
of Eliab, the son of Reuben; how the earth
opened her mouth, and swallowed them up,
and their households, and their tents, and every
living thing that followed them, in the midst
of all Israel: 7. but your eyes have seen all
the great work of the LORD which he did.
8. Therefore shall ye keep all the command-
ment which I command thee this day, that ye
may be strong, and go in and possess the land,
whither ye go over to possess it; 9. and that ye
may prolong your days upon the land, which
the LORD sware unto your fathers to give unto
them and to their seed, a land flowing with milk
and honey.*vi 10. For the land, whither thou goest
in to possess it, is not as the land of Egypt,
from whence ye came out, where thou sowedst
thy seed, and wateredst it with thy foot, as
a garden of herbs: 11. but the land whither

where thou sowedst thy seed. Possibly a portion of the Israelites in Egypt were agriculturists; Egypt "was so fertile, that it seems even a tribe of shepherds could hardly have refrained from the opportunity which it offered for the richer feeding of their cattle" (G. A. Smith).

with thy foot. *i.e.* with a wheel—*shaduf*—worked by the foot—a reference to the water-wheel and pump, that are worked by the feet. Illustrations of the *shaduf* appear on the monuments.

as a garden of herbs. Fields in Egypt had to be watered in the same way as a vegetable garden, by arduous labour, artificially, and not by the natural source of rain, the direct boon of Heaven.

אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת
12 לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם׃ אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ
דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה
13 וְעַד אַחֲרִית שָׁנָה׃ ס וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־

v. 12. מרשית חסר אלף

11. *a land of hills and valleys.* And, therefore, with a larger rainfall than a flat country.

12. *careth for.* The difference between the fixed climatic conditions of Egypt and those of Canaan can be compared to that between a son in receipt of a fixed annual allowance, and a son in his father's house receiving his portion day by day. Both should be equally filled with gratitude; but, as a fact, the latter would be held more guilty if he were not so (Harper).

The Shema: Second Paragraph

REWARD AND PUNISHMENT IN JUDAISM

13–21. These verses, which form the middle portion of the Shema, proclaim the doctrine of the Retributive Righteousness of God. Both rewards and punishments are here agricultural, and in particular refer to the rainfall, which is a matter of life and death in a land like Palestine.

Judaism teaches that obedience to the will of God is rewarded, and disobedience punished. This doctrine is bound up with the fundamental belief of Judaism in a God of Justice. Because God is just, He will not treat the righteous and the wicked in the same manner. In some way, it must be better with the former than with the latter, through the justice of God. But such reward—whether conceived as material blessing or, as in later ages, when it became more and more spiritualised—is not made the *motive* for virtue. That must be love of God and His commandments, a free enthusiasm for doing His will.

Throughout his Farewell Discourses, Moses demands obedience to the Divine will out of pure and disinterested love of God. His words in Deuteronomy breathe an ardent love and spiritual awe of the invisible God, a heart-religion such as we meet in the greatest of the Psalms and the highest portions of Prophecy. Throughout these same Discourses,

ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven :
12. a land which the LORD thy God careth for ; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

however, we find, as in no other Biblical book, the appeal to material reward for obedience, and material punishment for disobedience, repeatedly and urgently pressed. "This is due," it has been explained, "to the personal position of Moses. In himself he is a lofty, spiritual nature, yearning with a parent's love to a people incapable of rising to his spiritual plane ; a people yet in the childhood of what we call real life, to be enticed with promises and frightened with threats. And alternately he pours his spiritual fervour into their dull ears, and then falls back helplessly on to the material considerations which alone will move them" (Moulton). He boldly makes use of every motive that actually influences men—gratitude to God, feeling of dependence on Him, and fear of God—in order to win them to the higher life. "He does not ask men to serve God because it will be profitable to them, but because they love God ; and he endeavours to make them love God by reciting all His love and friendliness and patience to His people, and by pointing out the evil which His love is seeking to ward off. Having before his mind the results of evil conduct, he does urge men to escape from the wrath that may rest upon them. But the only means so to escape is to yield to the love of God" (Harper).

How far there is correspondence in actual life between righteousness and happiness, and between misery and sin, is a recurrent problem both in Biblical and post-Biblical Judaism. Deuteronomy and Ezekiel declare that men get in this world exactly what they deserve. Job, Jeremiah, Habakkuk, the Psalms, and Ecclesiastes courageously face the bitter facts of life, and point out how often it goes well with the wicked and ill with the righteous. This world-riddle becomes less distracting under the influence of the belief in the immortality of the soul.

Since the time of the Maccabees, the belief in immortality

מִצְוֺתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה
14 אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי
מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ

had become well-nigh universal among the masses of the Jewish people. R. Jannai could thus remain quite unperturbed by his recognition, that "it is not in our power to explain either the prosperity of the wicked, or the affliction of the righteous." "Faithful is thy Employer," says R. Tarphon, "to pay thee the reward of thy labour, and know that the grant of the reward of the righteous will be in the future life." New spiritual conceptions became prominent; such as the great saying of the illustrious Babylonian teacher Rab, "In the world to come there is neither eating nor drinking . . . but the righteous enjoy the radiance of the Shechinah."

In connection with this world-riddle, the Rabbis never lost sight of two things. One, that suffering is not an absolute evil: it educates, it purifies, it can be an instrument of Divine love; see on VIII, 5. Through it, Israel came into possession of the best gifts—the Torah, the Holy Land, and Eternal Life. Rab declared, "He who suffers no affliction and persecution, does not belong to Israel"; *i.e.* has not known the highest spiritual experience of God's chosen ones. And the second thing is, that in the deepest sense, righteousness is its own reward. Ben Azzai taught that even as one sin begets another, so the reward of a good deed is that it leads to another good deed! שכר מצוה מצוה. The Rabbis would have rejected the thought that in this world righteousness should permanently produce misery, and wickedness invariably lead to happiness, as both irrational and blasphemous. Nevertheless, they taught men to disregard the thought of reward altogether; and to do their duty לשמה, *lishmoh,* for its own sake. Rabbi Eleazar explained the opening verse of Psalm CXII, "Blessed is the man that delighteth greatly in His commandments," to mean, "he delights greatly in His commandments, but not in the reward connected with them." This is in line with the teaching of one of the earliest Sages, Antigonos of Socoh,

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, 14. that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and

"Be not like servants that minister to their master for the sake of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven be upon you" (Ethics of the Fathers).

"It is true that the ordinary man may be incapable of such pure devotion; and, in his case, promises of reward and punishment are necessary. But such promises are merely a means to an end, the end being the attainment of such spiritual exaltation in which the love of good will be the sole stimulus to good. Let men serve God at first for reward; they will end by serving Him without any such motive. He who desires to serve God from love must not serve to win the future world, but he does the right and eschews the wrong, because he is a man, and owes it to his manhood to perfect himself" (Maimonides).

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13. *to serve him with all your heart.* "What is heart-service? Service of the heart is Prayer" (Sifri). The institution of Prayer three times daily goes back to an early period; cf. Daniel VI, 11, 14.

14. *I will give.* Moses speaks in the name of God.

in its season. The agricultural year in Palestine consists of two seasons, the one rainy, and the other dry. The whole of the winter is the rainy season. The heavy rains towards the end of October are the *yoreh*, "the former rain." They open the agricultural year. The rainfall increases throughout December, January and February; it begins to abate in March, and is practically over by the end of April. The latter rain, *malkosh*, are the heavy showers of March and April. Coming as they do when the grain is ripening, and being the last before the long summer drought, they are of great importance.

טו וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃
16 הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים
17 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
18 לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃
19 וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
כ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת

15. *grass.* Better, *herbage*, for human beings as well as for cattle.

in thy fields. A sign of exceptional fertility (Sifri). It will not be necessary to drive the cattle some distance to open pasture-land to enable them to feed. From the fact that Scripture here speaks first of pasture for the cattle and then continues, *thou shalt eat*, the Talmud deduced the regulation that a man must feed his animals before himself partaking of his own meal; see on xxv, 4.

16. *take heed.* Similarly above in viii, 12, after the words "eat and be satisfied," the warning note, "take heed", is sounded. Satiety easily induces forgetfulness.

your heart be deceived. Into attributing the blessings you enjoy to "other gods," the local deities worshipped by the heathen inhabitants of old.

17. *shut up the heaven.* Cf. xxviii, 23f. Lev. xxvi, 19f.

and ye perish. When the early rains or the latter rains fail, drought comes occasionally for two years in succession, and that means famine and pestilence.

18. *lay up these my words.* This and the two following *v.* are a repetition, with slight verbal differences, of vi, 6–9. The Sifri joins this on to the words which immediately precede, and interprets: In the event of your perishing from the land—*i.e.* of being driven into captivity—even there in the land

thy wine, and thine oil. 15. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. 16. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; 17. and the anger of the LORD be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the LORD giveth you. 18. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. 19. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 20. And thou shalt write them upon the door posts

of exile, you must carry out the ordinances prescribed in VI, 6f. As these verses are addressed to the nation as a whole, they are in the plural.

19. *teach them your children.* This was taken to mean help them to become *learned* in the Torah, and was therefore understood in the sense of, "teach them your *sons.*"

JEWISH EDUCATION: ITS SCOPE

Though it was never intended that women become learned in the Torah, a clear understanding of the fundamentals of Jewish faith and duty was required of the Jewish woman. In ancient times, the Mishnah (Ned. IV) speaks of the Scripture instruction of sons and daughters as the normal practice.

In the Middle Ages, Judah the Pious writes: "Girls too should receive instruction in the Holy Law. It is true that the Rabbis taught that girls need not be instructed in the Talmud. This only means that it is not necessary for them to pursue Talmudic learning, but girls must share in religious and moral instruction. Everyone should know the Divine laws and commandments; youths should learn them in the Hebrew language, women and girls may learn them in their mother tongue. The instruction of girls must be given in a gentle and pleasant manner."

It is but too true that in past centuries the standard of education for Jewish girls was immeasurably lower than it was in the case of boys. This did not then much matter, as in the sheltered life of the olden ghetto the morale of Jewish women remained unharmed by this narrow educational ideal. "The Jewish woman vied with her husband in an admiration for a religious culture which she was not permitted to share; her greatest pride was to have sons learned in the Torah. She was, above everything, modest and chaste, and she could immolate herself as a martyr when the need arose" (M. Joseph). Yet even in those ages, a whole devotional literature arose, e.g. the Techinnoth, in the Judeo-German vernacular, which was exclusively intended for the use of girls and women, to acquaint them with Scripture, and enable them to understand the teachings of Jewish ritual and ethics.

Earlier than among any other people, Jewish law and custom ordained the provision of elementary instruction to all the children of the community, rich and poor alike. "Be ye heedful of the children of the poor, for from them does the Torah go forth," was the warning of the Rabbis. And the Jewish knowledge which is to endow every Jewish boy or girl with the Jewish outlook and Jewish loyalty cannot be acquired in the few hundred hours of instruction they receive in the current Religion Classes. It must extend over years, and not end with adolescence. "Nicht Religionsstunden, sondern Religionsjahre," said the illustrious Leopold Zunz, the founder of the new Jewish Learning. The continuation teaching of the Jewish youth and the Jewish adult need not necessarily be carried on in formal classes. But a deep yearning, and constant striving, for acquaintance with Jewish thought, and the classical sources of Jewish inspiration, are indispensable for real, conscious, and not merely accidental, membership in the House of Israel.

JEWISH EDUCATION : ITS CONTENT

As the aim of Jewish education is the consecration of the Jewish child to Judaism and his preparation for a life of beneficence for Israel and humanity, it must consist of the following four elements.

1) *Jewish Religion—i.e.* the Jewish beliefs concerning God, the Torah and Israel; the teachings and practices, the symbols and institutions which have come down to the House of Israel through the ages. Such knowledge does not come of itself, and cannot be satisfactorily picked up from other Jewish studies. The growing boy and girl will in the future be often called upon to state and defend their religious position. They should be helped to a formulation of Jewish belief by means of systematic instruction.

2) *The Hebrew Language.* Hebrew is Israel's historic language, and the key to all Israel's treasures; and, being the key and receptacle of Israel's message to mankind, no other language, whether living or dead, has had such a vast and eternal span of influence. It is the most important of human tongues, the language of languages, the Sacred Tongue. Every Jewish child is entitled to the possession of an intimate, even if not extensive, knowledge of the Sacred Tongue, which shall give that child a lot and portion in the synagogue, the heart of Jewish communal life. A Hebrew-less Jewry has no future, because it cannot fairly be said to have a present.

3) *The Sacred Scriptures.* The beginnings of Israel's history as related in the Pentateuch should early form part of the child's soul-life. But we must go beyond the Pentateuch, and teach the whole Bible story. The main stress must be laid on the living truths underlying the narration of the facts. It is these truths, enshrined not only in Bible history, but in prophecy, psalm, proverb and moral discourse, that are of transcendent worth to the spiritual development of the child. Through these truths, the Bible is a Tree of Life to them that grasp it.

4) *Jewish History.* Jewish History is a continuous revelation, with a divine lesson for each generation. Nobody can understand the Jew—the Jew cannot understand himself—if he knows nothing of Jewish history beyond the *Chumesh*, or the Bible or even Josephus. Every Jew should know the outstanding events and personalities of every age in Jewish history, with appropriate selections from our imperishable literary monuments. Only he who

21 בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
22 הַשָּׁמַיִם עַל־הָאָרֶץ׃ ס כִּי אִם־שָׁמֹר תִּשְׁמְרוּן אֶת־ שביעי
כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ מפטיר
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־
23 בוֹ׃ וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה מִלִּפְנֵיכֶם וִירִשְׁתֶּם
24 גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִכֶּם׃ כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־
רַגְלְכֶם בּוֹ לָכֶם יִהְיֶה מִן־הַמִּדְבָּר וְהַלְּבָנוֹן מִן־הַנָּהָר נְהַר־
כה פְּרָת וְעַד הַיָּם הָאַחֲרוֹן יִהְיֶה גְּבֻלְכֶם׃ לֹא־יִתְיַצֵּב אִישׁ
בִּפְנֵיכֶם פַּחְדְּכֶם וּמוֹרַאֲכֶם יִתֵּן ׀ יְהוָה אֱלֹהֵיכֶם עַל־פְּנֵי
כָל־הָאָרֶץ אֲשֶׁר תִּדְרְכוּ־בָהּ כַּאֲשֶׁר דִּבֶּר לָכֶם׃

has wept over the tragedy of Israel and has been inspired by the story of our martyrs, who knows something of the wealth of our literature and of our contributions to the humanisation of man, can have the proud Jewish consciousness that he is a member of a holy and indomitable People, or understand the meaning of the Unity of Israel, with its great ethical corollaries, the warning against the profanation of the Jewish Name (*Chillul Hashem*) and the sublime duty of hallowing the Name of God (*Kiddush Hashem*).

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21. *as the days of the heavens.* *i.e.* so long as the visible universe endures; cf. IV, 26.

23. *drive out . . . ye shall possess.* Better, *dispossess . . . ye shall inherit.*

24. *shall be yours.* With the extent of Israel's dominion as described here, cf. I, 7, Josh. I, 4.

the wilderness. South of the Holy Land.

Lebanon. *i.e.* the boundary in the north.

Euphrates. Israel's ideal territory is to extend to the Euphrates in the east.

the western sea. The Mediterranean. lit. "the hinder sea." The opposite is the "front" or "east" sea (Ezek. XLVII, 18), by which the Dead Sea is designated.

of thine house, and upon thy gates: 21. that your days may be multiplied, and the days of your children, upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth.*vii m 22. For if ye shall diligently keep all this commandment which I command you, to do it; to love the LORD your God, to walk in all his ways, and to cleave unto him; 23. then will the LORD drive out all these nations from before you, and ye shall possess nations greater and mightier than yourselves. 24. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the western sea shall be your border. 25. There shall no man be able to stand before you: the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

25. *stand.* See on VII, 24. "It is not force but truth that rules the world; and absolutely no limit can be set to the possibilities which open out to a free, morally robust, and faithful people who have become possessed of higher spiritual ideas than the peoples that surround them" (Harper).

as he hath spoken. See Exod. XXIII, 27.

For the Lesson from the Prophets, Isaiah, XLIX, 14–LI, 3, *see* The Haftorahs, *p.* 490.

For the Blessings before and after the Haftorah, see p. 460.

ס ס ס מז 47

יא

26 27 רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃ אֶת־הַבְּרָכָה
אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה
28 אֶתְכֶם הַיּוֹם׃ וְהַקְּלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת
יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־
29 יְדַעְתֶּם׃ ס וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ
אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת־הַבְּרָכָה
ל עַל־הַר גְּרִזִים וְאֶת־הַקְּלָלָה עַל־הַר עֵיבָל׃ הֲלֹא־הֵמָּה

IV. RE'EH

(CHAPTERS XI, 26–XVI, 17)

XI, 26–32. THE TWO WAYS

These seven verses form the peroration and summing up of the Second Discourse; and, at the same time, are an introduction to the Code itself, which begins with XII, 1 and ends with XXVI. It is an earnest appeal that a right choice be made between the Two Ways now before Israel. In the words, "blessing" and "curse," Moses sets forth the greatness of the decision now to be taken. The entire future of the nation depends upon the right choice. This theme is further developed in XXVIII–XXX.

IV. RE'EH

11 26. Behold, I set before you this day a blessing
and a curse; 27. the blessing, if ye shall hearken
unto the commandments of the LORD your God,
which I command you this day: 28. and the
curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside
out of the way which I command you this day,
to go after other gods, which ye have not known.
29. And it shall come to pass, when the LORD
thy God shall bring thee into the land whither
thou goest to possess it, that thou shalt set the
blessing upon mount Gerizim, and the curse
upon mount Ebal. 30. Are they not beyond

26. *I set before you.* Both as individuals and as a nation they were endowed with free-will, and the choice between the Two Ways rested with themselves. All that Moses could do was clearly to define the alternatives, and point out whither each of them led; cf. XXX, 15.

28. *which ye have not known.* Cf. XXXII, 17, "new gods that came up of late, whom your fathers dreaded not"; deities that have not shown and, being dead, could not show, the saving power they had experienced at the hand of God.

29. *set the blessing.* To impress the truth of the Two Ways more deeply upon Israel, Moses was to arrange a symbolic representation of the Blessing and Curse; XXVII.

Gerizim . . . Ebal. The two most prominent hills on either side of what is the natural centre of Palestine.

בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דֶּרֶךְ מְבוֹא הַשֶּׁמֶשׁ בְּאֶרֶץ הַכְּנַעֲנִי
31 הַיֹּשֵׁב בָּעֲרָבָה מוּל הַגִּלְגָּל אֵצֶל אֵלוֹנֵי מֹרֶה׃ כִּי אַתֶּם
עֹבְרִים אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה
32 אֱלֹהֵיכֶם נֹתֵן לָכֶם וִירִשְׁתֶּם אֹתָהּ וִישַׁבְתֶּם־בָּהּ׃ וּשְׁמַרְתֶּם
לַעֲשׂוֹת אֵת כָּל־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי נֹתֵן
לִפְנֵיכֶם הַיּוֹם׃

30. *behind the way . . . sun.* What is here described is the main road running from north to south, and passing through the Plain, east of Shechem.

Arabah. See on I, 1.

over against Gilgal. Not the Gilgal of Josh. IV, 19, in the vicinity of Jericho. The word means "a circle" (of stones), a cairn, and seems to have been used to designate several localities. A Gilgal (Juleijil, the Arabic diminutive for Gilgal) has been discovered near Shechem.

the terebinths of Moreh. See Gen. XII, 6. The association of Moreh with the life of Abraham would have made it a well-known spot to the Israelites.

MOSES' SECOND DISCOURSE—continued

2. THE REHEARSAL OF THE CODE

XII-XXVI

At this point we pass to the Code of Laws. All that has gone before may be regarded as the religious and historical prelude to the rehearsal of the statutes and judgements which now follow. So far Moses had been speaking in general terms of the necessity of obedience to the laws of God, reminding them of the Covenant of Horeb, and the fundamental principles of Israel's Religion. He now proceeds to give detailed laws and precepts that were to govern their lives in the Land of Promise.

Jordan, behind the way of the going down of
the sun, in the land of the Canaanites which
dwell in the Arabah, over against Gilgal, beside
the terebinths of Moreh? 31. For ye are to pass
over Jordan to go in to possess the land which the
LORD your God giveth you, and ye shall possess
it, and dwell therein. 32. And ye shall observe to
do all the statutes and the judgements which I
set before you this day.

These laws deal with

1) Religious institutions and worship (XII, 1–XVI, 17);
2) Government of the people (XVI, 18–XVIII);
3) Criminal law (XIX–XXI, 1–9); and
4) Domestic life (XXI, 10–XXV).
5) Conclusion of Code: First-fruits, tithes, and accompanying prayers.

Some commentators detect in all these chapters an elaboration of the basic laws contained in the Decalogue. Thus XII–XIV deal with the worship of God, and are an expansion of the first three of the Ten Commandments. In XV–XVI, 17 we have an enumeration of Holy Festivals analogous to the Sacred Day of the week. Chaps. XVI–XVIII deal with civil and religious government, which plays the same part in the national life as the authority of parents plays in the life of the family. The remainder of the section corresponds generally to the second half of the Decalogue, and treats of the relationship of man to his fellow-man.

1) RELIGIOUS INSTITUTIONS AND WORSHIP

XII, 1–XVI, 17

This section includes the laws a) concerning the Central Sanctuary; b) distinctiveness in worship; c) against heathen rites and religious seducers; d) of Holiness (concerning clean and unclean, tithes, year of release, firstlings); and e) the Three Feasts.

Cap. XII. יב

יב א אֵ֠לֶּה הַחֻקִּ֣ים וְהַמִּשְׁפָּטִים֮ אֲשֶׁ֣ר תִּשְׁמְר֣וּן לַעֲשׂוֹת֒ בָּאָ֗רֶץ
אֲשֶׁר֩ נָתַ֨ן יְהוָ֜ה אֱלֹהֵ֧י אֲבֹתֶ֛יךָ לְךָ֖ לְרִשְׁתָּ֑הּ כָּל־הַיָּמִ֕ים
2 אֲשֶׁר־אַתֶּ֥ם חַיִּ֖ים עַל־הָאֲדָמָֽה׃ אַבֵּ֣ד תְּ֠אַבְּדוּן אֶֽת־כָּל־
הַמְּקֹמ֞וֹת אֲשֶׁ֧ר עָֽבְדוּ־שָׁ֣ם הַגּוֹיִ֗ם אֲשֶׁ֥ר אַתֶּ֛ם יֹרְשִׁ֥ים אֹתָ֖ם
אֶת־אֱלֹהֵיהֶ֑ם עַל־הֶהָרִ֤ים הָֽרָמִים֙ וְעַל־הַגְּבָע֔וֹת וְתַ֖חַת כָּל־
3 עֵ֥ץ רַעֲנָֽן׃ וְנִתַּצְתֶּ֣ם אֶת־מִזְבְּחֹתָ֗ם וְשִׁבַּרְתֶּם֙ אֶת־מַצֵּ֣בֹתָ֔ם
וַאֲשֵֽׁרֵיהֶם֙ תִּשְׂרְפ֣וּן בָּאֵ֔שׁ וּפְסִילֵ֥י אֱלֹהֵיהֶ֖ם תְּגַדֵּע֑וּן וְאִבַּדְתֶּ֣ם
4 אֶת־שְׁמָ֔ם מִן־הַמָּק֖וֹם הַהֽוּא׃ לֹא־תַעֲשׂ֣וּן כֵּ֔ן לַיהוָ֖ה

a) THE LAW OF THE CENTRAL SANCTUARY

XII, 1–28

When Israel is settled in the Land, sacrifices shall be offered only in the spot to be chosen by God.

1. *in the land.* "Laws that relate to the Land need be observed only in the Land; all other laws must be observed everywhere, in Palestine or out of Palestine" (Sifri).

2. *ye shall surely destroy.* Better, *ye shall utterly destroy.* Their first duty would be the eradication of every trace of heathenism.

hills . . . tree. Worship at these places was accompanied by licentious rites; see *v.* 31 and Hosea IV, 13.

3. *altars . . . pillars.* See on VII, 5.

destroy their name. The very memory of the local Baals is to cease.

Chapter XII

12 1. These are the statutes and the judgements,
which ye shall observe to do in the land which
the Lord, the God of thy fathers, hath given
thee to possess it, all the days that ye live upon
the earth. 2. Ye shall surely destroy all the
places, wherein the nations which ye shall possess
served their gods, upon the high mountains, and
upon the hills, and under every green tree: 3. and
ye shall break down their altars, and dash in
pieces their pillars, and burn their Asherim with
fire; and ye shall hew down the graven images
of their gods; and ye shall destroy their name
out of that place. 4. Ye shall not do so unto the

out of that place. "The injunction to destroy idolatrous images applies only to the Holy Land, and not to those places outside it where Jews reside" (Sifri).

4. *not do so.* The Israelites were not, like the Canaanites, to worship God on the "high mountains, and under every green tree," but were to do so in a Central Sanctuary as stated in the following *v.* Some Rabbis, however, connected this *v.* with the one immediately preceding, and deduced therefrom the prohibition to obliterate in any way the Divine Name in a scroll or book. In later ages, it became customary to bury disused Hebrew books, so as not to dispose of them in any way that would involve destroying something containing a Divine Name. Hence the institution of the *Genizah* in Eastern Jewish Communities, and the periodic burial of disused, tattered, and fragmentary books of Scripture and devotion (שֵׁמוֹת) in Russo-Polish Jewries.

ה אֱלֹהֵיכֶם׃ כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם
מִכָּל־שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִדְרְשׁוּ
6 וּבָאתָ שָׁמָּה׃ וַהֲבֵאתֶם שָׁמָּה עֹלֹתֵיכֶם וְזִבְחֵיכֶם וְאֵת
מַעְשְׂרֹתֵיכֶם וְאֵת תְּרוּמַת יֶדְכֶם וְנִדְרֵיכֶם וְנִדְבֹתֵיכֶם
7 וּבְכֹרֹת בְּקַרְכֶם וְצֹאנְכֶם׃ וַאֲכַלְתֶּם־שָׁם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכֹל מִשְׁלַח יֶדְכֶם אַתֶּם וּבָתֵּיכֶם אֲשֶׁר

5. *but unto the place.* This insistence upon the eventual establishment of one Central Sanctuary for all Israel was for the purpose of ensuring unity in national life. The Central Altar was to form a rallying-point to the Israelites wherever they resided, and prove a strong factor in welding the tribes into one compact body. When Jeroboam desired to strengthen the schism in Israel and separate the Ten Tribes from Judah, he set up two new centres of worship.

which the LORD *your God.* Though Jerusalem was the ultimate place chosen, it is not here in view. God might from time to time designate different places where offerings were to be brought. Thus, in XXVII, 5f, Israel is commanded to build an altar on Mount Ebal and sacrifice burnt-offerings upon it. Thereafter Shiloh was for centuries the home of God's choice; see Jeremiah VII, 12. Israel was to be guided in this matter by the Prophets. The Prophet Gad tells David to erect an altar in the threshing floor of Araunah in Jerusalem (II Sam. XXIV, 18); and other instances are found in Judges VI, 26; XIII, 16–20; I Kings XVIII, 32. There is no contradiction between the law of the Central Sanctuary and Exod. XX, 21 (XX, 24 in the English Bible) which, contrary to the wrong interpretation placed upon it by Bible Critics, does *not* mean that the Israelite could offer up his sacrifices in any spot he chose. See Additional Note G, p. 452.

shall choose. *Not* the place which the worshipper chooses, but the place chosen by God. This is the same truth proclaimed in Exod. XX, 21, which should be translated, "*In whatever place* that *I* cause my name to be mentioned, I will come unto thee and bless thee."

LORD your God. 5. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: 6. and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your freewill offerings, and the firstlings of your herd and of your flock: 7. and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy

even unto his habitation. Heb. *leshichno*, which expresses the same thought—the Divine Presence—as the later term, *Shechinah* (Hoffmann).

6. *tithes.* The duty of tithing is expounded in XIV, 22f.

heave offering of your hand. Heb. *terumah*; cf. Num. XV, 18f. The allusion is to the presentation of the first-fruits described in XXVI.

vows . . . freewill offerings. Voluntary offerings; cf. Lev. XXII, 18f.

firstlings. The law on the subject is given in XV, 19f.

7. *there ye shall eat.* The word *ye* refers either to the priests and Levites, or to the persons who bring the sacrifices and their households, according to the character of the offering.

before the LORD. *i.e.* in the Holy City.

in all that ye put your hand unto. *i.e.* in all your undertakings. The celebration is thus a thanksgiving for the success of the year's toil.

your households. "Your wife" (Sifri); *v.* 12 and 18 subsequently enumerating those others who were to participate in the rejoicing. It is seen from I Sam. I, that the wife accompanied her husband to the Sanctuary.

8 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ׃ לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אֲנַחְנוּ עֹשִׂים
9 פֹּה הַיּוֹם אִישׁ כָּל־הַיָּשָׁר בְּעֵינָיו׃ כִּי לֹא־בָאתֶם עַד־
עָתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן
י לָךְ׃ וַעֲבַרְתֶּם אֶת־הַיַּרְדֵּן וִישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר־יְהוָה
אֱלֹהֵיכֶם מַנְחִיל אֶתְכֶם וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב
11 וִישַׁבְתֶּם־בֶּטַח׃ וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם שני
בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תָבִיאוּ אֵת כָּל־אֲשֶׁר אָנֹכִי
מְצַוֶּה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מַעְשְׂרֹתֵיכֶם וּתְרֻמַת
12 יֶדְכֶם וְכֹל מִבְחַר נִדְרֵיכֶם אֲשֶׁר תִּדְּרוּ לַיהוָה׃ וּשְׂמַחְתֶּם
לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם
וְאַמְהֹתֵיכֶם וְהַלֵּוִי אֲשֶׁר בְּשַׁעֲרֵיכֶם כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה

8–14. Private Altars to be Prohibited

8. *that we do here this day.* Until the Central Sanctuary had its ultimate fixed abode in Jerusalem, it was permitted to offer sacrifices on private altars. This, in the opinion of many Talmudic teachers, was certainly so in days of unrest, like the time of the Judges. According to other traditions, sacrificing on private altars became again permissible after the Destruction of the Temple. It must have been such a tradition that prompted the Jews in Egypt to erect, after the Fall of the First Temple, a sacrificial sanctuary of their own—the Temple of Onias (Hoffmann).

9. *to the rest . . . inheritance.* The former denotes Shiloh where the Ark first found a resting place; and the latter denotes Jerusalem (Sifri).

10. *he giveth you rest.* This did not occur until the reign of David. Hence the statement in II Sam. vii, 1, "when the king (David) dwelt in his house, and the Lord had given him rest from all his enemies round about," that the desire

God hath blessed thee. 8. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes: 9. for ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth thee. 10. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety; *ii 11. then it shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: 12. and ye shall rejoice before the LORD your God, ye and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you.

to build a Temple arose in his heart. Before that final resting-place in Jerusalem was available, a temporary abode was found in Shiloh; Josh. XVIII, 1.

11. *then it shall come to pass.* In other words, the law of the Central Altar was not meant to come into operation till the time was ripe for building the Temple (I Kings III, 2).

your choice vows. If a man brings an offering, voluntary or otherwise, he must select for that purpose the choicest that he can obtain (Sifri).

12. *within your gates . . . no portion.* See XVIII, 1–8.

13 אֶתְּכֶֽם׃ הִשָּׁמֶר לְךָ פֶּן־תַּעֲלֶה עֹלֹתֶיךָ בְּכָל־מָקוֹם אֲשֶׁר
14 תִּרְאֶֽה׃ כִּי אִם־בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד שְׁבָטֶיךָ
שָׁם תַּעֲלֶה עֹלֹתֶיךָ וְשָׁם תַּעֲשֶׂה כֹּל אֲשֶׁר אָנֹכִי מְצַוֶּֽךָּ׃
טו רַק בְּכָל־אַוַּת נַפְשְׁךָ תִּזְבַּח ׀ וְאָכַלְתָּ בָשָׂר כְּבִרְכַּת יְהוָה
אֱלֹהֶיךָ אֲשֶׁר נָתַן־לְךָ בְּכָל־שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֹאכְלֶנּוּ
16 כַּצְּבִי וְכָאַיָּֽל׃ רַק הַדָּם לֹא תֹאכֵלוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ
17 כַּמָּֽיִם׃ לֹא־תוּכַל לֶאֱכֹל בִּשְׁעָרֶיךָ מַעְשַׂר דְּגָנְךָ וְתִירֹשְׁךָ
וְיִצְהָרֶךָ וּבְכֹרֹת בְּקָרְךָ וְצֹאנֶךָ וְכָל־נְדָרֶיךָ אֲשֶׁר תִּדֹּר
18 וְנִדְבֹתֶיךָ וּתְרוּמַת יָדֶֽךָ׃ כִּי אִם־לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹּאכְלֶנּוּ
בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ אַתָּה וּבִנְךָ וּבִתֶּךָ
וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְשָׂמַחְתָּ לִפְנֵי יְהוָה
19 אֱלֹהֶיךָ בְּכֹל מִשְׁלַח יָדֶֽךָ׃ הִשָּׁמֶר לְךָ פֶּן־תַּעֲזֹב אֶת־
כ הַלֵּוִי כָּל־יָמֶיךָ עַל־אַדְמָתֶֽךָ׃ ס כִּֽי־יַרְחִיב יְהוָה

13. *thy burnt offerings.* All the various sacrifices enumerated in *v.* 11.

thou seest. i.e. not that *thou* seest as suitable for that purpose, but only as a Prophet sees (*i.e.* selects) for thee, as Elijah did at Mount Carmel (Sifri); see on *v.* 5 above.

15–19. Extension of Prohibition of Private Sanctuary

Even the mere eating of sacrificial foods is forbidden outside the city of the Central Sanctuary.

15. *mayest . . . eat flesh.* See on *v.* 20.

16. *not eat the blood.* See on *v.* 23.

17. *thou mayest not eat.* Mention of burnt-offerings and sacrifices is omitted from the list, because these could only be eaten by the priests within the Temple precincts (Lev. VI, 19, VII, 6); whereas the other sacred foods could be eaten anywhere within the limits of the Holy City.

13. Take heed to thyself that thou offer not thy
burnt offerings in every place that thou seest:
14. but in the place which the LORD shall choose
in one of thy tribes, there thou shalt offer thy
burnt offerings, and there thou shalt do all that
I command thee. 15. Notwithstanding thou may-
est kill and eat flesh within all thy gates, after all
the desire of thy soul, according to the blessing
of the LORD thy God which he hath given thee:
the unclean and the clean may eat thereof, as of
the gazelle, and as of the hart. 16. Only ye shall
not eat the blood; thou shalt pour it out upon
the earth as water. 17. Thou mayest not eat
within thy gates the tithe of thy corn, or of thy
wine, or of thine oil, or the firstlings of thy herd
or of thy flock, nor any of thy vows which thou
vowest, nor thy freewill offerings, nor the heave
offering of thine hand: 18. but thou shalt eat
them before the LORD thy God in the place which
the LORD thy God shall choose, thou, and thy son,
and thy daughter, and thy manservant, and thy
maidservant, and the Levite that is within thy
gates: and thou shalt rejoice before the LORD thy
God in all that thou puttest thine hand unto.
19. Take heed to thyself that thou forsake not
the Levite as long as thou livest upon thy land.

19. *as long as thou livest.* lit. "all thy days."

upon thy land. The Levite is to be supported even in the Sabbatical year and the Jubilee, as long as he is resident in the Holy Land. Outside its border, he is to be treated as merely a poor man in need of assistance (Sifri).

אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר דִּבֶּר־לָךְ וְאָמַרְתָּ אֹכְלָה בָשָׂר
כִּי־תְאַוֶּה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר בְּכָל־אַוַּת נַפְשְׁךָ תֹּאכַל
21 בָּשָׂר׃ כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
לָשׂוּם שְׁמוֹ שָׁם וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנְךָ אֲשֶׁר נָתַן
יְהוָה לְךָ כַּאֲשֶׁר צִוִּיתִךָ וְאָכַלְתָּ בִּשְׁעָרֶיךָ בְּכֹל אַוַּת
22 נַפְשֶׁךָ׃ אַךְ כַּאֲשֶׁר יֵאָכֵל אֶת־הַצְּבִי וְאֶת־הָאַיָּל כֵּן תֹּאכְלֶנּוּ
23 הַטָּמֵא וְהַטָּהוֹר יַחְדָּו יֹאכְלֶנּוּ׃ רַק חֲזַק לְבִלְתִּי אֲכֹל
הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

v. 21. חסר יו״ד

20–22. The Slaughter of Animals for Food

In Lev. xvii it is laid down that every animal, even for ordinary consumption, must be slain at the entrance of the Tent of Meeting. This was a temporary precept for the period of the Israelites' sojourn in the Wilderness, when they dwelt in the vicinity of the Tabernacle. Scripture specifies the reason for that temporary precept; viz., to avoid the suspicion that they were slaughtering the animal as a sacrifice to "the satyrs"; see on Lev. xvii, 7. This precept is replaced by another in this chapter of Deuteronomy. Israel was now about to settle in Canaan, and the individual Israelite could not be expected to go to the Central Sanctuary in Shiloh or Jerusalem whenever he wished to partake of meat food.

20. *the desire of thy soul.* In Heb. the "soul" is conceived as the seat of emotion and appetite.

21. *as I have commanded thee.* This cannot refer to *v.* 15, as in that case the verb would not be in the perfect tense, but the participle would be used (cf. xi, 8, 13, 22, 27, 28; xii, 11, etc.). Tradition connects *as I have commanded thee* with the words, *thou shalt kill.* We have thus an indication that Moses had previously taught the people a method of slaughtering animals. Since this is nowhere mentioned in the Pentateuch, it follows that Shechitah, the Jewish method of slaughter, must have been communicated orally to Israel.

20. When the LORD thy God shall enlarge thy
border, as he hath promised thee, and thou
shalt say, I will eat flesh, because thy soul de-
sireth to eat flesh; thou mayest eat flesh, after
all the desire of thy soul. 21. If the place which
the LORD thy God shall choose to put his name
there be too far from thee, then thou shalt kill
of thy herd and of thy flock, which the LORD
hath given thee, as I have commanded thee,
and thou shalt eat within thy gates, after all the
desire of thy soul. 22. Even as the gazelle and as
the hart is eaten, so thou shalt eat thereof: the
unclean and the clean shall eat thereof alike.
23. Only be sure that thou eat not the blood: for
the blood is the life; and thou shalt not eat the
life with the flesh.

22. *gazelle . . . hart.* These were "clean" animals, but were not acceptable as offerings on the Altar, not being domestic animals; Lev. I, 2.

shall eat thereof alike. A person ritually unclean could not partake of the flesh of a sacrificial animal, but they could join in a non-sacrificial meal.

23–28. WARNING AGAINST BLOOD

This law is mentioned as early as Gen. IX, 4 and repeated Lev. XVII, 11, 14; XIX, 26. The Jewish method of slaughter, and the salting of meat, have as one of their main purposes the draining away of the blood.

23. *only be sure.* lit. "be strong"; resist the temptation with all thy strength.

the blood is the life. See on Lev. XVII, 11, 14.

thou shall not eat the life with the flesh. The Rabbis understood this as meaning that it is forbidden to eat a limb torn from a living animal; see on Gen. IX, 4.

24 כה לֹא תֹּאכְלֶנּוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם׃ לֹא תֹּאכְלֶנּוּ לְמַעַן
יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה׃
26 רַק קָדָשֶׁיךָ אֲשֶׁר־יִהְיוּ לְךָ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ אֶל־
27 הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה׃ וְעָשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר וְהַדָּם
עַל־מִזְבַּח יְהוָה אֱלֹהֶיךָ וְדַם־זְבָחֶיךָ יִשָּׁפֵךְ עַל־מִזְבַּח
28 יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכֵל׃ שְׁמֹר וְשָׁמַעְתָּ אֵת כָּל־
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּךָּ לְמַעַן יִיטַב לְךָ וּלְבָנֶיךָ
אַחֲרֶיךָ עַד־עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה
לישי 29 אֱלֹהֶיךָ׃ ס כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר
אַתָּה בָא־שָׁמָּה לָרֶשֶׁת אוֹתָם מִפָּנֶיךָ וְיָרַשְׁתָּ אֹתָם וְיָשַׁבְתָּ
ל בְּאַרְצָם׃ הִשָּׁמֶר לְךָ פֶּן־תִּנָּקֵשׁ אַחֲרֵיהֶם אַחֲרֵי הִשָּׁמְדָם

24. *thou shalt not eat it.* The Rabbis understood this and the following apparently superfluous *v.* to signify that even the blood which remains in the animal after the flow of blood has ceased, is prohibited.

pour it out upon the earth. In contrast to the blood of a sacrificial animal (see *v.* 27), or to that of a bird or a hunted animal, which blood is covered over; Lev. XVII, 13.

25. *that it may go well with thee.* Ibn Ezra suggests that the use of blood would have a demoralising effect upon the moral and physical nature, and pass on a hereditary taint to future generations.

26. *which thou hast.* *i.e.* which are obligatory upon thee.

the place which the LORD *shall choose.* Notwithstanding the permission granted (*v.* 20–22) in the case of meat for food, solemn offerings of every kind should be brought only at the Central Sanctuary.

b) DISTINCTIVENESS IN WORSHIP

29–31

Not only in regard to the place of sacrifice, but in regard to the mode of Divine Worship, shall the Israelites be

24. Thou shalt not eat it; thou shalt pour it out upon the earth as water. 25. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right n the eyes of the LORD. 26. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: 27. and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. 28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.* iii

29. When the LORD thy God shall cut off the nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in their land; 30. take heed to thyself

distinguished from their heathen neighbours. Israel shall especially beware of the hideous abominations—such as human sacrifice—that accompany their worship. This is one of the many exhortations of this nature that, "like a chorus, break in upon both the narratives and laws throughout Deuteronomy" (G. A. Smith).

מִפָּנֶיךָ וּפֶּן־תִּדְרֹשׁ לֵאלֹהֵיהֶם לֵאמֹר אֵיכָה יַעַבְדוּ הַגּוֹיִם
31 הָאֵלֶּה אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אָנִי׃ לֹא־תַעֲשֶׂה
כֵן לַיהוָה אֱלֹהֶיךָ כִּי כָל־תּוֹעֲבַת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ
לֵאלֹהֵיהֶם כִּי גַם אֶת־בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ
לֵאלֹהֵיהֶם׃

30. *how do these nations serve.* Better, *how used these nations to worship.* The meaning of this warning is strikingly illustrated by the narrative in II Kings XVII, 25f. Just as these foreign settlers in N. Palestine wished to follow the way of the former inhabitants in regard to worship, so the Israelites might be tempted to inquire after, and follow, the *minhag* of the peoples whose land they would soon inhabit. There would be fatal danger in such a course, even if the imitation confined itself to *forms* of worship. With the alien form, the alien idea would soon find entrance.

31. *every abomination.* It was the immorality and inhumanity of Canaanite religion that rendered it abominable in the eyes of God, and imposed upon the Israelites the duty of exterminating it.

even their sons. To say nothing of ordinary human sacrifices, including the killing of aged parents. R. Akiba cites a particularly loathsome instance of such a murder, which he himself had witnessed.

they burn in the fire to their gods. Human sacrifice was the practice among the primeval Greeks and Romans, Celts, Slavs and Scandinavians. It was in use among the Germans down to late Roman times ; and was widespread among the ancient Semites, especially in times of national danger or disaster. Recent excavations in Palestine, at Gezer, Taanach and Megiddo, have revealed regular cemeteries round the heathen altars, in which skeletons of scores of infants have been found, showing traces of slaughter and partial consumption by sacrificial fire.

that thou be not ensnared to follow them, after
that they be destroyed from before thee; and
that thou inquire not after their gods, saying,
How do these nations serve their gods? even
so will I do likewise. 31. Thou shalt not do so
unto the LORD thy God: for every abomination
to the LORD, which he hateth, have they done
unto their gods; for even their sons and their
daughters do they burn in the fire to their gods.

Israel's fight against this horrible aberration of the religious sense began with the story of the sacrifice of Isaac (see *Genesis*, p. 182), and was continued throughout the centuries. It is one of the bitter ironies of history, that the one People which for a thousand years fought this horror, and whose religion forbids its followers the eating of any blood in the most rigorous way, should itself have to suffer from the libellous accusation of *ritual* murder and the use of *human* blood for religious purposes. Even in the Twentieth Century, this foul and Satanic lie was officially levelled against Israel in the Beilis trial at Kieff in 1913; and only last year it was broadcast by Nazi leaders in their campaign of ruin against the Jewish population of Germany. In regard to the Nazi resurrection of the fable of ritual murder, it is well to recall that in 1912 no less than 215 non-Jewish leaders in German public life, learning, literature, theology, science and the arts, issued a protest against this cruel and utterly baseless libel on Judaism. They wrote: "This unscrupulous fiction, spread among the people, has from the Middle Ages until recent times led to terrible consequences. It has incited the ignorant masses to outrage and massacre, and has driven misguided crowds to pollute themselves with the innocent blood of their Jewish fellow-men. And yet not a shadow of proof has ever been adduced to justify this crazy belief." See Cecil Roth, *The Ritual Murder Libel and the Jew*, London, 1935; and *A Book of Jewish Thoughts*, Oxford edition, p. 181.

CAP. XIII. יג

יג א אֵת כָּל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם אֹתוֹ תִשְׁמְרוּ
לַעֲשׂוֹת לֹא־תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ׃ פ
2 כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת
3 אוֹ מוֹפֵת׃ וּבָא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר
נֵלְכָה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתָּם וְנָעָבְדֵם׃

CHAPTER XIII

c) RELIGIOUS SEDUCERS

In addition to the natural temptation to worship as the Canaanites did, there might be the danger of religious seduction on the part of false prophets, self-deluded visionaries, and base men.

1. *thou shalt not add thereto.* See on IV, 2.

"Constant changes would tend to disturb the whole system of the Torah, and would lead people to believe that it was not of Divine origin. But permission is at the same time given to the wise men, *i.e.* the Sanhedrin of every generation, to make 'fences' round the judgments of the Torah, in order to ensure their keeping. In the same manner, they have the power temporarily to dispense with some religious act prescribed in the Torah, or to allow that which is forbidden, if exceptional circumstances and events require it; but none of the laws can be abrogated permanently" (Maimonides).

This prohibition is of more than theoretic interest in modern Judaism. The various attempts made by revolutionary religious leaders to "accommodate" Judaism to present-day conditions have all suffered spiritual shipwreck, because they acted in defiance of either *ye shall not add unto the word which I command you*, or of *neither shall ye diminish from it.* On the one hand, some attempted "to diminish" Judaism by such vital things as the Sabbath, the Hebrew Language, and the Love of Zion. And, on the

Chapter XIII

13 1. What thing soever I command you, that shall
ye observe to do: thou shalt not add thereto,
nor diminish from it.
2. If there arise in the midst of thee a prophet,
or a dreamer of dreams, and he give thee a sign
or a wonder, 3. and the sign or the wonder come
to pass, whereof he spake unto thee, saying,
Let us go after other gods, which thou hast not

other hand, there are those who, besides, are prepared "to add" to the Jewish Heritage things that constitute a serious weakening of the Unity of God, and a radical departure from other fundamental principles of the Jewish Faith.

2–6. A False Prophet

2. *a prophet.* A false prophet.

a dreamer of dreams. In Scripture, God often communicates with His chosen servants through the medium of dreams (cf. Num. xii, 6); and it would be easy for one who had experienced a dream to regard it as the vehicle of a Divine message.

and he give thee a sign. Such as Isaiah offered Ahaz (Isa. vii, 11).

or a wonder. Better, *or a portent.* Not necessarily a miracle, but a prediction of something that shall happen in the future.

3. *saying.* The sense of the *v.* is, And the sign or the wonder came to pass whereof he spoke unto thee, saying, If what I foretell happens, let us go after other gods.

which thou hast not known. Cf. xi, 28. These are the words of Moses, and are not part of the remarks of the "prophet."

4. *thou shalt not hearken.* "Reason which declares his testimony false is more to be trusted than the eye which sees his signs" (Maimonides).

4 לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם
הַהוּא כִּי מְנַסֶּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם
אֹהֲבִים אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃
ה אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֺתָיו
6 תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃ וְהַנָּבִיא
הַהוּא אוֹ חֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־
יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם ׀ מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ
מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ

v. 5. קמץ בז״ק   v. 6. קמץ ברביעי

proveth you. *i.e.* the fulfilment of the prediction is not evidence of the validity of the man's claims, but God is putting you to the test, whether your loyalty to God can withstand the most insidious seductions from His revealed will. This refusal to recognise miracle as necessarily a proof of the truth of a doctrine is typically Jewish. When Sir George Adam Smith writes that it is not in harmony with both the official and the popular mind of ancient Jewry, he does so as a New Testament apologist and in disregard of Rabbinic teaching. The latter can be learned from the story of R. Joshua's unchallenged assertion אין סומכין על הנס, " Miracles in themselves cannot be invoked as decisive in matters of reason and law." A thousand years later, Hallevi and Maimonides likewise maintained that miraculous acts can on no account be deemed as an unerring attestation of a Divine mission.

to know whether. These words do not mean that God desires to know whether they loved God, for He already knows it. The expression is an anthropomorphism, Scripture using " the language of men." If the Israelites succumbed to the test, it would demonstrate the weakness of their attachment to God; if they came through it successfully, their Faith would be strengthened as a result of the trial.

5. *ye shall walk . . . unto him.* lit. " after *the* LORD *your God* shall ye go, and *him* shall ye fear, and *his* commandments shall ye keep, and *his* voice shall ye obey, and *him* shall ye worship, and unto *him* shall ye cleave."

known, and let us serve them; 4. thou shalt not
hearken unto the words of that prophet, or unto
that dreamer of dreams: for the LORD your
God proveth you, to know whether ye love the
LORD your God with all your heart and with all
your soul. 5. Ye shall walk after the LORD your
God, and fear him, and keep his commandments, and obey his voice, and ye shall serve
him, and cleave unto him. 6. And that prophet,
or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

6. *rebellion.* lit. "turning aside," apostasy.

brought you out . . . redeemed thee. He hath spoken rebellion against Him who is your Saviour and Redeemer, Who alone deserves Israel's undivided allegiance and lasting gratitude.

Hoffmann calls attention to the fact that Christian theologians have often explained *v.* 1–6 in relation to the founder of their religion. The rise of Christianity was indeed a test unto Israel; so also were the expansion of Christianity and its triumphant world-dominion an age-long trial of Israel's loyalty to God and His Torah. Israel nobly stood that test and trial. It remained undazzled by the power of the dominant Faith, and undaunted

"By the torture prolonged from age to age,
By the infamy, Israel's heritage,
By the Ghetto's plague, by the garb's disgrace,
By the badge of shame, by the felon's place,
By the branding tool, by the bloody whip,
And the summons to Christian fellowship"

(Browning).

7 לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ס כִּי יְסִיתְךָ אָחִיךָ
בֶן־אִמֶּךָ אוֹ־בִנְךָ אוֹ־בִתְּךָ אוֹ ׀ אֵשֶׁת חֵיקֶךָ אוֹ רֵעֲךָ אֲשֶׁר
כְּנַפְשְׁךָ בַּסֵּתֶר לֵאמֹר נֵלְכָה וְנַעַבְדָה אֱלֹהִים אֲחֵרִים
8 אֲשֶׁר לֹא יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ׃ מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר
סְבִיבֹתֵיכֶם הַקְּרֹבִים אֵלֶיךָ אוֹ הָרְחֹקִים מִמֶּךָּ מִקְצֵה
9 הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ׃ לֹא־תֹאבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו
י וְלֹא־תָחוֹס עֵינְךָ עָלָיו וְלֹא־תַחְמֹל וְלֹא־תְכַסֶּה עָלָיו׃ כִּי
הָרֹג תַּהַרְגֶנּוּ יָדְךָ תִּהְיֶה־בּוֹ בָרִאשׁוֹנָה לַהֲמִיתוֹ וְיַד כָּל־
11 הָעָם בָּאַחֲרֹנָה׃ וּסְקַלְתּוֹ בָאֲבָנִים וָמֵת כִּי בִקֵּשׁ לְהַדִּיחֲךָ
מֵעַל יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃
12 וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּן וְלֹא־יוֹסִפוּ לַעֲשׂוֹת כַּדָּבָר

7–12. Seducers in one's own family

As against God, even the closest personal ties are not to protect the would-be idolater from unsparing punishment.

7. *the son of thy mother.* *i.e. even* if he be the son of thy mother. The *v.* speaks here of two brothers who are on mutually affectionate terms; and in the days of polygamy, the sons of the same mother were more intimate with one another than with the sons of their father by another wife. "As so often, the Septuagint and the Samaritan Text misunderstand the Hebrew original, and insert the words, *the son of thy father or* before 'the son of thy mother'—which renders it trivial" (Koenig).

or thy daughter. Completing the blood relations. Very significantly and characteristically, father and mother are not mentioned as possible agents of temptation (Bertholet).

8. *nigh . . . or far off.* The gods of Canaan, or those of Babylon, or of any nation under heaven.

9. *consent.* "With the belief of the heart" (Ibn Ezra); *i.e.* thou mayest not let thyself be convinced by what he says, even if thou stop short of doing what he desires.

nor hearken unto him. By actual worship of other gods.

7. If thy brother, the son of thy mother, or thy
son, or thy daughter, or the wife of thy bosom,
or thy friend, which is as thine own soul, entice
thee secretly, saying, Let us go and serve other
gods, which thou hast not known, thou, nor thy
fathers; 8. of the gods of the peoples which are
round about you, nigh unto thee, or far off from
thee, from the one end of the earth even unto
the other end of the earth; 9. thou shalt not
consent unto him, nor hearken unto him; neither
shall thine eye pity him, neither shalt thou
spare, neither shalt thou conceal him; 10. but thou
shalt surely kill him; thine hand shall be first
upon him to put him to death, and afterwards
the hand of all the people. 11. And thou shalt
stone him with stones, that he die; because he
hath sought to draw thee away from the LORD
thy God, which brought thee out of the land of
Egypt, out of the house of bondage. 12. And all
Israel shall hear, and fear, and shall do no more
any such wickedness as this is in the midst of
thee.

conceal him. By silence.

10. *thou shalt surely kill him.* Not that one is to take the law into his own hand, but that the would-be seducer must stand his trial and be condemned by a court.

thine hand shall be first. In the public infliction of the death penalty, according to XVII, 7. The convicting witness must bear the initial responsibility of the act, cost him what sorrow it may.

Jewish history does not record a single instance of punishment for religious seduction by false prophet or member of one's family.

13 הָרָע הַזֶּה בְּקִרְבֶּךָ׃ ס כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר
14 יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לָשֶׁבֶת שָׁם לֵאמֹר׃ יָצְאוּ אֲנָשִׁים
בְּנֵי־בְלִיַּעַל מִקִּרְבֶּךָ וַיַּדִּיחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר נֵלְכָה
טו וְנַעַבְדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם׃ וְדָרַשְׁתָּ
וְחָקַרְתָּ וְשָׁאַלְתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֶשְׂתָה
16 הַתּוֹעֵבָה הַזֹּאת בְּקִרְבֶּךָ׃ הַכֵּה תַכֶּה אֶת־יֹשְׁבֵי הָעִיר
הַהִוא לְפִי־חָרֶב הַחֲרֵם אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־
17 בְּהֶמְתָּהּ לְפִי־חָרֶב׃ וְאֶת־כָּל־שְׁלָלָהּ תִּקְבֹּץ אֶל־תּוֹךְ
רְחֹבָהּ וְשָׂרַפְתָּ בָאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כָּלִיל
18 לַיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּל עוֹלָם לֹא תִבָּנֶה עוֹד׃ וְלֹא־
יִדְבַּק בְּיָדְךָ מְאוּמָה מִן־הַחֵרֶם לְמַעַן יָשׁוּב יְהוָה מֵחֲרוֹן

13–19. A City Tainted with Idolatry

13. *if . . . base fellows.* Or, " If thou shalt hear tell, that, in one of the cities which the LORD thy God giveth thee to dwell there, certain base fellows."

shalt hear. The news must come to them ; they are not to go on a heresy hunt.

14. *base fellows.* Heb. " sons of Belial," *i.e.* "sons of worthlessness" ; the term repeatedly used in Scripture for abandoned criminals, *base* in word, thought and action.

are gone out. Of set purpose to seduce their brethren.

15. *inquire.* Careful investigation had to be made, because the rumour must be thoroughly tested before action is taken.

the thing certain. The story is substantiated.

16. *destroying it utterly.* See on xx, 17.

17. *street thereof.* lit. " broad place," the market-place.

an heap. Or, " mound." Heb. *tel* ; cf. Josh. VI, 17, 26.

18. *cleave nought of the devoted thing to thine hand.* The punishment of idolaters must not be made a *profitable* occupation. This prohibition was disregarded by the medieval Church. Both secular princes and the Inquisition

13. If thou shalt hear tell concerning one of thy
cities, which the LORD thy God giveth thee to
dwell there, saying, 14. Certain base fellows
are gone out from the midst of thee, and have
drawn away the inhabitants of their city, saying,
Let us go and serve other gods, which ye have
not known ; 15. then shalt thou inquire, and make
search, and ask diligently ; and, behold, if it be
truth, and the thing certain, that such abomina-
tion is wrought in the midst of thee ; 16. thou
shalt surely smite the inhabitants of that city with
the edge of the sword, destroying it utterly, and
all that is therein and the cattle thereof, with the
edge of the sword. 17. And thou shalt gather all
the spoil of it into the midst of the street thereof,
and shalt burn with fire the city, and all the
spoil thereof every whit, unto the LORD thy God :
and it shall be an heap for ever ; it shall not be
built again. 18. And there shall cleave nought of
the devoted thing to thine hand : that the LORD

confiscated the possession of heretics. Persecution became more frequent because of the plunder that accompanied it (Guttmann).

Deut. XIII, 13–19 has had a curious history, both in the Synagogue and in the Church. In the Synagogue, it was maintained that this law was not to be carried out, even if only one *mezuzah* were found in the tainted city, as the destruction of the city would involve the cardinal sin of destroying the Name of God inscribed on that *mezuzah* ; cf. on XII, 4. Some Rabbis go further, so as to declare, עיר הנדחת לא היתה ולא עתידה להיות, "The case here described of a city tainted with idolatry never occurred, nor was likely to occur." This section, they said in effect, was only added to the Torah for the sake of deepening the understanding of the vital

אַפּ֗וֹ וְֽנָתַן־לְךָ֤ רַחֲמִים֙ וְרִֽחַמְךָ֣ וְהִרְבֶּ֔ךָ כַּאֲשֶׁ֥ר נִשְׁבַּ֖ע
19 לַאֲבֹתֶֽיךָ׃ כִּ֣י תִשְׁמַ֗ע בְּקוֹל֙ יְהוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹר֙ אֶת־
כָּל־מִצְוֺתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לַעֲשׂוֹת֙ הַיָּשָׁ֔ר בְּעֵינֵ֖י
יְהוָ֥ה אֱלֹהֶֽיךָ׃ ס רביעי

CAP. XIV. יד

יד א בָּנִ֣ים אַתֶּ֔ם לַיהוָ֖ה אֱלֹהֵיכֶ֑ם לֹ֣א תִתְגֹּֽדְד֗וּ וְלֹֽא־תָשִׂ֧ימוּ
קָרְחָ֛ה בֵּ֥ין עֵינֵיכֶ֖ם לָמֵֽת׃

necessity of resisting all temptation to idolatry. This view was not shared by the Church. Deut. XIII, 13–19 was embodied in the Canon Law; and the ghastly records of medieval persecution show that it was not construed as a mere warning against idolatry. In the year 1097, when the Crusaders arrived at Pelagonia in Macedon, and learned that the inhabitants of the town were "heretics," they paused in their pilgrimage to the Holy Sepulchre, conquered the city, razed it to the ground, and put all its inhabitants to the sword. Again, at the beginning of the thirteenth century, Crusaders annihilated the 20,000 Albigenses, men, women and children, who had fled to Beziers, in Southern France. Not one was spared. (Lea, *History of the Inquisition in the Middle Ages*, I, p. 107, 154).

d) LAWS OF HOLINESS

(CHAPTERS XIV–XV)

The opening words of this chapter are introductory to the regulations following. There being a close kinship between God and Israel, His people were subject to special regulations that would distinguish them from other nations and constantly remind them of the duty of holiness.

XIV, 1–2. AGAINST HEATHEN RITES

1. *ye are the children of the* LORD. Cf. Exod. IV, 22. "Many ancient nations believed in their descent from gods and demi-gods. But the relation was conceived physically. In the Hebrew Scriptures, however, God's

may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 19. when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.* iv

CHAPTER XIV

14 1. Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2. For

fatherhood and Israel's sonship are historical and ethical, and based on God's love, deliverance and providence" (G. A. Smith). According to the interpretation of Rabbi Judah, the people of Israel were only *children of the* LORD so long as they conformed to the Divine will, and they forfeited the honour when they were disobedient; but Rabbi Meir maintained that, whether their conduct was filial or unfilial, they could never cease being *children of the* LORD.

cut yourselves. As a sign of mourning; see I Kings XVIII, 28. The Israelites were not to gash themselves in their grief: firstly, because any deliberate disfigurement of the body was forbidden; and secondly, because as "children of God" they were to regard a bereavement as His decree, and, therefore, something to be accepted with resignation. The Sifri gives a homiletic interpretation to the Heb. לא תתגדדו; "Ye shall not cut yourselves up into factions"; *i.e.* a holy people must be a united people (לא תעשו אגודות אגודות).

nor make any baldness. This disfigurement was likewise a heathen mourning custom, the hair being sometimes buried with the corpse as an offering to the dead. In Lev. XXI, 5 a similar prohibition had been addressed to the priests; in Deut. the law is given a wider application, in order to embrace the whole of the people who were "a kingdom of priests."

between your eyes. i.e. on your forehead, as in VI, 8.

2 כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה
אֱלֹהֶיךָ וּבְךָ בָּחַר יְהוָה לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכֹּל
3 הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ ס לֹא תֹאכַל כָּל־
4 תּוֹעֵבָה׃ זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכֵלוּ שׁוֹר שֵׂה כְשָׂבִים
ה 6 וְשֵׂה עִזִּים׃ אַיָּל וּצְבִי וְיַחְמוּר וְאַקּוֹ וְדִישֹׁן וּתְאוֹ וָזָמֶר׃ וְכָל־
בְּהֵמָה מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת שֶׁסַע שְׁתֵּי פְרָסוֹת מַעֲלַת
7 גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ׃ אַךְ אֶת־זֶה לֹא תֹאכְלוּ
מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה הַשְּׁסוּעָה אֶת־הַגָּמָל
וְאֶת־הָאַרְנֶבֶת וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הֵמָּה וּפַרְסָה
8 לֹא הִפְרִיסוּ טְמֵאִים הֵם לָכֶם׃ וְאֶת־הַחֲזִיר כִּי־מַפְרִיס
פַּרְסָה הוּא וְלֹא גֵרָה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכֵלוּ
9 וּבְנִבְלָתָם לֹא תִגָּעוּ׃ ס אֶת־זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר
י בַּמָּיִם כֹּל אֲשֶׁר־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת תֹּאכֵלוּ׃ וְכֹל אֲשֶׁר

2. *an holy people.* See on VII, 6.

3–20. CLEAN AND UNCLEAN BEASTS, FISHES AND BIRDS

The twofold purpose of the dietary laws is clearly defined. In the first place, Israel is to be "holy," *i.e.* distinct, marked off from the other peoples; and these laws powerfully served to maintain the separateness of Israel. In the second place, the creatures which are forbidden are described as "abominable things"—in themselves loathsome and undesirable as articles of diet; see Introductory Note on Lev. XI, *Leviticus*, p. 92.

In Deut. we have something more than a mere repetition; there is just the kind of exposition which is appropriate to the circumstances of Moses' farewell to his people.

4. *the ox, the sheep, the goat.* In Lev. XI, we merely have the general classification given in *v.* 6 of this chapter of forbidden animals, with mention of some. Here the animals are named that may be eaten.

thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, out of all peoples that are upon the face of the earth.

3. Thou shalt not eat any abominable thing.
4. These are the beasts which ye shall eat: the
ox, the sheep, and the goat, 5. the hart, and the
gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the chamois.
6. And every beast that parteth the hoof, and hath the hoof cloven in two, and cheweth the cud, among the beasts, that ye shall eat. 7.
Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney, because they chew the cud but part not the hoof, they are unclean unto you: 8. and the
swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you: of their flesh ye shall not eat, and their carcases ye shall not touch.

9. These ye shall eat of all that are in the waters: whatsoever hath fins and scales shall

5. *the hart . . . chamois.* Seven varieties of game.
pygarg. Better, *antelope.*
antelope. Better, *wild-ox.*
chamois. Better, *mountain-sheep.*

6. *that parteth . . . cud.* For an explanation of these distinctive features in animals, see on Lev. XI, 3.

7. *these ye shall not eat.* This and the following *v.* correspond to Lev. XI, 4–8.

9. *in the waters.* The law with regard to fishes is slightly abridged here as compared with Lev. XI, 9f.

אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת לֹא תֹאכֵלוּ טָמֵא הוּא לָכֶם׃ ס
11 12 כָּל־צִפּוֹר טְהֹרָה תֹּאכֵלוּ׃ וְזֶה אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם
13 הַנֶּשֶׁר וְהַפֶּרֶס וְהָעָזְנִיָּה׃ וְהָרָאָה וְאֶת־הָאַיָּה וְהַדַּיָּה לְמִינָהּ׃
14 טו וְאֵת כָּל־עֹרֵב לְמִינוֹ׃ וְאֵת בַּת הַיַּעֲנָה וְאֶת־הַתַּחְמָס וְאֶת־
16 הַשָּׁחַף וְאֶת־הַנֵּץ לְמִינֵהוּ׃ אֶת־הַכּוֹס וְאֶת־הַיַּנְשׁוּף
17 18 וְהַתִּנְשָׁמֶת׃ וְהַקָּאָת וְאֶת־הָרָחָמָה וְאֶת־הַשָּׁלָךְ׃ וְהַחֲסִידָה
19 וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפַת וְהָעֲטַלֵּף׃ וְכֹל שֶׁרֶץ הָעוֹף טָמֵא
כ 21 הוּא לָכֶם לֹא יֵאָכֵלוּ׃ כָּל־עוֹף טָהוֹר תֹּאכֵלוּ׃ לֹא תֹאכְלוּ
כָל־נְבֵלָה לַגֵּר אֲשֶׁר־בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ אוֹ מָכֹר
לְנָכְרִי כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא־תְבַשֵּׁל גְּדִי
בַּחֲלֵב אִמּוֹ׃ פ חמישי

11–20. Of birds. Only the unclean are here named. In Lev. XI, these are mentioned in a slightly different order.

13. *glede.* This bird is not mentioned in Lev. XI, 14. According to the Talmud, all the names in this *v.* refer to the same bird, which was known under different designations.

20. *clean fowls.* Better, *clean winged things* (AJ). In Lev. XI, 21f, a distinction is drawn between "winged creeping things that go upon all four" and those that do not,—the former class being prohibited as food. According to Sifri, the phrase "clean winged things" corresponds to the permitted "winged creeping things" in Leviticus; and the unclean species alluded to in the preceding *v.* is the same prohibited kind mentioned in Lev. XI, 23.

21. *anything that dieth of itself.* Heb. נבלה; the true meaning of this Heb. term seems to be "the carcase of an animal which has not been killed according to the method of Shechitah" (Hoffmann). It would thus include not only an animal which died a natural death, but one which has been put to death by shooting.

the stranger. According to Lev. XVII, 15, touching or eating the flesh of a nevelah is defiling both to the Israelite

ye eat: 10. and whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.

11. Of all clean birds ye may eat. 12. But these are they of which ye shall not eat: the eagle, and the gier eagle, and the ospray; 13. and the glede, and the falcon, and the kite after its kind; 14. and every raven after its kind; 15. and the ostrich, and the night hawk, and the seamew, and the hawk after its kind; 16. the little owl, and the great owl, and the horned owl; 17. and the pelican, and the vulture, and the comorant; 18. and the stork, and the heron after its kind, and the hoopoe, and the bat. 19. And all winged creeping things are unclean unto you: they shall not be eaten. 20. Of all clean fowls ye may eat.

21. Ye shall not eat of any thing that dieth of itself: thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in its mother's milk.* v

and the "stranger." In Lev. the "stranger" meant the non-Israelite who had become a proselyte in the full sense of the word, a *ger tzedek*. Here the "stranger that is within thy gates" refers to the time when Israel would be settled in their Land and would have in their midst not only proselytes, but also men who while they had abandoned idolatry did not completely take upon themselves the life and religious practices of the Israelite. The Rabbis called this class of resident aliens *ger toshav*; and this *v.* refers to that class, who were neither Israelites by birth or conversion, nor "foreigners." See *Exodus*, p. 132.

thou shalt not seethe. See on Exod. XXIII, 19.

22 עַשֵּׂר תְּעַשֵּׂר אֵת כָּל־תְּבוּאַת זַרְעֶךָ הַיֹּצֵא הַשָּׂדֶה שָׁנָה
23 שָׁנָה׃ וְאָכַלְתָּ לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר
לְשַׁכֵּן שְׁמוֹ שָׁם מַעְשַׂר דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וּבְכֹרֹת
בְּקָרְךָ וְצֹאנֶךָ לְמַעַן תִּלְמַד לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־
24 הַיָּמִים׃ וְכִי־יִרְבֶּה מִמְּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאֵתוֹ
כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם
כה שְׁמוֹ שָׁם כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ׃ וְנָתַתָּה בַּכָּסֶף וְצַרְתָּ
הַכֶּסֶף בְּיָדְךָ וְהָלַכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
26 אֱלֹהֶיךָ בּוֹ׃ וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר־תְּאַוֶּה נַפְשְׁךָ בַּבָּקָר
וּבַצֹּאן וּבַיַּיִן וּבַשֵּׁכָר וּבְכֹל אֲשֶׁר תִּשְׁאָלְךָ נַפְשֶׁךָ וְאָכַלְתָּ
27 שָּׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשָׂמַחְתָּ אַתָּה וּבֵיתֶךָ׃ וְהַלֵּוִי
אֲשֶׁר־בִּשְׁעָרֶיךָ לֹא תַעַזְבֶנּוּ כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ׃

22–29. Tithes

A tenth of all the yearly produce shall be set aside, taken to the Sanctuary, and eaten there. This tenth is the so-called "second tithe," as contrasted with the tithe of the produce that was to be given for the maintenance of the Levites; Num. XVIII, 26f.

22. *all the increase of thy seed.* This is defined in the next *v.* as including corn, wine and oil.

year by year. The tithe must be computed upon the produce of each year separately.

23. *before the* Lord. *i.e.* at the Central Sanctuary.

to fear the Lord *thy God.* The Biblical phrase for being filled with the sense of dependence upon God. And that was the purpose of bidding the Israelite eat this tithe in the Holy City. It would impress upon him the thought that the year's produce was the bounty of God. Furthermore, "inasmuch as the man and his household would not be likely to consume the whole of the tithe, he would be compelled to give part away in charity" (Maimonides).

22. Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year. 23. And thou shalt eat before the LORD thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear the LORD thy God always. 24. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God shall bless thee: 25. then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: 26. and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household: 27. and the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

24–27. Israelites who dwell too far from the Sanctuary may turn their tithe into money, purchase at the Temple what they desire, and feast before God with their households and Levites.

26. *for strong drink.* Heb. שכר. "The attempt is sometimes made to argue that the juice of the vine praised or prescribed in Scripture is never an intoxicating liquor. That is clearly contradicted here" (G. A. Smith).

27. *the Levite.* Cf. XII, 12, 19.

28 ס מִקְצֵה ׀ שָׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מַעְשַׂר תְּבוּאָתְךָ
29 בַּשָּׁנָה הַהִוא וְהִנַּחְתָּ בִּשְׁעָרֶיךָ׃ וּבָא הַלֵּוִי כִּי אֵין־לוֹ חֵלֶק
וְנַחֲלָה עִמָּךְ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ וְאָכְלוּ
וְשָׂבֵעוּ לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֵׂה יָדְךָ אֲשֶׁר
תַּעֲשֶׂה׃ ס ששי

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טו א 2 מִקֵּץ שֶׁבַע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה׃ וְזֶה דְּבַר הַשְּׁמִטָּה

28–29. The Poor Tithe

This was due in the third and sixth years of the Sabbatical period instead of the second tithe, which, or its equivalent in money, had to be consumed in Jerusalem. In those years, what would have been the Second Tithe is to be retained at home for the poor to consume. The third year is called "the year of the tithing" in xxvi, 12.

28. *at the end of.* This is not quite the same word as in xv, 1. It rather denotes, "towards the end of"; *i.e.* after the harvest is gathered in.

all the tithe. Both the first tithe and the second tithe.

shalt lay it up. *i.e.* place it at the disposal of the Levite and the poor.

29. *and the Levite.* He is to take the first tithe which is due to him; Num. xviii, 21.

stranger, and the fatherless, and the widow. They are all destitute, and receive the poor tithe.

and be satisfied. On application being made by a destitute person, he must be granted sufficient for his needs.

may bless thee. The purpose of the poor tithe was to teach the salutary doctrine that man's possessions are only truly blessed when he permits others to join with him in their enjoyment. Self-indulgence, without a thought for those in need of assistance, brings no lasting satisfaction; and such a mode of living is without blessing.

28. At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: 29. and the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.* vi

CHAPTER XV

15 1. At the end of every seven years thou shalt make a release. 2. And this is the manner of the

CHAPTER XV

THE YEAR OF RELEASE

Every seventh year shall be a year of remission for all debts; this however shall not operate as a motive for refusing loans. Likewise, the seventh year of the individual's service brought freedom to the Hebrew bondman, with liberal parting gifts from his master.

1–11. OF DEBTS

1. *at the end of every seven years.* It is possible that these words signify "when each seventh year has arrived"; cf. Jer. XXXIV, 14 (*Exodus*, p. 520) where "at the end of seven years" clearly means, "in the seventh year." See, however, comment on next *v.*

a release. Heb. *shemittah.* This "release" took two forms. 1) The soil was not to be sown; see Exod. XXIII, 10f, and Lev. XXV, 2f. 2) the remission of loans.

שָׁמוֹט כָּל־בַּעַל מַשֵּׁה יָדוֹ אֲשֶׁר יַשֶּׁה בְּרֵעֵהוּ לֹא־יִגֹּשׂ
3 אֶת־רֵעֵהוּ וְאֶת־אָחִיו כִּי־קָרָא שְׁמִטָּה לַיהוָה׃ אֶת־הַנָּכְרִי
4 תִּגֹּשׂ וַאֲשֶׁר יִהְיֶה לְךָ אֶת־אָחִיךָ תַּשְׁמֵט יָדֶךָ׃ אֶפֶס כִּי
לֹא יִהְיֶה־בְּךָ אֶבְיוֹן כִּי־בָרֵךְ יְבָרֶכְךָ יְהוָה בָּאָרֶץ אֲשֶׁר
ה יְהוָה אֱלֹהֶיךָ נֹתֵן־לְךָ נַחֲלָה לְרִשְׁתָּהּ׃ רַק אִם־שָׁמוֹעַ
תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה
6 הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃ כִּי־יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ
כַּאֲשֶׁר דִּבֶּר־לָךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט

2. *not exact it of his neighbour.* Or, " he shall not press his neighbour for payment." The Jewish traditional view is that the Year of Release in regard to debts does not come into operation until the *end* of the seventh year. This law was intended for an agricultural community, in which each family had its homestead. A debt would only be contracted in case of misfortune. The loan was, therefore, an act of charity, rather than a business transaction. Circumstances had altered altogether when economic life became more complex and people engaged in commerce. Debts contracted in the course of trading belonged to quite a different category, and this law could not fairly be invoked for their cancellation. Consequently in the first century of the present era, Hillel instituted a method whereby the operation of the year of release did not affect debts that had been delivered to the Court before the intervention of the year of release. Without actually handing over the bond or promissory note to the Court, the creditor could secure his debt against forfeiture by appearing before the Beth Din, and making the declaration, " I announce unto you, judges of this Court, that I shall collect any debt which I may have outstanding with N.N., whenever I desire." This institution was known as Prosbul.

brother. *i.e.* fellow-Israelite.

the LORD'S *release . . . proclaimed.* Better, *a release hath been proclaimed unto the* LORD; *i.e.* in His honour, as the bestower of all wealth and increase (Ibn Ezra).

3. *a foreigner.* Heb. *nochri*; to be distinguished from the *ger* (x, 19). The " foreigner " merely visits Canaan

release: every creditor shall release that which
he hath lent unto his neighbour; he shall not
exact it of his neighbour; and his brother; because
the LORD'S release hath been proclaimed. 3.
Of a foreigner thou mayest exact it: but what-
soever of thine is with thy brother thine hand
shall release. 4. Howbeit there shall be no poor
with thee; (for the LORD will surely bless thee
in the land which the LORD thy God giveth thee
for an inheritance to possess it;) 5. if only thou
diligently hearken unto the voice of the LORD
thy God, to observe to do all this command-
ment which I command thee this day. 6. For
the LORD thy God will bless thee, as he promised
thee: and thou shalt lend unto many nations,
but thou shalt not borrow; and thou shalt rule
over many nations, but they shall not rule over
thee.

temporarily, for trade. He is not, like the Israelite (Exod. XXIII, 10f), under the obligation of surrendering the produce of his land every seventh year; there is, therefore, no reason in his case for any relaxation of his creditor's claims (Driver). It should be noted that the Torah does not declare that the creditor must exact payment; he *may* do so, if he wish.

thine hand shall release. lit. "let thy hand release." The Rabbis understood this to mean that payment could not be claimed; but, if the debtor voluntarily offered it, it may be accepted.

4. *no poor with thee.* This expresses an ideal which would only be realised if the condition of obedience in *v.* 5 were fulfilled. There is thus no contradiction with the statement in *v.* 11, "the poor shall never cease out of the land."

6. *as he promised thee.* See VII, 13; Exod. XXIII, 25; Lev. XXVI, 3f.

thou shalt lend. This is, like *v.* 4 above, a conditional promise that was as unlikely to become actual as the ideal

7 וּמָשַׁלְתָּ֙ בְּגוֹיִ֣ם רַבִּ֔ים וּבְךָ֖ לֹ֥א יִמְשֹֽׁלוּ׃ ס כִּֽי־יִהְיֶ֨ה
בְךָ֜ אֶבְי֗וֹן מֵאַחַ֤ד אַחֶ֙יךָ֙ בְּאַחַ֣ד שְׁעָרֶ֔יךָ בְּאַ֨רְצְךָ֔ אֲשֶׁר־
יְהוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לָ֑ךְ לֹ֧א תְאַמֵּ֣ץ אֶת־לְבָבְךָ֗ וְלֹ֤א תִקְפֹּץ֙
8 אֶת־יָ֣דְךָ֔ מֵאָחִ֖יךָ הָאֶבְיֽוֹן׃ כִּֽי־פָתֹ֧חַ תִּפְתַּ֛ח אֶת־יָדְךָ֖ ל֑וֹ
9 וְהַעֲבֵט֙ תַּעֲבִיטֶ֔נּוּ דֵּ֚י מַחְסֹר֔וֹ אֲשֶׁ֥ר יֶחְסַ֖ר לֽוֹ׃ הִשָּׁ֣מֶר לְךָ֡
פֶּן־יִהְיֶ֣ה דָבָר֩ עִם־לְבָבְךָ֨ בְלִיַּ֜עַל לֵאמֹ֗ר קָֽרְבָ֣ה שְׁנַֽת־
הַשֶּׁבַע֮ שְׁנַ֣ת הַשְּׁמִטָּה֒ וְרָעָ֣ה עֵֽינְךָ֗ בְּאָחִ֙יךָ֙ הָֽאֶבְי֔וֹן וְלֹ֥א
י תִתֵּ֖ן ל֑וֹ וְקָרָ֤א עָלֶ֙יךָ֙ אֶל־יְהוָ֔ה וְהָיָ֥ה בְךָ֖ חֵֽטְא׃ נָת֤וֹן תִּתֵּן֙
ל֔וֹ וְלֹא־יֵרַ֥ע לְבָבְךָ֖ בְּתִתְּךָ֣ ל֑וֹ כִּ֞י בִּגְלַ֣ל ׀ הַדָּבָ֣ר הַזֶּ֗ה
11 יְבָרֶכְךָ֙ יְהוָ֣ה אֱלֹהֶ֔יךָ בְּכָֽל־מַעֲשֶׂ֔ךָ וּבְכֹ֖ל מִשְׁלַ֥ח יָדֶֽךָ׃ כִּ֛י
לֹא־יֶחְדַּ֥ל אֶבְי֖וֹן מִקֶּ֣רֶב הָאָ֑רֶץ עַל־כֵּ֞ן אָנֹכִ֤י מְצַוְּךָ֙ לֵאמֹ֔ר
פָּ֠תֹחַ תִּפְתַּ֨ח אֶת־יָדְךָ֜ לְאָחִ֧יךָ לַעֲנִיֶּ֛ךָ וּֽלְאֶבְיֹנְךָ֖ בְּאַרְצֶֽךָ׃ ס

of "there shall be no poor with thee." The Israelites began to engage in commerce in the days of King Solomon. Isa. II, 7 and Hos. XII, 8 testify to considerable foreign trade in the long reigns of Uzziah and Jeroboam II. Of later times, the Greek geographer Strabo writes: "These Jews have penetrated to every city, and it would not be easy to find a single place in the inhabited world which has not received this race, and where it has not become master." Through no fault of their own, Jews were divorced from agriculture and confined to commerce for over 1500 years. However, commerce is not their native bent, as is evidenced by the fact that, in recent generations, leadership has almost everywhere been wrested from them by the non-Jewish newcomers in industrial and financial enterprise; see p. 200.

7–11. The Israelite is warned against letting the approach of the Year of Release hinder him from helping his needy brother.

7. *within any of thy gates. i.e.* in one of thy cities (cf. XII, 12); and the Sifri bases therein the rule, "The poor of thine own city should be helped before those of another city."

7. If there be with thee a poor man, one of thy
brethren, within any of thy gates in thy land
which the LORD thy God giveth thee, thou shalt
not harden thine heart, nor shut thine hand from
thy poor brother: 8. but thou shalt surely open
thine hand unto him, and shalt surely lend him
sufficient for his need in that which he wanteth.
9. Beware that there be not a base thought in
thine heart, saying, The seventh year, the year of
release, is at hand; and thine eye be evil against
thy poor brother, and thou give him nought;
and he cry unto the LORD against thee, and it
be sin unto thee. 10. Thou shalt surely give him,
and thine heart shall not be grieved when thou
givest unto him; because that for this thing the
LORD thy God shall bless thee in all thy work,
and in all that thou puttest thine hand unto.
11. For the poor shall never cease out of the land;
therefore I command thee, saying, Thou shalt
surely open thine hand unto thy brother, to thy
needy, and to thy poor, in thy land.

in thy land. The Sifri similarly explains that one must assist the poor in the Holy Land before helping an Israelite who dwelt outside Palestine.

9. *thine eye be evil.* *i.e.* refuse to assist, assuming that the loan will not be refunded.

he cry unto the LORD. God hears the cry of those who are hardly treated; cf. Exod. XXII, 22.

10. *thine heart shall not be grieved.* *i.e.* the loan must not be made in a grudging spirit; cf. Prov. XIX, 17, "He that is gracious unto the poor lendeth unto the LORD, and his good deed will He repay unto him."

11. *for the poor shall never cease.* See on *v.* 4 above.

12 כִּי־יִמָּכֵר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבָדְךָ שֵׁשׁ שָׁנִים
13 וּבַשָּׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ׃ וְכִי־תְשַׁלְּחֶנּוּ
14 חָפְשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ רֵיקָם׃ הַעֲנֵיק תַּעֲנִיק לוֹ
מִצֹּאנְךָ וּמִגָּרְנְךָ וּמִיִּקְבֶךָ אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִּתֶּן־
טו לוֹ׃ וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה
16 אֱלֹהֶיךָ עַל־כֵּן אָנֹכִי מְצַוְּךָ אֶת־הַדָּבָר הַזֶּה הַיּוֹם׃ וְהָיָה
כִּי־יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי אֲהֵבְךָ וְאֶת־בֵּיתֶךָ
17 כִּי־טוֹב לוֹ עִמָּךְ׃ וְלָקַחְתָּ אֶת־הַמַּרְצֵעַ וְנָתַתָּה בְאָזְנוֹ
וּבַדֶּלֶת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאַף לַאֲמָתְךָ תַּעֲשֶׂה־כֵּן׃

12–18. The Release of Slaves

A man's misfortune may be so overwhelming that he could not save himself by a loan. To avoid destitution, a Hebrew might sell himself temporarily; *i.e.* become a member of another's household, and earn his food and shelter by his labour. The "slavery" of the Bible was in no way identical with what was understood by that term in Greece or Rome. The master had many obligations towards the bondman, and the infliction of bodily injury by the master secured the bondman his immediate freedom; see *Leviticus*, p. 284.

In the seventh year of service the bondman goes free, and his master is required at the time of the emancipation liberally to supply the new freedman with an equipment that shall enable him to begin life again with some confidence for the future. This provision is characteristic of the humaneness and philanthropy of the Torah in regard to the bondman.

12. *Hebrew woman.* This is an addition to the law as stated in Exod. xxi, 1–6, and decrees that the same treatment is to be meted out to a man and woman. Exod. xxi, 7f refers to a different set of circumstances.

be sold. The Heb. could also mean "sell himself." According to the Talmud, Scripture here speaks of the case where a person is sold by the court of law because he had committed a burglary and could not repay what he had stolen; Exod. xxii, 2.

12. If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13. And when thou lettest him go free from thee, thou shalt not let him go empty: 14. thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress: as the LORD thy God hath blessed thee thou shalt give unto him. 15. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day. 16. And it shall be, if he say unto thee, I will not go out from thee; because he loveth thee and thine house, because he is well with thee; 17. then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy bondman for ever. And also unto thy bondwoman thou shalt do likewise. 18. It shall

14. *liberally.* The compliance with this command must be more than sour obedience of the letter of the law.

out of thy flock . . . winepress. The freed slave is thus to be helped to make a fresh start in life. This principle (הענקה) has become part of Jewish social ethics.

15. *land of Egypt.* Let him remember that he owes his own freedom to the Divine grace; cf. XVI, 12.

16. *I will not go out.* On this and the following verse, see on Exod. XXI, 5f.

17. *also unto thy bondwoman.* The comment of the Sifri is: "This refers back to the injunction, *thou shalt furnish him liberally* (*v.* 14). Thou mightest say it refers to "thou shalt take an awl, and thrust it through the ear"; therefore the Torah states "and it shall be, 'if *he* say unto thee'; *he*, not *she*." Accordingly, the female slave had to leave in

18 לֹא־יִקְשֶׁה בְעֵינֶךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה
שְׂכַר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל
אֲשֶׁר תַּעֲשֶׂה׃ פ שביעי
19 כָּל־הַבְּכוֹר אֲשֶׁר יִוָּלֵד בִּבְקָרְךָ וּבְצֹאנְךָ הַזָּכָר תַּקְדִּישׁ
לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר
כ צֹאנֶךָ׃ לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְשָׁנָה בַּמָּקוֹם
21 אֲשֶׁר־יִבְחַר יְהוָה אַתָּה וּבֵיתֶךָ׃ וְכִי־יִהְיֶה בוֹ מוּם פִּסֵּחַ
22 אוֹ עִוֵּר כֹּל מוּם רָע לֹא תִזְבָּחֶנּוּ לַיהוָה אֱלֹהֶיךָ׃ בִּשְׁעָרֶיךָ
23 תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יַחְדָּו כַּצְּבִי וְכָאַיָּל׃ רַק אֶת־דָּמוֹ
לֹא תֹאכֵל עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם׃ פ

the seventh year, and was not subjected to the rule of having the ear bored.

18. *for to the double.* The master gets double value out of a slave of this kind as compared with a hireling, *i.e.* a day-labourer; the slave being a member of the household, the master could get work done by him at night as well as by day.

19–23. Of Firstlings

This paragraph, dealing with the firstlings of the cattle, should have followed on xiv, 22–29, the law of the tithe. But the last verses which mentioned the "poor tithe" suggested the subject of the treatment of the poor which occupied this chapter on to this point.

19. *all the firstling males.* For the idea of consecrating the firstborn, see on Exod. xiii, 2.

20. *year by year.* *i.e.* the offering must not be delayed beyond a year. This is not at variance with what was stated in Exod. xxii, 29 "on the eighth day thou shalt give it Me", for the Mechilta explains that to mean, from the eighth day onwards; cf. Lev. xxii, 27.

not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of an hireling hath he served thee six years: and the LORD thy God shall bless thee in all that thou doest.* vii

19. All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. 20. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. 21. And if it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto the LORD thy God. 22. Thou shalt eat it within thy gates: the unclean and the clean shall eat it alike, as the gazelle, and as the hart. 23. Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

21. *have any blemish.* The law of the firstlings is also dealt with in Lev. XXVII, 26, where it is forbidden to sanctify the firstling by using it as an offering for any other purpose. Also in Num. XVIII, 17f where the flesh of the firstling is declared to be the priest's. The words, "Thou shalt eat it before the LORD," in this section refer to the person who is entitled to eat it; *i.e.* the priest, as is prescribed in Numbers. As Deut. is a continuation of the preceding Books of the Pentateuch, it was obvious to Moses' hearers who it was that were to eat the firstling, since it had already been ordained and well understood (Hoffmann).

Cap. XVI. טז

טז א שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי
בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה׃
2 וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר
3 יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם׃ לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים

Chapter XVI

e) THE THREE PILGRIMAGE FESTIVALS

The law concerning the three annual pilgrimages to the Temple has already been given in Exod. xxiii, 14f; xxxiv, 18f; Lev. xxiii, 4f; and Num. xxviii, 16f. What distinguishes the statement of the law in Deut. is the emphasis upon the Central Sanctuary at which all Israel must gather on these Festivals. These Pilgrimage-Feasts had a double signification. They each had reference to a historical event of national importance, but they also marked the three seasons of the agricultural year. "It is well to keep in view the agricultural aspect of the Three Festivals. It helps us to realise the fact that Israel was once an agricultural people and that its commercial character is not, as is commonly thought, inborn, but is the result of the unkindly conditions in later ages. It is good for us and for the world at large to remember that the history of our race has its idyllic side" (M. Joseph).

1–8. The Passover

1. *the month of Abib.* *i.e.* of the green ears of corn; later known as Nisan.

CHAPTER XVI

16 1. Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2. And thou shalt sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause his name to dwell

by night. In Num. XXXIII, 3 it is mentioned, "on the morrow after the passover, the children of Israel went out." The deliverance took place during the night (Exod. XII, 31), though the Exodus itself did not begin until the break of the day following the Passover-offering.

2. *and thou shalt sacrifice.* The natural way for the Israelites to express their gratitude for God's mercies was to bring offerings upon the Altar.

of the flock and the herd. In Exod. XII, 3f it is ordained that a lamb was to be used as the Paschal offering; but that restriction was for that special occasion only, not for the perennial observance to be carried out in the Temple. Another explanation is that the lamb was for the Paschal sacrifice, and the ox for the Festival-sacrifice (חגיגה). This is confirmed by what is narrated in II Chron. XXXV, 7f. In *v.* 13 of that chapter, it is stated that the lambs, which were the Passover-offering, "they roasted with fire according to the ordinance"; and the oxen, which were "the holy offerings," were boiled—this being forbidden with the Paschal sacrifice, but allowed with the Festival-sacrifice.

תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ
מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל
4 יְמֵי חַיֶּיךָ׃ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלְךָ שִׁבְעַת יָמִים
וְלֹא־יָלִין מִן־הַבָּשָׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם הָרִאשׁוֹן
ה לַבֹּקֶר׃ לֹא תוּכַל לִזְבֹּחַ אֶת־הַפָּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר־
6 יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר
יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בָּעֶרֶב
7 כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם׃ וּבִשַּׁלְתָּ וְאָכַלְתָּ
בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ בַבֹּקֶר וְהָלַכְתָּ

3. *with it.* *i.e.* with the Paschal offering.

therewith. The whole period of abstinence from leaven is treated as conditioned by the sacrifice of the Passover immediately preceding, and regulated by the same principle established in the first instance for the Passover.

the bread of affliction. So-called because the bread was prepared while the people were in a state of stress and hardship, consequent upon their hasty departure from Egypt (Exod. XII, 34, 39). There is, of course, an obvious association of ideas with servitude in Egypt.

in haste. The conditions which attended their departure from Egypt would make it impossible for the Israelites to think that they had gained their liberty by the might of their hand.

4. *no leaven.* For the meaning of the Heb. word see Exod. XII, 19.

with thee. This is not the traditional Jewish interpretation, which requires the rendering "of thine." "The leaven which belongs to thee thou mayest not see, *i.e.* have in possession; but thou mayest see that which belongs to others" (Sifri).

the first day at even. This means the evening which commences the first day; *i.e.* on the 14th of Nisan. The words "at even" are not to be understood as signifying that the sacrifice was offered at night, but rather "towards the evening."

there. 3. Thou shalt eat no leavened bread with
it; seven days shalt thou eat unleavened bread
therewith, even the bread of affliction; for thou
camest forth out of the land of Egypt in haste:
that thou mayest remember the day when thou
camest forth out of the land of Egypt all the
days of thy life. 4. And there shall be no leaven
seen with thee in all thy borders seven days;
neither shall any of the flesh, which thou sacri-
ficest the first day at even, remain all night until
the morning. 5. Thou mayest not sacrifice the
passover within any of thy gates, which the LORD
thy God giveth thee: 6. but at the place which
the LORD thy God shall choose to cause his name
to dwell in, there thou shalt sacrifice the passover
at even, at the going down of the sun, at the
season that thou camest forth out of Egypt.
7. And thou shalt roast and eat it in the place
which the LORD thy God shall choose: and thou
shalt turn in the morning, and go unto thy tents.

until the morning. Of the second day of the Festival (the 16th of Nisan), the prohibition to apply also to the Festival-sacrifice (חגיגה).

5. *within any of thy gates.* The law is repeated because the Israelite might think that he should exactly copy the procedure on the fateful night of the release, when each householder had to slay the lamb at the entrance of his house, and stain the door-posts with blood.

7. *in the morning.* Of the 16th of Nisan.

go unto thy tents. *i.e.* return home; or, to the temporary dwellings of the pilgrims in Jerusalem (Ehrlich).

8 לַֽאלֹהֶֽיךָ: שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת
9 לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָֽה: ס שִׁבְעָה שָׁבֻעֹת
תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה
י שָׁבֻעֽוֹת: וְעָשִׂיתָ חַג שָׁבֻעוֹת לַיהוָה אֱלֹהֶיךָ מִסַּת נִדְבַת
11 יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ יְהוָה אֱלֹהֶֽיךָ: וְשָׂמַחְתָּ
לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ
וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר
בְּקִרְבֶּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ

8. *six days.* In *v.* 3 and Exod. XIII, 6f, the command is to eat unleavened bread for seven days. There are several methods of reconciling the two statements. The most obvious is to connect *v.* 8 with what immediately precedes. After leaving the Holy City, unleavened bread is to be eaten for six more days. The Rabbis deduce from the passages that the eating of unleavened bread is obligatory on the first day of the Festival only; on the six other days, the Israelite may not eat that which is leavened, but he is not compelled to eat unleavened bread. He would not contravene the law, if, *e.g.*, he subsisted on fruit.

on the seventh day. Of the Passover Festival.

Passover is the greatest of all the historical festivals, at once the starting-point of Israel's national life and a well-spring of its religious ideas. In the Biblical age, we find the Passover celebrated with especial solemnity at important epochs in the national life; such as the religious revivals which marked the reign of pious kings, like Hezekiah, II Chron. XXX, and Josiah, II Chron. XXXV.

9–12. The Feast of Weeks

9. *from the time . . . the sickle.* See on Lev. XXIII, 15.

10. *the feast of weeks.* Heb. *Shavuos.* In Exod. XXIII, 16 it is called "the feast of harvest," and in Num. XXVIII, 26 "the day of the first-fruits," alluding to its agricultural aspect. In the Liturgy it is described as זמן מתן תורתנו

8. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein.

9. Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing corn shalt thou begin to number
seven weeks. 10. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give, according as the LORD thy God
blesseth thee: 11. and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose
to cause his name to dwell there. 12. And thou

"the Season of the Giving of our Torah," viz. the Revelation at Sinai. It is thus both a nature and a historical festival; see *Exodus*, p. 270 and *Leviticus*, p. 246–247.

freewill offering. *i.e.* with a gift adequate to the ability of the offerer. On Passover, the Israelite's offering was prescribed; but on the Feast of Weeks, each pilgrim offered what he felt disposed to give.

11. *thou shalt rejoice.* Cf. XII, 12, XIV, 29. "It is a man's duty to be joyful and glad at heart on the festivals, he and his wife and his children and those dependent upon him. Make the children happy by giving them sweets and nuts; and the womenfolk by buying them frocks and jewellery according to your means. It is also a duty to give food to the hungry, to the fatherless, and to the widow, as well as to other poor people" (Shulchan Aruch).

12 שָׁם׃ וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּמִצְרָיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת־
הַחֻקִּים הָאֵלֶּה׃ פ מפטיר
13 חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ
14 וּמִיִּקְבֶךָ׃ וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ
טו וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ׃ שִׁבְעַת
יָמִים תָּחֹג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי
יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל תְּבוּאָתְךָ וּבְכֹל מַעֲשֵׂה יָדֶיךָ

12. *a bondman in Egypt.* "It was with the view that thou shouldest do these statutes, that I redeemed thee from Egypt" (Rashi).

Unlike Passover and Tabernacles, the Feast of Weeks has no distinctive ceremony. In many rites, the Book of Ruth, presenting a charming picture of agricultural life in ancient Palestine, is read. In many congregations it is also customary to spend the first night of Shavuos in reading selections from the Torah and the Prophets, as well as from Rabbinic literature. The special book of service for this purpose is known as *Tikkun leyl Shavuos.* A more universal custom is to decorate the synagogues with flowers and plants on this Festival; see *Leviticus*, p. 248. On Shavuos, the Jewish child was first initiated into the study of the Jewish religion and the Hebrew Language.

13–15. Feast of Tabernacles

13. *feast of tabernacles.* The name is explained in Lev. xxiii, 42. It is called "Feast of Ingathering" in Exod. xxiii, 16, xxxiv, 22.

tabernacle. Is here used in the sense given by Dr. Johnson, "casual dwelling."

15. *seven days.* It is noteworthy that the Torah does not add here the observance of Shemini Atzeres, the eighth day of solemn assembly, as in Lev. xxiii, 36. But it is evident that this chapter does not aim at giving a list of all the special days, and that is why there is no mention here of the New Year and Day of Atonement. Its purpose is to describe the three occasions in the year when the Israelite must make a pilgrimage to the Temple (see the summary

shalt remember that thou wast a bondman in
Egypt: and thou shalt observe and do these
statutes.*m
13. Thou shalt keep the feast of tabernacles
seven days, after that thou hast gathered in from
thy threshing-floor and from thy winepress: 14.
and thou shalt rejoice in thy feast, thou, and thy
son, and thy daughter, and thy manservant, and
thy maidservant, and the Levite, and the stranger,
and the fatherless, and the widow, that are
within thy gates. 15. Seven days shalt thou
keep a feast unto the LORD thy God in the place
which the LORD shall choose: because the LORD
thy God shall bless thee in all thine increase,
and in all the work of thine hands, and thou

in the next *v*). The reason for the omission of Shemini Atzeres is perhaps to be sought in the fact that it was considered "a separate Festival" שמיני רגל בפני עצמו, and the Israelite was not commanded to make the pilgrimage specially for this eighth day. Being in the Holy City for Tabernacles, he remains there until after Atzeres.

altogether joyful. Since this Festival marked the reaping of the fruits of the year's soil, it was an occasion of great rejoicing. It is sometimes referred to as "*the* Festival," *par excellence.*

"Joyous worship has always been the key-note of the festival of Tabernacles. In Temple days, the priests, with Lulav and Ethrog, went round the Altar in procession to the sound of the Shofar, chanting, "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity" (Ps. CXVIII, 25). The ceremony which appears to have aroused the greatest enthusiasm was the Drawing of water. The Mishnah tells us, "He that hath not beheld the joy of the Drawing of water hath never seen joy in his life." There were torch dances by men of piety and renown,

16 וְהָיִיתָ אַךְ שָׂמֵחַ׃ שָׁלוֹשׁ פְּעָמִים ׀ בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ
אֶת־פְּנֵי ׀ יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת
וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה
17 רֵיקָם׃ אִישׁ כְּמַתְּנַת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ׃

v. 16. קמץ בז״ק

and songs and hymns by Levites and people to the accompaniment of flutes, harps and cymbals.

"The latest feature in the development of the Festival is the festive character given to the last day (*Simchas Torah*), as marking the occasion of the completion and recommencement of the reading of the Law. In the Middle Ages, it became customary to take all the Scrolls from the Ark and to bear them in procession round the Synagogue. Anxious as Jewish parents have always been to stimulate their children's love and interest in their religion, they made it essentially a Children's festival. In some synagogues, children were called to the reading of the Law. Fruits and sweets were distributed amongst them.

"And thus, in ever-changing surroundings, the note of joy in the festival of Tabernacles can be heard through all the centuries; now as the rejoicing over the harvest, now as the joy of Temple-worship, and now again in triumphant homage to the Law, Israel's inalienable birthright, 'whence with joy he draws water out of the wells of salvation'" (H. M. Adler).

16. *three times in a year.* This *v.* occurs substantially in Exod. XXIII, 14–17 and XXXIV, 23.

empty. *i.e.* without offerings.

shalt be altogether joyful. 16. Three times in a
year shall all thy males appear before the LORD
thy God in the place which he shall choose; in
the feast of unleavened bread, and in the feast
of weeks, and in the feast of tabernacles; and
they shall not appear before the LORD empty:
17. every man shall give as he is able, according
to the blessing of the LORD thy God which he hath
given thee.

For the Lesson from the Prophets, Isaiah LIV, 11–LV, 5, *see* The Haftorahs, p. 502.

On Sabbath and New Moon, the Haftorah is Isaiah LXVI, p. 508.

For the Blessings before and after the Haftorah, see p. 460.

ס ס ס מח 48

טז 18 שֹׁפְטִ֣ים וְשֹֽׁטְרִ֗ים תִּֽתֶּן־לְךָ֙ בְּכָל־שְׁעָרֶ֔יךָ אֲשֶׁ֨ר יְהוָ֧ה אֱלֹהֶ֛יךָ
19 נֹתֵ֥ן לְךָ֖ לִשְׁבָטֶ֑יךָ וְשָׁפְט֥וּ אֶת־הָעָ֖ם מִשְׁפַּט־צֶֽדֶק׃ לֹא־
תַטֶּ֣ה מִשְׁפָּ֔ט לֹ֥א תַכִּ֖יר פָּנִ֑ים וְלֹא־תִקַּ֣ח שֹׁ֔חַד כִּ֣י הַשֹּׁ֗חַד
כ יְעַוֵּר֙ עֵינֵ֣י חֲכָמִ֔ים וִיסַלֵּ֖ף דִּבְרֵ֥י צַדִּיקִֽם׃ צֶ֥דֶק צֶ֖דֶק

V. SHOFETIM

(Chapters XVI, 18–XXI, 9)

2) Government of the People

(Chapters XVI, 18–XVIII)

This section defines the status of judges, the king, the priests and prophets—all of them officers of the Hebrew commonwealth.

a) JUDGES AND JUSTICE

18–20. Provision is to be made for an ordered civil government. Justice must be free, accessible, and absolutely impartial; cf. II Chronicles xix, 5–11.

18. *judges.* Local lay magistrates to decide the law.

officers. Heb. *shoterim;* see on I, 15.

in all thy gates. Judicial cases were usually heard at the gates of a city.

according to thy tribes. Or, "tribe by tribe"; *i.e.* in every town of each tribe.

with righteous judgement. The judges must be both competent and impartial, and are not to be appointed for social or family reasons; see I, 13.

19. *thou.* These commands are in the singular, as though they were an exhortation to each judge individually (Ibn Ezra).

wrest. Pervert; cf. Exod. XXIII, 6.

respect persons. The Heb. idiom for "showing partiality"; cf. Lev. XIX, 15. Absolute fairness must be shown in the order of the hearing of the cases, whether the case involve a small sum or a large sum, whether the litigant be

V. SHOFETIM

16 18. Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, according to thy tribes: and they shall judge the people with righteous judgement. Thou shalt not wrest judgement; 19. thou shalt not respect persons: neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. 20. Justice, justice shalt

rich or poor. The Rabbis, however, ruled that an exception be made in the suit of an orphan, whose case must always be heard first; next in order, that of a widow; furthermore, that a woman's cause must be heard before that of a man. The judge is to give everyone a patient and courteous hearing. He is warned against yielding to the subtle temptation of giving an unjust judgment *out of pity to the poor.* "The judge shall not say, 'This man is poor and his opponent is rich, and it is the duty of the latter to help him in his need. I shall therefore decide against the rich man, and thereby cause the poor man to be helped without the taint of almsgiving.' Nor shall the judge say, 'How can I put this rich man to shame in public, on account of a paltry sum. I shall acquit him now, but shall tell him afterwards to make good the amount'" (Talmud); see on Exod. XXIII, 8.

a gift. A bribe. The acceptance of any gift by a judge is forbidden; see XXVII, 25. In the East, that judge was regarded as still a just judge who took gifts only from the party in the right. But judicial venality is not unknown in Western lands. The absolutely honest intention to accord justice to all is, even in England, only a recent attainment.

blind the eyes. To the facts of the case and their true bearings; and the judge will find it impossible not to seek to justify the giver of the bribe (Talmud).

תִּרְדֹּף לְמַעַן תִּחְיֶה וְיָרַשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ
21 נֹתֵן לָךְ׃ ס לֹא־תִטַּע לְךָ אֲשֵׁרָה כָּל־עֵץ אֵצֶל מִזְבַּח

words of the righteous. Of men who otherwise would be righteous. Some translate "cause" instead of *words;* in that case, *righteous* means, "those who are in the right," the innocent.

JUSTICE, JUSTICE SHALT THOU FOLLOW

20. *justice, justice.* Or "that which is altogether just"; or, "justice, and only justice." Heb. צדק צדק תרדף. The duplication of the word "justice," brings out with the greatest possible emphasis the supreme duty of even-handed justice to all. "Justice, whether to your profit or loss, whether in word or in action, whether to Jew or non-Jew" (Bachya ben Asher). A Chassidic rabbi explained this insistence on "justice, and only justice" to imply, "Do not use *unjust* means to secure the victory of justice"—a deep saying. Man is slow to realise that justice is strong enough, Divine enough, to triumph without itself resorting to injustice. In the eyes of the Prophets, justice was a Divine, irresistible force. Isaiah, for example, uses only one word (צדקה) to designate both "justice" and "victory" (*i.e.* the triumph of right in the world); see p.

Justice, justice shalt thou follow. These passionate words, may be taken as the key-note of the humane legislation of the Torah, and of the demand for social righteousness by Israel's Prophets, Psalmists and Sages. "Let justice roll down as waters, and righteousness as a mighty stream," is the cry of Amos. Justice is not the only ethical quality in God or man, nor is it the highest quality; but it is the basis for all the others. "Righteousness and justice are the foundations of Thy throne," says the Psalmist: the whole idea of the Divine rests on them.

It must be noted that the idea of justice in Hebrew thought stands for something quite other than in Greek.

thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

In Plato's *Republic*, for example, it implies a harmonious arrangement of society, by which every human peg is put into its appropriate hole, so that those who perform humble functions shall be content to perform them in due subservience to their superiors. It stresses the inequalities of human nature; whereas in the Hebrew conception of justice, the equality is stressed. To understand the idea of justice in Israel we must bear in mind the Biblical teaching that man is created in the image of God; that in every human being there is a Divine spark; and that each human life is sacred, and of infinite worth. In consequence, a human being cannot be treated as a chattel, or a thing, but must be treated as a *personality*; and, as a personality, every human being is the possessor of the right to life, honour, and the fruits of his labour. *Justice is the awe-inspired respect for the personality of others, and their inalienable rights*; even as injustice is the most flagrant manifestation of disrespect for the personality of others (F. Adler). Judaism, requires that human personality be respected in every human being—in the female heathen prisoner of war, in the delinquent, even in the criminal condemned to death. The lashes to be inflicted on the evil-doer must be strictly limited, lest "thy brother seem vile unto thee" (XXV, 3); and, if he be found worthy of death by hanging, his human dignity must still be respected: his body is not to remain hanging over night, but must be buried the same day (XXI, 23).

It is thus seen that whereas in Greek the idea of justice was akin to harmony, in Hebrew it is akin to holiness. Isaiah (V, 16) has for all time declared האל הקדוש נקדש בצדקה, "The Holy God is sanctified by *justice*." In brief, where there is no justice, no proper and practical appreciation of the human rights of every human being as sons of the one and only God of righteousness—there we have a negation of religion. The oppressor, the man who tramples on others, and especially on those like the orphan and the stranger who are too weak to defend themselves, is throughout Scripture

22 יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ׃ וְלֹא־תָקִים לְךָ מַצֵּבָה
אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ׃ ס

held forth as *the* enemy of God and man. The final disappearance of injustice and oppression is represented in the New Year Amidah as the goal of human history, and as synonymous with the realisation of God's Kingdom on earth, וכל הרשעה כעשן תכלה כי תעביר ממשלת זדון מן הארץ.

However, justice is more than mere abstention from injuring our fellow-men. "The work of justice is peace; and the effect thereof quietness and confidence forever" (Isa. XXXII, 17). It is a positive conception, and includes charity, philanthropy, and every endeavour to bring out what is highest and best in others. Just as "truth" is usually preceded in Scripture by "lovingkindness" (חסד ואמת), to remind us that the truth must be spoken *in love;* even so is "justice" often accompanied by some synonym of "lovingkindness" (חסד)—to teach that strict justice must, in its execution, be mitigated by pity and humanity. "To do justly *and* to love mercy," is the Prophet's summing up of human duty towards our fellow-men. The world could not exist if it were governed by strict justice alone (מדת הדין)—say the Rabbis; therefore, God judges His human children by justice tempered with mercy (מדת הרחמים). Such being the Jewish understanding of justice (צדקה) it is but natural that in later Hebrew that same word came to denote "charity" exclusively.

Nor is justice limited to the relation between individuals. It extends to the relation between group and group, and it asserts the claims of the poor upon the rich, of the helpless upon them who possess the means to help. And even as there is *social* justice, prescribing the duties of class to class, so there is *international* justice, which demands respect for the personality of each and every national group, and proclaims that no people can of right be robbed of its national life or territory, its language or spiritual heritage.

21. Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee.
22. Neither shalt thou set thee up a pillar; which the LORD thy God hateth.

It is this wider recognition of justice that has called into existence the League of Nations. "I do not know whether you are aware that the League of Nations was first of all the vision of a great Jew, almost 3,000 years ago—the prophet Isaiah" (J. C. Smuts); see Isa. II, 1–4.

"The world owes its conception of justice to the Jew," says an American jurist. "God gave him to see through the things that are ever changing, the things that never change. Compared with the meaning and majesty of this achievement, every other triumph of every other people sinks into insignificance."

thou mayest live. The pure administration of justice is thus one of the conditions of Israel's existence as a nation. Our Teachers, from the first of them to the last, brand the perversion of the course of justice, as the most alarming sign of national decay. "The appointment of proper judges was itself worthy to give life to Israel, and cause it to dwell peacefully on its soil" (Talmud).

XVI, 21–XVII, 7. AGAINST IDOLATROUS WORSHIP

Idolatry may well be included among laws dealing with government and justice. The Jewish State, as a theocracy, was based on loyalty to God, and idolatry was regarded as high treason. The Rabbis give a moral explanation for the close connection between the commands concerning judges and idolatrous worship: "He who appoints a judge who is unfit for his office, is as if he were to build an Asherah, a centre of heathen worship."

21. *Asherah.* See on VII, 5.

22. *pillar.* See on VII, 5 and Exod. XXIII, 24.

which the LORD *thy God hateth.* These additional words distinguish the heathen pillars from the innocent pillars mentioned in Gen. XXVIII, 18; XXXV, 14 (Ibn Ezra, Dillmann).

Cap. XVII. יז

יז א לֹא־תִזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וָשֶׂה אֲשֶׁר יִהְיֶה בוֹ מוּם
2 כֹּל דָּבָר רָע כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא׃ ס כִּי־יִמָּצֵא
בְקִרְבְּךָ בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ אִישׁ
אוֹ־אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת־הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לַעֲבֹר
3 בְּרִיתוֹ׃ וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחוּ לָהֶם וְלַשֶּׁמֶשׁ ׀
4 אוֹ לַיָּרֵחַ אוֹ לְכָל־צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא־צִוִּיתִי׃ וְהֻגַּד־
לְךָ וְשָׁמָעְתָּ וְדָרַשְׁתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֶשְׂתָה
ה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל׃ וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אוֹ
אֶת־הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת־הַדָּבָר הָרָע הַזֶּה אֶל־
שְׁעָרֶיךָ אֶת־הָאִישׁ אוֹ אֶת־הָאִשָּׁה וּסְקַלְתָּם בָּאֲבָנִים וָמֵתוּ׃
6 עַל־פִּי ׀ שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת לֹא יוּמַת
7 עַל־פִּי עֵד אֶחָד׃ יַד הָעֵדִים תִּהְיֶה־בּוֹ בָרִאשֹׁנָה לַהֲמִיתוֹ
וְיַד כָּל־הָעָם בָּאַחֲרֹנָה וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ פ

Chapter XVII

1. The sacrificing of blemished or injured animals (xv, 21; Lev. xxii, 20–22) is a profanation of the service of God; Malachi i, 8, *Genesis*, p. 474.

2–7. Detecting and Punishment of Idolatry

3. *which I have not commanded.* *i.e.* which I have not permitted you to worship.

4. *it be told thee . . . the thing certain.* The judges were not to act on mere report, but must institute a process of searching enquiry; see xiii, 15.

6. *two . . . witnesses.* Whose validity as witnesses is unimpeachable, and who must agree in their testimony, if the sentence is to be carried out. There was no torture of the accused to compel confession, or to exact the testimony *desired* by the Court, such as there was in Greece and in the trials of the Inquisition. A leading principle of Jewish law

Chapter XVII

17 1. Thou shalt not sacrifice unto the Lord thy God an ox, or a sheep, wherein is a blemish, or any evil-favouredness: for that is an abomination unto the Lord thy God.

2. If there be found in the midst of thee, within any of thy gates which the Lord thy God giveth thee, man or woman, that doeth that which is evil in the sight of the Lord thy God, in transgressing his covenant, 3. and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded; 4. and it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel; 5. then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die. 6. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. 7. The hand of the witnesses shall be first upon him to put him to death, and after-

is, No man can by his own testimony incriminate himself in a capital charge (אין אדם משים עצמו רשע).

7. *shall be first.* On the convicting witnesses rests the duty of being first to inflict the extreme penalty with their own hands; so they would feel more seriously the responsibility of their testimony.

8 כִּי יִפָּלֵא מִמְּךָ דָבָר לַמִּשְׁפָּט בֵּין־דָּם ׀ לְדָם בֵּין־דִּין לְדִין
וּבֵין נֶגַע לָנֶגַע דִּבְרֵי רִיבֹת בִּשְׁעָרֶיךָ וְקַמְתָּ וְעָלִיתָ אֶל־
9 הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ׃ וּבָאתָ אֶל־הַכֹּהֲנִים
הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְדָרַשְׁתָּ
י וְהִגִּידוּ לְךָ אֵת דְּבַר הַמִּשְׁפָּט׃ * וְעָשִׂיתָ עַל־פִּי הַדָּבָר
אֲשֶׁר יַגִּידוּ לְךָ מִן־הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה וְשָׁמַרְתָּ
11 לַעֲשׂוֹת כְּכֹל אֲשֶׁר יוֹרוּךָ׃ עַל־פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךָ
וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לְךָ תַּעֲשֶׂה לֹא תָסוּר מִן־הַדָּבָר

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v. 10. חצי הספר בפסוקים

8–13. The Supreme Court

Not a Court of Appeal, but a High Court at the Central Sanctuary for cases too hard for the local courts. Such a Court is mentioned in II Chronicles xix, 8f. Jewish Tradition—both Talmud and Josephus—attests to the continued existence of such a Court from the days of Moses to the destruction of the Jewish State, and beyond. In the first century of the present era, the Sanhedrin in Jerusalem made the laws and acted as Court of Appeal. It consisted of 70 members in addition to the presiding officer, who was generally the High Priest. In the Provincial towns, there were smaller Sanhedrins of twenty-three members.

8. *hard.* Or, "extraordinary."

between blood and blood. Whether the act of killing was intentional or accidental (Biur).

plea and plea. Cases of disputed rights and claims regarding property.

stroke and stroke. Cases where bodily injury has been inflicted, and it is hard to assess the damages fairly.

matters of controversy within thy gates. *i.e.* the local judges are of divided opinion (Rashi).

the place. See on xii, 5.

ward the hand of all the people. So thou shalt put away the evil from the midst of thee.

8. If there arise a matter too hard for thee in judgement between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose; 9. and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall shew thee the sentence of judgement: 10. and thou shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee: 11. according to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall shew thee, to the right hand, nor to the

9. *the priests the Levites.* *i.e.* the priests, who were of the tribe of Levi.

the judge. Heb. שפט; the head of the Court of the Central Sanctuary.

in those days. "Even though he be inferior to the judges who preceded him, you are in duty bound to accept his decision. Only the judge of your own day must be your judge" (Rashi); see on XIX, 17.

shew. lit. "announce."

11. *not turn aside.* "Even if in your eyes they seem to tell you that right is left, and left is right, hearken unto them" (Sifri).

12 אֲשֶׁר־יַגִּידוּ לְךָ יָמִין וּשְׂמֹאל׃ וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְזָדוֹן
לְבִלְתִּי שְׁמֹעַ אֶל־הַכֹּהֵן הָעֹמֵד לְשָׁרֶת שָׁם אֶת־יְהוָה
אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבִעַרְתָּ הָרָע
13 14 מִיִּשְׂרָאֵל׃ וְכָל־הָעָם יִשְׁמְעוּ וְיִרָאוּ וְלֹא יְזִידוּן עוֹד׃ ס כִּי־
תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וִירִשְׁתָּהּ
וְיָשַׁבְתָּה בָּהּ וְאָמַרְתָּ אָשִׂימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר
טו סְבִיבֹתָי׃ שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ
16 אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃ רַק לֹא־יַרְבֶּה־לּוֹ סוּסִים

12. *the man that doeth presumptuously.* The decisions of this Court must be strictly obeyed. Refusal to do so would, in a theocracy, be tantamount to revolt against the Constitution, and involve capital punishment for the offender. Tradition explains this *v.* to refer to a judge (זקן ממרה) who defies the ruling of the Supreme Court.

the priest. The ecclesiastical president of the tribunal.

b) THE KING

14–20. These verses define the selection, the qualifications, and the duties of the king. It is legitimate to have a king, but he must be a native Israelite and be a constitutional monarch who governs in accordance with the Torah. He was to have no standing cavalry to keep his people in subjection, nor establish a harem; and he was himself to study and obey the laws of the realm.

15. *thou shalt in any wise set.* lit. "thou mayest certainly set." Monarchy is not commanded, like the appointment of judges, but *permitted.* This explains the possibility of the opposition to the setting up of a king in I Samuel VIII.

shall choose. The king must be God's choice; cf. I Sam. X, 24, "See ye him whom the LORD hath chosen." God's

left. 12. And the man that doeth presumptuously,
in not hearkening unto the priest that standeth
to minister there before the LORD thy God, or
unto the judge, even that man shall die: and
thou shalt put away the evil from Israel. 13.
And all the people shall hear, and fear, and do no
more presumptuously.*ii

14. When thou art come unto the land which the
LORD thy God giveth thee, and shalt possess it,
and shalt dwell therein; and shalt say, I will set
a king over me, like as all the nations that are
round about me; 15. thou shalt in any wise set
him king over thee, whom the LORD thy God
shall choose: one from among thy brethren shalt
thou set king over thee: thou mayest not put a
foreigner over thee, which is not thy brother.
16. Only he shall not multiply horses to himself,

choice was expressed through the Prophet of that particular generation.

foreigner. In the latter days of the Second Temple, the Romans made Herod and his kinsmen—who were of Edomite descent—kings of Judea. When one of these Herodian kings, Agrippa I, read this *v.* in the Court of the Temple at the close of a Year of Release, "he burst into tears, deeming himself unworthy of kinghood on account of his alien ancestry; whereupon the people reassured him with the words, 'Thou art our brother, thou art our brother'" (Talmud).

16. *not multiply horses.* For war. He was not to cherish military ambitions. "The early kings possessed horses in direct proportion to the strength of their military establishments; and the mark of their strength was the number of their horses" (Radin).

וְלֹא־יָשִׁיב אֶת־הָעָם מִצְרַיְמָה לְמַעַן הַרְבּוֹת סוּס וַיהוָה
17 אָמַר לָכֶם לֹא תֹסִפוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד׃ וְלֹא יַרְבֶּה־
לּוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא יַרְבֶּה־לּוֹ מְאֹד׃
18 וְהָיָה כְשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה
19 הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם׃ וְהָיְתָה
עִמּוֹ וְקָרָא בוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת־יְהוָה
אֱלֹהָיו לִשְׁמֹר אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים

v. 19. סברין בה

the people. This cannot mean "the whole people;" otherwise, it would mean self-annihilation for him (Dillmann). Scripture warns against a body of Israelites being devoted by the king for the purchase of horses in Egypt.

return to Egypt. Cf. Exod. XIII, 17; XIV, 13; and Num. XIV, 3; see on XXVIII, 68.

to the end . . . horses. "Several of the Hebrew kings," said a German Professor some years ago, "seem to have plied a considerable trade in horses"—a remark that was greeted with ironic applause by his students. The Professor continued, however, "This trade, though not very honourable for kings, is not quite as dishonourable as the trade in human beings that was carried on by German princes during the eighteenth century, in the sale of their subjects as mercenaries in foreign wars." See also I Kings x, 28.

17. *turn not away.* To idolatry, as did Solomon's (I Kings XI, 4f). The evils and intrigues of harem-rule are commonplaces in the history of every Eastern court.

silver and gold. This warning is necessary in order to protect the people against exploitation by a despotic monarch.

18. *a copy of this law.* Heb. משנה התורה הזאת; lit. "a repetition of this law," wrongly understood by the Septuagint to refer to the whole of the Fifth Book of Moses, and therefore they called it Deuteronomy, "the Second Law." According to the Talmud, the king possessed two copies of the Torah; one in his private treasure, and one which he carried about with him; "just as in a modern republic, the President has the Constitution before him at his office table" (Junker).

nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.
17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
18. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites:
19. and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

At the coronation of King Josiah, the "testimony" was put into his hands; II Chron. XXIII, 11. Similarly at the crowning of a British monarch, the Bible is delivered to him with the words, "We present you with this Book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the lively (*i.e.* living) oracles of God."

the priests the Levites. The custodians of the Law which was kept by the side of "the ark of the Covenant"; see Deut. XXXI, 26. The king's copy had to be transcribed from their codex.

19. *all the days of his life.* It was to be his *vade mecum*, the object of his continual meditation and the guide of his daily life; Josh. I, 8; Psalm I, 2.

and these statutes. Or, "and especially these statutes" (Koenig). Whenever a king in Israel threw off the yoke of the Torah and disregarded its precepts of righteousness, then the evils of despotic Oriental rule made their appearance unchecked. Cruelty, callous indifference to the welfare of the weaker and poorer classes, avarice, corruption, and disorder in all public affairs were rampant; and these are precisely the sins which the true prophets of Israel were continually denouncing (Harper).

כ הָאֵלֶּה לַעֲשֹׂתָם׃ לְבִלְתִּי רוּם־לְבָבוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר
מִן־הַמִּצְוָה יָמִין וּשְׂמֹאול לְמַעַן יַאֲרִיךְ יָמִים עַל־מַמְלַכְתּוֹ
הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל׃ ס שלישי

CAP. XVIII. יח

יח א לֹא־יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל־שֵׁבֶט לֵוִי חֵלֶק וְנַחֲלָה עִם־
2 יִשְׂרָאֵל אִשֵּׁי יְהוָה וְנַחֲלָתוֹ יֹאכֵלוּן׃ וְנַחֲלָה לֹא־יִהְיֶה־לּוֹ
3 בְּקֶרֶב אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר־לוֹ׃ ס וְזֶה
יִהְיֶה מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זֹבְחֵי הַזֶּבַח אִם־
4 שׁוֹר אִם־שֶׂה וְנָתַן לַכֹּהֵן הַזְּרֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה׃ רֵאשִׁית
ה דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וְרֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן־לוֹ׃ כִּי בוֹ
בָּחַר יְהוָה אֱלֹהֶיךָ מִכָּל־שְׁבָטֶיךָ לַעֲמֹד לְשָׁרֵת בְּשֵׁם־

v. 20. מלא ו

20. *his heart be not lifted up.* "If pride is to be shunned by a king, how much the more is it to be shunned as a besetting sin in an ordinary mortal" (Nachmanides).

above his brethren. To the Israelite king his subjects were to be his "brethren"; see Additional Note, p. 256.

the commandment. This commandment concerning the king and his duties.

may prolong his days. The king's loyalty to the Torah and its regulations concerning the monarchy, would establish his throne in the affections of his people and secure it to his children after him.

CHAPTER XVIII

c) PRIESTS AND LEVITES

1–8. The tribe of Levi, including both the priests and the general body of Levites, were not to possess any allotments of land. The history of the European peoples would have been a happier one than it has been, if the priesthood had been debarred from ownership of land.

1. *the priests the Levites.* See on x, 9.

the offerings of the LORD. These were a) the burnt-offering;

20. that his heart be not lifted up above his
brethren, and that he turn not aside from the
commandment, to the right hand, or to the left: to
the end that he may prolong his days in his king-
dom, he and his children, in the midst of
Israel.*iii

CHAPTER XVIII

18 1. The priests the Levites, even all the tribe of
Levi, shall have no portion nor inheritance with
Israel: they shall eat the offerings of the LORD
made by fire, and his inheritance. 2. And they
shall have no inheritance among their brethren:
the LORD is their inheritance, as he hath spoken
unto them. 3. And this shall be the priests' due
from the people, from them that offer a sacrifice,
whether it be ox or sheep, that they shall give
unto the priest the shoulder, and the two cheeks
and the maw. 4. The firstfruits of thy corn, of
thy wine, and of thine oil, and the first of the
fleece of thy sheep, shalt thou give him. 5. For
the LORD thy God hath chosen him out of all thy
tribes, to stand to minister in the name of the
LORD, him and his sons forever.*iv

b) the meal-offering; c) the thank-offering; and d) the trespass-offering. Certain specific parts in all of these sacrifices belonged to the priests.

his inheritance. God's inheritance; *i.e.* what was appropriated to Him, and from Him to the tribe of Levi; such as, heave-offerings, tithes and first-fruits.

2. *as he hath spoken unto them.* See Numbers XVIII, 20.

3. *priests' due.* The reference is here to further "dues" not previously mentioned in Numbers; viz., those which accrued from the animals slaughtered for ordinary consumption, as distinguished from those brought as sacrifices.

רביעי 6 יְהוָה הוּא וּבָנָיו כָּל־הַיָּמִים׃ ס וְכִי־יָבֹא הַלֵּוִי מֵאַחַד
שְׁעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָּר שָׁם וּבָא בְּכָל־אַוַּת
7 נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה׃ וְשֵׁרֵת בְּשֵׁם יְהוָה
8 אֱלֹהָיו כְּכָל־אֶחָיו הַלְוִיִּם הָעֹמְדִים שָׁם לִפְנֵי יְהוָה׃ חֵלֶק
9 כְּחֵלֶק יֹאכֵלוּ לְבַד מִמְכָּרָיו עַל־הָאָבוֹת׃ ס כִּי אַתָּה בָּא
אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא־תִלְמַד לַעֲשׂוֹת

6. *if a Levite come.* Only a portion of the tribe of Levites would live in Jerusalem engaged in the service of the Sanctuary. Most of them would be scattered among the tribes. Unlike the non-Levites living on the land in their own clan, these Levites had necessarily no fixed abode; cf. Judges XVII, 7–9, XIX; I Sam. II, 36. The officiating priests would tend to close their ranks against the wandering priests from the villages. It is here enacted that should any of these latter come to the Central Sanctuary, he should be allowed to minister along with the others, and share equally with them in the priestly emoluments.

8. *like portions to eat.* lit. "they shall eat portion as portion"; *i.e.* share and share alike.

beside . . . sale of his patrimony. Or, "beside that which is his due according to the fathers' houses" (AJ); lit. "besides his sellings according to the fathers." This refers to the proceeds of the sale of his local possessions which a Levite inherited from his ancestors (Lev. XXV, 33) or of private dues accruing to him. If a Levite had such extra income, his brother-Levites were not permitted to say to him, "You have enough, you must not expect or accept any priestly emoluments"! He still has his right to share alike with the others.

Modern writers seldom do justice to the priesthood. They exalt the prophet, and almost invariably depreciate the priest. It is true that "the centre of gravity in religion lies for the priest elsewhere than for the prophet; it lies in man's attitude, not toward his fellow men, but toward God; not in his social, but in his personal life" (Kuenen). To the priest, man is more than a social being; he has also an individual life of his own, his joys and sorrows, his

6. And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which the LORD shall choose; 7. then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. 8. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9. When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

historical claims, his traditions of the past, and his hopes for the future; and all these are brought by the priest under the influence of religion, to become sanctified through their relation with God. All the details of human life are with the priest so many opportunities for the worship of God (Schechter).

The priest's indispensable function was to conserve the spiritual discoveries of the past by means of religious institutions. He gave the daily bread of religion to the people, treasured up whatever had been gained, and kept the people nurtured on it and admonished by it. To picture the priest as exalting external observance at the expense of moral values, is a controversial fiction. Though Malachi had much to complain of the priests of his day, his estimate of what Levi had been in the past is no exaggeration. "The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity." See further the note at the end of the chapter.

d) PROPHETS

9–22. The description of the place of the prophet in Israel is preceded by a stern and detailed denunciation of any dealings with soothsayers and wizards—a restatement of the injunction in Lev. XIX, 26, 31. The people may

י כְּתוֹעֲבֹת הַגּוֹיִם הָהֵם׃ לֹא־יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ־וּבִתּוֹ בָּאֵשׁ
11 קֹסֵם קְסָמִים מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף׃ וְחֹבֵר חָבֶר וְשֹׁאֵל
12 אוֹב וְיִדְּעֹנִי וְדֹרֵשׁ אֶל־הַמֵּתִים׃ כִּי־תוֹעֲבַת יְהוָה כָּל־עֹשֵׂה
אֵלֶּה וּבִגְלַל הַתּוֹעֵבֹת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם
חמישי 13 14 מִפָּנֶיךָ׃ תָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ׃ כִּי ׀ הַגּוֹיִם הָאֵלֶּה

v. 13. בקצת ספרים הת׳ רבתי

naturally desire to know the future or to learn the Divine mind; and they will be living among nations who hold that the will of the gods was best learned through augury and sorcery. But Israel does not need such means of obtaining Divine guidance. "Alone in the antique world, Israel has the high honour of having broken with this entire system of approaching the Divine" (Welch). *Its* communion with the spiritual world was through a spiritual channel—that of the prophet. As it is said in Num. xxiii, 23, "There is no enchantment in Jacob, neither is there any divination in Israel: at the right time it is said to him what God doeth."

The problem of sorcery confronts every administrator of primitive races. "Attempts to advance them to a higher life in our own day are being rendered futile by the sorcerer; at his instigation the darkest crimes are committed. To what depths of wickedness his practices can bring men is seen in the horrors of the secret cult of the negroes of Haiti" (Harper).

10. *pass through fire.* Human sacrifice was an essential part of Moloch worship.

divination. This is the most general term for the magical practices that follow. A Gold Coast official recently complained that the numbing effect of omen-taking and consultation with soothsayers had not hitherto received the attention it deserved.

one that practiseth augury. lit. "cloud-gazer"; an observer of clouds or omens, a soothsayer.

enchanter. Or, "augur."

sorcerer. One who uses magical appliances in the shape of drugs or herbs for curing, or for inflicting, diseases.

11. *charmer.* As of serpents; a dealer in spells.

consulter with a familiar spirit. Or, "one that consulteth

10. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, 11. or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. 12. For whosoever doeth these things is an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. 13. Thou shalt be perfect with the LORD thy God.*v 14. For these

a ghost" (AJ). Heb. *ob*. Saul, desirous of speaking to Samuel on the night before the fateful battle of Gilboa (I Sam. XXVIII, 7) said unto his servants, "Seek me a woman that hath a familiar spirit" (*i.e.* that divineth by a ghost). From Isaiah VIII, 19 it would seem that the *ob* was a kind of ventriloquist who impersonated the dead by speaking in a faint voice from the ground.

wizard. Heb. ידעני; possibly a synonym of *ob*. Coming from the root ידע ("know") it would seem to correspond to the English word *wizard*, which originally meant "wise or knowing one," without any hint of sorcery or evil.

necromancer. An enquirer of the dead. "In the Hebrew religion the spiritual part of man was conceived not as ghostly, but under the attribute of holy. It is a significant fact that stories of ghosts or apparitions are almost absent from the Old Testament; and necromancy, which attempts to come into communication with the dead, that is, to deal with ghosts, was especially abhorrent" (F. Adler).

13. *thou shalt be perfect*. Or, "whole-hearted" (AJ), and not given over in part to demoniac powers, or other evil superstitions of the heathen. "Walk with Him whole-heartedly and hope in Him. Pry not into the veiled future, but accept whatever lot befalls you. Then will you be His people and His portion" (Rashi).

Whole-heartedness is one of the great requirements of Religion; hence תמים is written with a large initial letter.

אֲשֶׁר אַתָּה יוֹרֵשׁ אוֹתָם אֶל־מְעֹנְנִים וְאֶל־קֹסְמִים יִשְׁמָעוּ
טו וְאַתָּה לֹא כֵן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ׃ נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ
16 כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן׃ כְּכֹל אֲשֶׁר־
שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר
לֹא אֹסֵף לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַגְּדֹלָה
17 הַזֹּאת לֹא־אֶרְאֶה עוֹד וְלֹא אָמוּת׃ וַיֹּאמֶר יְהוָה אֵלָי
18 הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ׃ נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם
כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר
19 אֲצַוֶּנּוּ׃ וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר
כ יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ׃ אַךְ הַנָּבִיא אֲשֶׁר יָזִיד
לְדַבֵּר דָּבָר בִּשְׁמִי אֵת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר וַאֲשֶׁר
21 יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא׃ וְכִי
תֹאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ

v. 16. קמץ בז״ק

14. *hath not suffered thee so to do.* To turn to soothsayers, because God would raise up a Prophet from amongst the Israelites themselves, and thus reveal to them whatever they desired to know from God.

15. *a prophet.* In each generation.

like unto me. Not of the same rank as Moses (xxxiv, 10), but of the line of Prophets of which Moses is the "father."

16. *in Horeb.* Israel had refused the high honour of hearing directly the voice of God. As Moses was the intermediary at Horeb, so the Prophets shall be the intermediaries in their generation.

18. *command him.* The office of the Prophet is thus conceived not so much as a foreteller, but in spiritual succession to Moses as the teacher and religious guide of his age, though the gift of predicting the future where this serves a moral purpose, cannot be denied him.

nations, which thou shalt possess, hearken unto them that practise augury, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. 15. The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16. according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17. And the LORD said unto me, They have well said that which they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 20. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. 21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

19. *require.* I will seek out his disobedience, and judge him for it. "The rigorous punishment would deter anyone from coming forward as a prophet, who had not an absolute conviction of his Divine call" (Dillmann).

22 יְהוָה׃ אֲשֶׁר֩ יְדַבֵּ֨ר הַנָּבִ֜יא בְּשֵׁ֣ם יְהוָ֗ה וְלֹא־יִהְיֶ֤ה הַדָּבָר֙
וְלֹ֣א יָבֹ֔א ה֣וּא הַדָּבָ֔ר אֲשֶׁ֥ר לֹא־דִבְּר֖וֹ יְהוָ֑ה בְּזָדוֹן֙ דִּבְּר֣וֹ
הַנָּבִ֔יא לֹ֥א תָג֖וּר מִמֶּֽנּוּ׃ ס

Cap. XIX. יט

יט א כִּֽי־יַכְרִ֞ית יְהוָ֤ה אֱלֹהֶ֙יךָ֙ אֶת־הַגּוֹיִ֔ם אֲשֶׁר֙ יְהוָ֣ה אֱלֹהֶ֔יךָ
נֹתֵ֥ן לְךָ֖ אֶת־אַרְצָ֑ם וִֽירִשְׁתָּ֕ם וְיָשַׁבְתָּ֥ בְעָרֵיהֶ֖ם וּבְבָתֵּיהֶֽם׃

22. *follow not.* The test of the false prophet was the non-fulfilment of the specific prediction that he announced as the credentials of his Divine call, though signs and miracles performed by a "prophet," are not necessarily a proof of his truth (XIII, 2, 6). "The ultimate criterion of the true prophet is the moral character of his utterance" (Dummelow).

Even as the kingship ensured stability to national and social life, and the priesthood gave stability in religion, so the Prophetic order secured spiritual progress and averted stagnation. The Prophets are the inspired declarers of the Divine will. "The mere foretelling of future events is the lowest stage of prophecy, and in the eyes of the great Prophets of Israel it was of quite secondary importance. Their aim was to fathom the secrets of holiness; and their striving, by means of admonition and moral suasion, to guide the peoples in the paths which lead mankind to spiritual and political well-being" (Shemtob ibn Shemtob).

The competence of the Prophet however is not unlimited. He too is bound by the Torah, to which he may neither add nor subtract, except as a temporary measure of extreme urgency (*horaath shaah*). Nor may he venture, solely in virtue of the prophetic gifts with which he is endowed, to give a ruling in matters of Law. In this respect he must yield place to the Judge, the sage in whom alone is vested the authority to interpret and to apply the sanctions of the Law according to the accepted norms of Biblical interpretation.

"There is no quarrel between prophet and priest; nor was there ever one. As guardians of the Law of God, they both cherish common ideals. The prophets never

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

CHAPTER XIX

19 1. When the LORD thy God shall cut off the
nations, whose land the LORD thy God giveth
thee and thou succeedest them, and dwellest
in their cities, and in their houses; 2. thou shalt
separate three cities for thee in the midst of thy
land, which the LORD thy God giveth thee to

preached the abrogation of the Law. What they did stress—and it is what the most resolute formalist can endorse word for word—was that only the heart which is right with God can find fit and proper expression in the well-ordered Temple-worship, and be brought nearer to the Eternal by ritual and ceremony. Nor did the good and genuine priest—for there were false priests as there were false prophets—ever hold that one could shelter himself behind sacrifices from the judgment of Heaven upon his moral turpitude and waywardness of conduct" (I. Epstein).

3) CRIMINAL LAW AND WARFARE

(CHAPTERS XIX–XXI, 1–9)

a) LAWS RELATING TO CRIME

XIX, 1–13. CITIES OF REFUGE

Three cities shall be set aside in the future territory to serve as "sanctuary" to the manslayer; see Num. xxxv, 9–34 and Deut. IV, 41–3. In this way the immemorial custom of blood-revenge that to this day rests like a curse upon many Bedouin tribes is curbed; and the heathen conception of "sanctuary" for the wilful murderer is abolished.

1. *succeedest.* Or, "shalt dispossess."

2 שָׁלוֹשׁ עָרִים תַּבְדִּיל לָךְ בְּתוֹךְ אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
3 נֹתֵן לְךָ לְרִשְׁתָּהּ׃ תָּכִין לְךָ הַדֶּרֶךְ וְשִׁלַּשְׁתָּ אֶת־גְּבוּל
אַרְצְךָ אֲשֶׁר יַנְחִילְךָ יְהוָה אֱלֹהֶיךָ וְהָיָה לָנוּס שָׁמָּה כָּל־
4 רֹצֵחַ׃ וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וָחָי אֲשֶׁר יַכֶּה
אֶת־רֵעֵהוּ בִּבְלִי־דַעַת וְהוּא לֹא־שֹׂנֵא לוֹ מִתְּמֹל שִׁלְשֹׁם׃
ה וַאֲשֶׁר יָבֹא אֶת־רֵעֵהוּ בַיַּעַר לַחְטֹב עֵצִים וְנִדְּחָה יָדוֹ
בַגַּרְזֶן לִכְרֹת הָעֵץ וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ וּמָצָא אֶת־
6 רֵעֵהוּ וָמֵת הוּא יָנוּס אֶל־אַחַת הֶעָרִים־הָאֵלֶּה וָחָי׃ פֶּן
יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ כִּי יֵחַם לְבָבוֹ וְהִשִּׂיגוֹ
כִּי־יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נָפֶשׁ וְלוֹ אֵין מִשְׁפַּט־מָוֶת כִּי
7 לֹא שֹׂנֵא הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם׃ עַל־כֵּן אָנֹכִי מְצַוְּךָ
8 לֵאמֹר שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ׃ וְאִם־יַרְחִיב יְהוָה
אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ וְנָתַן לְךָ אֶת־

3. *prepare thee the way.* Affording every facility to the fugitive to reach the place of refuge. According to the Talmud, a sign-post bearing the inscription, "To the City of Refuge," was at every cross-road, pointing out the direction in which the City of Refuge lay.

flee thither. The three Cities of Refuge should be equi-distant from one another.

borders. Territory.

5. *fetcheth a stroke.* lit. "driven, impelled," in the act of lifting up the axe; "as his hand lets drive with the axe" (Moffatt).

the iron slippeth from the tree. The axe, instead of hitting the tree, strikes a man. The RV Text translates, "the head slippeth from the helve," *i.e.* the iron slips off the handle.

6. *the avenger of blood.* The nearest kinsman of the dead man; Num. xxxv, 12.

possess it. 3. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither. 4. And this is the case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in time past; 5. as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the tree, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live: 6. lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch as he hated him not in time past. 7. Wherefore I command thee, saying, Thou shalt separate three cities for thee. 8. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; 9. if thou shalt keep all this commandment to do it, which

because the way is long. To the Central Sanctuary, if these three equidistant Cities of Refuge are not provided.

8. *enlarge thy border.* If, as a result of their steadfast obedience, Israel comes to possess all the territory that was promised to Abraham (Gen. xv, 18, " from the river of Egypt unto the great river, the river Euphrates "), then three more Cities of Refuge should be added to those already in existence.

9 כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לַאֲבֹתֶיךָ׃ כִּי־תִשְׁמֹר אֶת־
כָּל־הַמִּצְוָה הַזֹּאת לַעֲשֹׂתָהּ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ וְלָלֶכֶת בִּדְרָכָיו כָּל־הַיָּמִים וְיָסַפְתָּ לְךָ
י עוֹד שָׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה׃ וְלֹא יִשָּׁפֵךְ דָּם נָקִי
בְּקֶרֶב אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה וְהָיָה
עָלֶיךָ דָּמִים׃ פ
11 וְכִי־יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו וְהִכָּהוּ
12 נֶפֶשׁ וָמֵת וְנָס אֶל־אַחַת הֶעָרִים הָאֵל׃ וְשָׁלְחוּ זִקְנֵי עִירוֹ
13 וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וָמֵת׃ לֹא־
תָחוֹס עֵינְךָ עָלָיו וּבִעַרְתָּ דַם־הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב לָךְ׃ ששי
14 ס לֹא תַסִּיג גְּבוּל רֵעֲךָ אֲשֶׁר גָּבְלוּ רִאשֹׁנִים בְּנַחֲלָתְךָ
אֲשֶׁר תִּנְחַל בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ׃

v. 11. סבירין האלה

10 *blood be upon thee.* *i.e.* blood-guiltiness be upon thee. If no provision of such Cities of Refuge were made, the guilt of bloodshed would rest upon the whole land and nation; see on XXI, 1–9.

11. *lie in wait for him.* This and the succeeding two verses provide a safeguard against the abuse of the right of sanctuary. A fair trial and acquittal is secured to the innocent slayer; but the wilful murderer cannot, as among Arab tribes, compound for his crime by payment to the kinsmen of the victim. He must die.

14. Removing a Landmark

14. *landmark.* The line of stone defining the boundary of a man's field. In Deut. XXVII, 17 it is said, "Cursed be he that removeth his neighbour's landmark," in order thereby to enlarge his own estate. Such removal was equivalent to theft. Before the introduction of land-measurement,

I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: 10. that innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. 11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities: 12. then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.*vi

14. Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

removing landmarks was a crime more difficult to combat than to-day.

In later times, this prohibition of removing a neighbour's landmark (*hassagath gevul*) received an ethical extension. Thereby any unfair encroachment upon another man's honour or livelihood, any "poaching on another man's preserves" or sphere of activity, is strictly prohibited.

they of old time. Those of a former age. Moses is here addressing future generations. Num. XXXIV gives the precise divisions of the land under the superintendence of Eleazar, Joshua and one prince out of every tribe.

טו ס לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל־עָוֹן וּלְכָל־חַטָּאת
בְּכָל־חֵטְא אֲשֶׁר יֶחֱטָא עַל־פִּי ׀ שְׁנֵי עֵדִים אוֹ עַל־פִּי
16 שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר׃ כִּי־יָקוּם עֵד־חָמָס בְּאִישׁ לַעֲנוֹת
17 בּוֹ סָרָה׃ וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים אֲשֶׁר־לָהֶם הָרִיב לִפְנֵי
יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַּיָּמִים הָהֵם׃
18 וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב וְהִנֵּה עֵד־שֶׁקֶר הָעֵד שֶׁקֶר עָנָה
19 בְאָחִיו׃ וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבִעַרְתָּ
כ הָרָע מִקִּרְבֶּךָ׃ וְהַנִּשְׁאָרִים יִשְׁמְעוּ וְיִרָאוּ וְלֹא־יֹסִפוּ לַעֲשׂוֹת
21 עוֹד כַּדָּבָר הָרָע הַזֶּה בְּקִרְבֶּךָ׃ וְלֹא תָחוֹס עֵינֶךָ נֶפֶשׁ
בְּנֶפֶשׁ עַיִן בְּעַיִן שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרָגֶל׃ ס

v. 19. הטעם נסוג אחור

15–21. Plotting Witnesses

Before guilt can be established, whether in a case of manslaughter, murder, the removal of a landmark, or any other injury to life or property, it is here enacted that the testimony must come from the mouth of at least two witnesses.

Whereas, in Jewish Law, *intention* to commit a crime was no punishable offence, it is otherwise with plotting witnesses (עדים זוממים). In their case, intention is of the very essence of their crime, and they are to receive the punishment they had intended for the innocent victim. The Schools differed as to their punishment, if they had succeeded in their criminal intention.

16. *unrighteous witness.* lit. "a witness of violence," *i.e.* a witness who purposes to do harm.

wrong doing. lit. "a turning aside," *i.e.* rebellion against the Law of God. In XIII, 6 the same word is used in reference to the sin of idolatry.

17. *both the men.* Both parties must be present at the hearing of the case; see on I, 16.

before the LORD. *i.e.* before the priests and judges who are God's representatives in judgment.

15. One witness shall not rise up against a man
for any iniquity, or for any sin, in any sin that
he sinneth: at the mouth of two witnesses, or
at the mouth of three witnesses, shall a matter
be established. 16. If an unrighteous witness
rise up against any man to testify against him
of wrong doing: 17. then both the men, between
whom the controversy is, shall stand before
the LORD, before the priests and the judges
which shall be in those days; 18. and the judges
shall make diligent inquisition: and, behold,
if the witness be a false witness, and hath testified
falsely against his brother; 19. then shall ye do
unto him, as he had thought to do unto his
brother: so shalt thou put away the evil from
the midst of thee. 20. And those which remain
shall hear, and fear, and shall henceforth com-
mit no more any such evil in the midst of thee.
21. And thine eye shall not pity; life shall go
for life, eye for eye, tooth for tooth, hand for
hand, foot for foot.

in those days. Whoever the judge of your day may be, due regard must be paid him. "Jephthah in his generation was the equal of Samuel in his;" see on XVII, 9.

19. *as he had thought.* The false witness shall suffer the penalty he had sought to bring on another, in accordance with the *lex talionis*, *v.* 21.

20. *shall hear.* According to the Talmud, it was customary for the court to issue the public proclamation, "Such and such a person has been punished for being a false witness."

21. *shall not pity.* Wilful murder must be punished by death; see on Exod. XXI, 12 and 14.

life for life. See *Exodus*, p. 246, 247 and 288.

Cap. XX. כ

כ א כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ וְרָאִיתָ סוּס וָרֶכֶב עַם רַב
מִמְּךָ לֹא תִירָא מֵהֶם כִּי־יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעַלְךָ
2 מֵאֶרֶץ מִצְרָיִם׃ וְהָיָה כְּקָרָבְכֶם אֶל־הַמִּלְחָמָה וְנִגַּשׁ
3 הַכֹּהֵן וְדִבֶּר אֶל־הָעָם׃ וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם
קְרֵבִים הַיּוֹם לַמִּלְחָמָה עַל־אֹיְבֵיכֶם אַל־יֵרַךְ לְבַבְכֶם
4 אַל־תִּירְאוּ וְאַל־תַּחְפְּזוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם׃ כִּי יְהוָה
אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ
ה אֶתְכֶם׃ וְדִבְּרוּ הַשֹּׁטְרִים אֶל־הָעָם לֵאמֹר מִי־הָאִישׁ אֲשֶׁר
בָּנָה בַיִת־חָדָשׁ וְלֹא חֲנָכוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן־יָמוּת

Chapter XX

b) LAWS OF WARFARE

Israel is bidden to display human kindness even in war-time: thus, the betrothed is to be exempt from service; offers of peace are to be made to every city attacked; and fruit-trees are not to be destroyed during a siege. The conduct of war is to be guided by reason and mercy. Israelite kings were famed for their humanity (I Kings xx, 31); while contemporary Assyrian monarchs delighted in inhuman savagery, and made it a rule to devastate forests and cultivated fields; Isa. xiv, 8.

1–9. Exemption from Service

1. *horses.* The Heb. is in the singular, used in a collective sense. "In Mine eyes their multitude of horses are as one horse; hence, fear not" (Rashi).

more than thou. lit. "a people too great for thee."

which brought thee out. The recollection of God's work for Israel in the past, is a pledge of what He will do for them in the future.

Chapter XX

20 1. When thou goest forth to battle against
thine enemies, and seest horses, and chariots, and
a people more than thou, thou shalt not be
afraid of them: for the LORD thy God is with
thee, which brought thee up out of the land of
Egypt. 2. And it shall be, when ye draw nigh
unto the battle, that the priest shall approach
and speak unto the people, 3. and shall say unto
them, Hear, O Israel, ye draw nigh this day
unto battle against your enemies: let not your
heart faint; fear not, nor tremble, neither be
ye affrighted at them; 4. for the LORD your God
is he that goeth with you, to fight for you against
your enemies, to save you. 5. And the officers
shall speak unto the people, saying, What man
is there that hath built a new house, and hath
not dedicated it? let him go and return to his
house, lest he die in the battle, and another

2. *the priest.* Specially appointed for the purpose, and designated in Rabbinical literature as, "the priest anointed for the war."

3. *fear not.* In your hearts.

be not ye affrighted. In action.

5. *dedicated it.* Rashi renders, "and hath not begun to live in it." His heart will be set upon his house, and not upon the battle. Hence, he may flee from battle and cause his companions to do likewise.

6 בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנְכֶנּוּ׃ וּמִי־הָאִישׁ אֲשֶׁר נָטַע
כֶּרֶם וְלֹא חִלְּלוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה
7 וְאִישׁ אַחֵר יְחַלְּלֶנּוּ׃ וּמִי־הָאִישׁ אֲשֶׁר אֵרַשׂ אִשָּׁה וְלֹא
לְקָחָהּ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר
8 יִקָּחֶנָּה׃ וְיָסְפוּ הַשֹּׁטְרִים לְדַבֵּר אֶל־הָעָם וְאָמְרוּ מִי־
הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת־
9 לְבַב אֶחָיו כִּלְבָבוֹ׃ וְהָיָה כְּכַלֹּת הַשֹּׁטְרִים לְדַבֵּר אֶל־
שביעי י הָעָם וּפָקְדוּ שָׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם׃ ס כִּי־תִקְרַב
11 אֶל־עִיר לְהִלָּחֵם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ לְשָׁלוֹם׃ וְהָיָה

6. *not used the fruit thereof.* lit. "hath not made it profane," by common use. According to Lev. XIX, 23–25, the produce of any fruit-tree was not to be used during its first three years. In the fourth year, the fruit was to be dedicated to God. In the fifth year, the fruit became "profane;" *i.e.* it was permitted to be eaten. Hence the words, "he hath not made it profane" mean no more than, "he hath not used the fruit thereof."

8. *fainthearted.* Fear is infectious, and the presence of such persons in the host would be a source of weakness and danger.

In these verses, 1–8, we have "a shrewd psychological understanding of the dangerous contagion of cowardice, as well as of its probable self-conquest, if given freedom of choice. The contagion of courage would then probably act upon the trembler, and the fear of confessing himself faint-hearted might nerve him to bravery. Compare this genial wisdom with the grim 'Shot at dawn' of contemporary military law; with that stark brutality of the ritual of Moloch which has sent shell-shocked conscripts in their teens to a dishonoured grave. The Jewish law, at once more merciful and more intelligent, is the combination of universal service with freedom; making militarism its slave, and not its master" (Zangwill).

man dedicate it. 6. And what man is there
that hath planted a vineyard, and hath not used
the fruit thereof? let him go and return unto
his house, lest he die in the battle, and another
man use the fruit thereof. 7. And what man
is there that hath betrothed a wife, and hath
not taken her? let him go and return unto his
house, lest he die in the battle, and another
man take her. 8. And the officers shall speak
further unto the people, and they shall say,
What man is there that is fearful and faint-
hearted? let him go and return unto his house,
lest his brethren's heart melt as his heart. 9.
And it shall be, when the officers have made an
end of speaking unto the people, that they shall
appoint captains of hosts at the head of the
people.*vii

10. When thou drawest nigh unto a city to fight
against it, then proclaim peace unto it. 11. And

9. *captains of hosts.* The army was to be divided into detachments, with a captain for each.

10–18. Capture of Heathen Cities

10. *proclaim peace unto it.* War is to be regarded as the last resort. First of all there must be offers of peace. If these are accepted, no one is to be harmed in person or in possession; the city becomes tributary to Israel. Most Traditional commentaries state that these offers of peace had to be made to *all* enemy cities, to those of the Canaanites as well. The latter were, in addition, to abandon idolatry and adhere to the Seven Commandments given to the descendants of Noah (*i.e.* the establishment of courts of justice, and the prohibition of blasphemy, idolatry, incest, murder, robbery and unnatural cruelty); see *Genesis*, p. 81.

אִם־שָׁלוֹם תַּעַנְךָ וּפָתְחָה לָךְ וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָהּ
12 יִהְיוּ לְךָ לָמַס וַעֲבָדוּךָ׃ וְאִם־לֹא תַשְׁלִים עִמָּךְ וְעָשְׂתָה
13 עִמְּךָ מִלְחָמָה וְצַרְתָּ עָלֶיהָ׃ וּנְתָנָהּ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ
14 וְהִכִּיתָ אֶת־כָּל־זְכוּרָהּ לְפִי־חָרֶב׃ רַק הַנָּשִׁים וְהַטַּף
וְהַבְּהֵמָה וְכֹל אֲשֶׁר יִהְיֶה בָעִיר כָּל־שְׁלָלָהּ תָּבֹז לָךְ
טו וְאָכַלְתָּ אֶת־שְׁלַל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ׃ כֵּן
תַּעֲשֶׂה לְכָל־הֶעָרִים הָרְחֹקֹת מִמְּךָ מְאֹד אֲשֶׁר לֹא־מֵעָרֵי
16 הַגּוֹיִם־הָאֵלֶּה הֵנָּה׃ רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה
17 אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לֹא תְחַיֶּה כָּל־נְשָׁמָה׃ כִּי־הַחֲרֵם
תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי
18 כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ׃ לְמַעַן אֲשֶׁר לֹא־יְלַמְּדוּ אֶתְכֶם
לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וַחֲטָאתֶם

15. *very far off.* Which do not belong to the nations mentioned in *v.* 17 (and also in VII, 1–3).

16. *nothing that breatheth.* If they refuse the offers of peace, and are unwilling to give up idolatry and observe the precepts of Natural Religion; see on *v.* 10.

17. *Hittite . . . Jebusite.* Only six nations are mentioned here, whereas in VII, 1–3 seven nations are named. Ibn Ezra accounts for the omission of "Girgashite" here because it was the smallest of the seven nations, and negligible. The Jerusalem Talmud states: "A three-fold message Joshua sent to the Promised Land before the Israelites entered it. It was to the following effect; 'Whosoever wishes to leave the country, let him do so; whosoever desires to make peace, his desire will be granted; and whosoever is determined on war, battle will be joined with him.' The Girgashites left Canaan, and migrated to North Africa; the Gibeonites made peace; and the thirty-one kings of the cities of Canaan chose to make war, and fell." It is clear from Joshua XI, 19 that peace-offers were made in every case. The

it shall be, if it make thee answer of peace and open unto thee, then it shall be, that all the people that is found therein shall become tributary unto thee, and shall serve thee. 12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13. and when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof with the edge of the sword: 14. but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16. But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth: 17. but thou shalt devote them; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the LORD thy God hath commanded thee: 18. that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

stratagem of the Gibeonites may have been due to a desire to obtain some extra privileges.

18. *that they teach you not.* "This plainly indicates that, if they are willing to give up their idolatrous abominations, they are to be spared" (Sifri).

19 לַיהוָה אֱלֹהֵיכֶם׃ ס כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים
לְהִלָּחֵם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו
גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה

BANNING THE CANAANITES

The moral difficulty in *v.* 10–18 has been variously met by Jewish and non-Jewish authorities. The traditional Jewish view is sufficiently indicated in the comments above. Non-Jewish exegetes of the older school point out that the ban was a pre-Mosaic institution, not confined to the Semitic world. It is found in peoples as far apart as the Romans and the Mexicans : among them all it was but an exhibition of cruelty for cruelty's sake. In Israel alone was it moralised—turned into a potent and terrible weapon for the safeguarding of the Sacred Cause entrusted to Israel's keeping. Israel's preservation from depravity and decay was the main anxiety of the Lawgiver. Just as in modern days the preservation of the State is reckoned in every country the supreme law which overrides every other consideration, so was in Israel the preservation of Israel's religious character. And rightly so, for the whole moral and spiritual future of mankind was involved in that preservation.

Furthermore, the search for a new homeland, and the conquest of such homeland, are not isolated phenomena in World History. The fact is that *the population of nearly every European country to-day had conquered its present homeland and largely destroyed the original inhabitants.* Thus, the Saxons all but exterminated the Romanised Celts ; and, in turn, the Saxons were "harried" by the Normans on their conquest of England. Even more dreadful was the enslavement or extermination of the native races by both Catholic and Protestant settlers in their Overseas possessions. Now, no nation has ever been called upon to justify the taking of such lands, or its conduct towards the natives who thus passed under its control. The peoples exhaust the vocabulary of praise for those of their national heroes who secured that homeland or colonial possessions for them. Israel alone has such an ethical justification for the conquest of Canaan and the banning of its inhabitants. In Lev. XVIII, dealing with the bestialities and moral depravities of the Canaanites, we

19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged

read: *v.* 26–28, "Ye shall not do any of these abominations . . . (for all these abominations have the men of the land done, which were before you, and the land is defiled); that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you."

It is thus seen that the Canaanites were put under the ban, not for false belief but for vile action; because of the human sacrifices and foul immorality of their gruesome cults. The judicial extirpation of the Canaanites is but another instance of the fact that the interests of man's moral progress occasionally demand the employment of stern and relentless methods. "Here is no partiality of a merely national God befriending His worshippers at the expense of others, without regard to justice; here rather is a Power making for righteousness and against iniquity; yea, a Power acting with a beneficent regard to the good of humanity, burying a putrefying carcase out of sight, lest it should taint the air. In the execution of His righteous purposes, Almighty God is guided by one supreme aim, namely, the elevation of human character. It is to be observed, that *Israel itself is threatened with a similar judgment, in the event of its yielding to the depraved rites and practices of heathendom*" (Bruce).

19–20. Destruction of Trees

A precautionary warning to Israel—in view of such practices by nomadic warriors—not to devastate the land they are setting out to conquer.

19. *is the tree . . . man?* "Is it a human being that it should come into siege before thee"? Ibn Ezra renders, "For the tree of the field is man's life"; *i.e.* the trees of a besieged city must not be cut down, because they are vital to man. The Rabbis deduce from this *v.* a prohibition of the wanton destruction of any thing useful to man (בל תשחית).

כ לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃ רַק עֵץ אֲשֶׁר־תֵּדַע כִּי לֹא־עֵץ
מַאֲכָל הוּא אֹתוֹ תַשְׁחִית וְכָרָתָּ וּבָנִיתָ מָצוֹר עַל־הָעִיר
אֲשֶׁר־הִוא עֹשָׂה עִמְּךָ מִלְחָמָה עַד רִדְתָּהּ׃ פ

CAP. XXI. כא

כא א כִּי־יִמָּצֵא חָלָל בָּאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
2 לְרִשְׁתָּהּ נֹפֵל בַּשָּׂדֶה לֹא נוֹדַע מִי הִכָּהוּ׃ וְיָצְאוּ זְקֵנֶיךָ
3 וְשֹׁפְטֶיךָ וּמָדְדוּ אֶל־הֶעָרִים אֲשֶׁר סְבִיבֹת הֶחָלָל׃ וְהָיָה
הָעִיר הַקְּרֹבָה אֶל־הֶחָלָל וְלָקְחוּ זִקְנֵי הָעִיר הַהִוא עֶגְלַת
4 בָּקָר אֲשֶׁר לֹא־עֻבַּד בָּהּ אֲשֶׁר לֹא־מָשְׁכָה בְּעֹל׃ וְהוֹרִדוּ

20. *not trees for meat.* Should the trees, however, not be fruit-bearing, and hence not vital to man, then by any means let them be cut down, if military necessity demands it.

CHAPTER XXI

This chapter contains various laws concerning the sacredness of human life, and regard for the rights and dignity of human nature.

1–9. ON THE EXPIATION OF AN UNTRACED MURDER

If a slain man be found in the open country, the murderer being unknown, the elders of the nearest town shall slay a young heifer in an uncultivated valley with a stream, and testify that they neither shed this blood nor saw it shed, and pray for forgiveness. In Israel, murder is not only a crime committed against a fellow-man, but also a sin against God in whose image man was made; hence, no money-compensation was permitted in the case of the wilful murderer (Num. xxxv, 33), "for the soul is not the possession of the nearest of kin, but of the Holy One, blessed be He" (Maimonides). "According to the oldest Hellenic idea, the murderer violated only the family sphere. Mosaism, however, by virtue of its conception of the human being as of Divine image, recognised in murder above all a sin against the Holy God, the Creator and Master of human

of thee? 20. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

CHAPTER XXI

21 1. If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him: 2. then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: 3. and it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke;

life, Gen. IX, 5–6, which sin has to be atoned for by the extermination of the guilty murderer from the Holy Land defiled by blood-guilt" (Oehler). When the murderer is not known, the whole community is held responsible for the crime perpetrated on one of its members; see on *v.* 7.

1. *in the field.* The open country.

2. *thy elders.* Of the towns in the vicinity.

thy judges. Each village would naturally desire to get rid of the responsibility of providing a heifer, and its elders would be apt to exaggerate the distance between their home and the body. Hence, the presence of the judges was required, as arbiters and overseers, that all matters connected with the measurement and resultant responsibility are equitably settled (Welch).

3. *not been wrought with.* *i.e.* not been used for ploughing or subjected to any forced labour; and, therefore, unprofaned by common use.

וְזִקְנֵי הָעִיר הַהִוא אֶת־הָעֶגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־
ה יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ־שָׁם אֶת־הָעֶגְלָה בַּנָּחַל׃ וְנִגְּשׁוּ
הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשָׁרְתוֹ וּלְבָרֵךְ
6 בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יִהְיֶה כָּל־רִיב וְכָל־נָגַע׃ וְכֹל זִקְנֵי
הָעִיר הַהִוא הַקְּרֹבִים אֶל־הֶחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־
מפטיר 7 הָעֶגְלָה הָעֲרוּפָה בַנָּחַל׃ וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא שָׁפְכֻה*
8 אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ׃ כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל
אֲשֶׁר־פָּדִיתָ יְהוָה וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל

v. 7. שפכו ק

4. *a valley with running water.* lit. "a strong valley"; *i.e.* a rough, uncultivated, unfrequented territory, with a perennial brook. Its running water would carry away the blood of the heifer, and thus symbolise the removal of the defilement from the land.

The Rabbis' explanation of these ceremonies is, "Let the heifer which has never produced fruit (*i.e.* which has never been set to do any work) be killed in a spot which has never produced fruit (*i.e.* a rough, uncultivated ground), to atone for the death of a man who was debarred (through being prematurely made to die) from producing fruit." According to Maimonides, the object of this rite was to assist in the discovery of the murderer by the publicity attending the performance thereof.

5. *the priests.* Their presence is to impart a religious character to the ceremony.

controversy . . . stroke. See on XVII, 8.

6. *wash their hands.* Innocent blood shed by violence sticks to the hands of the murderer, and all the seas cannot wash away its stain. It is otherwise with those who—the actual murderer being unknown—are held to be only morally responsible for the crime. In their case, the washing of the hands is a symbolic act to disown the community's

4. and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley: 5. and the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and according to their word shall every controversy and every stroke be: 6. and all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley:*m 7. and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. 8. Forgive, O LORD, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel.

guilt; Ps. XXVI, 6. No trace of this symbolic action is found in Greek or Roman life (*contra* Matth. XXVII, 24).

7. *answer.* Respond liturgically.

our hands . . . eyes. "Could it possibly occur to anyone to suspect the elders of murder? No! By this avowal the elders of the town declare, He did not come to us hungry, and we failed to feed him; he did not come to us friendless, and we failed to befriend him" (Sifri). Thus did the Rabbis bring home to the people the great principle of mutual responsibility and moral interdependence of men and classes.

8. *forgive.* This is spoken by the priests. They ask forgiveness because the people of the vicinity had sinned in failing adequately to safeguard the roads against danger (Ibn Ezra).

9 וְכִפֶּ֥ר לָהֶ֖ם הַדָּֽם׃ וְאַתָּ֗ה תְּבַעֵ֛ר הַדָּ֥ם הַנָּקִ֖י מִקִּרְבֶּ֑ךָ
כִּֽי־תַעֲשֶׂ֥ה הַיָּשָׁ֖ר בְּעֵינֵ֥י יְהוָֽה׃

9. *so shalt thou put away.* If the murderer is discovered after the ceremony had been performed, he must be put to death. "Then shalt thou be doing that which is right in the eyes of the LORD."

innocent blood. Which cries to God for vengeance against the murderer; Gen. IV, 10; Job XVI, 18.

NOTE D

MONARCHY AND FREEDOM IN ISRAEL

I

The Biblical theory of government is among the greatest contributions ever made to the political life of man. Such, however, is far from being the general opinion. This looks upon the two ancient Jewish kingdoms as petty Oriental despotisms, whose State life was never of any importance to the larger world.

Both Jewish and non-Jewish writers are responsible for this ignorance and radical misconception of Israel's remarkable achievement as a political entity.

On the one hand, many Jewish writers have been under the influence of the German–American Reform Movement in Judaism, which minimises and attempts to eliminate the national element from the consciousness of the Jew of to-day. These writers, approaching the question with a theological bias, dismiss the political history of ancient Israel as, on the whole, "a gloomy record of bad government, tyranny and oppression." We shall see how recklessly this die-hard partisan view runs counter to the facts of history, as marshalled by a whole series of scholars, from John Michaelis and Joseph Salvador to Justice Sulzberger and Prof. T. H. Robinson.

On the other hand, non-Jewish writers often look upon Israel's national existence as a mere "preparation" for Christianity; or, they share the late Sir Henry Maine's

And the blood shall be forgiven them. 9. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of the LORD.

For the Lesson from the Prophets, Isaiah LI, 12–LII, *see* The Haftorahs, p. 520.

For the Blessings before and after the Haftorah, *see p.* 460.

superstition that "nothing, except the blind forces of Nature, moves in the world to-day, that is not Greek in origin." They, therefore, bid us turn to Greece, if we would learn the origins of free government.

Now, as to Greece, the 158 petty, quarrelling, fratricidal States that are comprised under that geographical term have left behind little indeed that is worthy of emulation in political life. Thus, the Athenians chose their judges by lot, and their generals by mass meeting. "The Greeks had no political unity. Every small city-state was an independent, sovereign community. This raised the hatred between city and city, still more the hatred between class and class in each city, to a dangerous pitch. At Athens, some of the men of the old ruling families formed an association, every member of which had to take an oath, 'I will be an enemy to the popular party and will try to do it every harm that I can'" (Edwyn Bevan). The Greeks displayed to the full that fatal vice of factiousness which imbues politics with fanaticism, and proscribes opponents by massacre or exile. "The various forms of government that the Greeks established were all experiments, which, owing to the fact that they were carried to their extreme logical conclusion, culminated in absurdity. Whether they tried an aristocracy, a tyranny, a democracy or a Spartan system of military communism, there was always some section of the people who were fettered and oppressed. Nietzsche rightly calls them, 'the political fools of ancient history'" (Kastein).

In absolute contrast to this, there existed in Israel *one* form of State, constructed on a definite principle, and a political constitution that was truly representative of the spirit and aspirations of the community. The normal form of government was the monarchy; and the conception of kinghood it embodied was unique throughout antiquity. "Down to modern times," says T. H. Huxley, "no State had a constitution in which the interests of the people are so largely taken into account, in which the *duties* so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus."

II

THE KING

Among all other Oriental peoples, the word "king" connotes an irresponsible despot, vested with unchallenged authority. All law is the expression of his will; and, while it binds every other member of the community, the monarch himself is free to disregard or to supersede it. He owes no formal duties to his subjects, and is answerable to none for his actions. To the Eastern mind, a "limited monarchy" was a contradiction in terms.

It was otherwise in Israel. There it is God who is the real King and the sole supreme authority; and the monarch is but the agent of the Divine King, entrusted with an indicated commission for which he is responsible to God who chose him. No Jewish ruler would ever have dared to claim Divine honours, and, like the Egyptian and Roman emperors, order sacrifices to be offered to him. In Israel, the monarch is under the Law, and is bound to respect the life, honour, and possessions of his subjects. We must keep these things in mind if we are to realise Israel's unique and original attitude to the monarchy. And then let us turn to the twenty-first chapter of the First Book of Kings. Naboth's vineyard was hard by king Ahab's palace at Jezreel. Ahab was anxious either to buy it, or to give Naboth a better vineyard in exchange. However, as Jezreel was a walled city, the law of Jubilee did not apply to it, and the inheritance of his fathers if sold by Naboth, would not eventually revert to the seller, but would be forever lost to the family. He, therefore, received the king's proposal with horror, and refused. Ahab showed his annoyance. When Jezebel, his foreign queen, hears the story, she is quite unable to comprehend her husband's difficulties. A king is nothing, who is not prepared to take what he

wants, is her view of the situation. "I will give thee the vineyard of Naboth the Jezreelite," she says. The law which could not be changed by force, she evades by fraud. With Ahab's acquiescence she assumes royal powers for the purpose. It may be that Naboth in his indignation at the king's proposal had uttered some hasty words, though quite insufficient to warrant the course adopted by Jezebel. She has Naboth accused of blasphemy and treason; he is duly tried in the local courts; and, having been found guilty on perjured testimony, is made to pay the supreme penalty for his alleged crimes. When Ahab is about to take possession of the vineyard, he is confronted by Elijah. The Prophet of Truth and Justice denounces him as a murderer and robber, and foretells the vengeance of Heaven that would descend upon his entire House. It is interesting to compare this incident in Scripture with the conduct of the later Roman Emperor Diocletian. It was his habit to charge with treason any of his subjects whose estates he desired; to have the owner executed; and then confiscate those estates. Of course, there was no Elijah to raise his voice against the Imperial procedure. The Diocletian incident is typical of Roman rule in the Provinces of the Empire. It was unbelievably merciless. The hideous misgovernment of Palestine by the Roman Procurators as recorded by Josephus is not exceptional. "Roman administration sucked the life-blood out of its Eastern subjects, and diminished their will to live" (W. R. Inge). In the matter of humane government, Rome has as little to teach us as has Greece.

Normally—*i.e.* outside Israel—the subject's life, honour, and property were throughout antiquity at the absolute disposal of the sovereign. And this was so not only in regard to individuals. In Egypt, the lives of vast multitudes of men were sacrificed in connection with the frenzied building schemes of the Pharaohs. Herodotus tells us that in the time of Necho II (609–588 B.C.E.), no less than 120,000 labourers were worked to death in the construction of a canal connecting the Nile and the Red Sea. The contemporary Jewish ruler, king Jehoiakim, tried to emulate the example of Necho II, and he built himself palaces by means of *forced labour*. In other countries, such a thing was taken to be the unquestioned prerogative of the king. But absolute power in a ruler was incomprehensible to the Jewish mind; and that enterprise was deemed an outrage against law and reason, against immemorial custom and all human decency. Like Elijah before him, Jeremiah the

Prophet arose, and came to the door of Jehoiakim's palace, crying: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. XXII, 13, 19).

The king in Israel recognised his responsibility not only to God and the Divine Law, but to the human community that had enthroned him as its leader as well. It is not the king but the people who is in possession of sovereign rights, and the people was free to impose fresh conditions on each new monarch at his accession. A refusal to accept these new conditions cost Solomon's son, Rehoboam, the greater part of his kingdom (I Kings XII, 16). And, as a rule, the kings did not dare to break the covenant entered into with their subjects at their accession. The exceptions to this rule are, Ahab, who was dominated by his Tyrian wife; and Jehoiakim, who was imposed on Judah by a foreign conqueror. Thus it comes that even the great Prophets, who certainly never shrank from denouncing social iniquity wherever it was found, say little of *royal* malpractices in either realm. And the Psalmists could bid their royal ruler "ride on prosperously in behalf of truth, and meekness, and righteousness" (Ps. XLV, 5); and could pray, "Give the king thy judgements, O God. In his days shall the righteous flourish, and the souls of the needy shall he save. He shall redeem their soul from oppression and violence, and precious shall their blood be in his sight" (Ps. LXXII, 1, 7, 13, 14). They all cherish the Messianic dream that days are coming when the king shall be shepherd to his people, when the king's sceptre shall be a sceptre of peace, and upon him shall rest the spirit of wisdom and counsel and the fear of the LORD (Isa. XI, 2).

This truly democratic relation between the governor and the governed in Israel is indicated in the Scriptural words, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book . . . . and he shall read therein all the days of his life . . . . that his heart be not lifted up above his brethren." On this a recent Schweich lecturer has the following admirable comment: "In Israel, the king exists for the sake of his people. He has power and authority; but they are not given him for his own pleasure, but for the safety and well-being of the nation over whom he rules. He does not stand on a higher level than others, except in so far as his duties

give him a loftier place. He is *primus inter pares*, and though he must of necessity have special authority, yet he belongs to the same order as his people: he is one of them. While to every other ancient monarch the subject was a slave, to the Israelite king he was *a brother*" (T. H. Robinson).

III

ETHICAL FOUNDATIONS

The conception of a constitutional and law-abiding king, to whom the meanest of his subjects was a "brother," is not the only unique characteristic of the Mosaic Commonwealth. It is well to enumerate a few others of the ethical foundations of the Mosaic Polity.

1) The Supremacy of Justice in the State

It is noteworthy that the Biblical regulations concerning justice *precede* those of the appointment of the king (XVII, 14-20): justice is to be above the monarchy. This is certainly without a parallel in ancient times. Only in the modern world do we find similar instances of national reverence for justice. England's advance on the road of freedom, is largely due to the fact that, at an early date in her history, the administration of justice became independent of the king. To-day, however, there are at least two leading European states who openly and deliberately destroy the independence of their Courts of Law, and turn them into instruments of State policy. "Justice must be guided solely by State interests," says a Nazi ruler. "Every judge must remember that his decisions are intended to promote nothing but the prevailing policy of the State," is the pronouncement of the Soviet commissar for justice. As far as these two governments are concerned, the Divine demand of "Justice, and only justice, shalt thou pursue," was made in vain. Civilisation is once again witnessing travesties of, and outrages on, justice that recall the darkest days of the Middle Ages.

2) Dignity of Labour

The recognition of the dignity of labour could not be looked for in Athens and Rome. In these societies, labour was relegated to the slave, who was merely "an animated tool" without any human claims or rights. In every such society, work itself—even that of a physician or schoolmaster—becomes dishonourable; and, as in Sparta, is forbidden to the free citizen.

In sharpest contrast to the above, the Jewish Sages are unanimous in their insistence that work ennobles and sanctifies, and that idleness is the door to temptation and sin. They were themselves toilers, earning their daily bread by following some handicraft as masons, tailors, sandal-makers, carpenters. The most renowned of all the Rabbis, Hillel the Elder, was a wood-cutter.

In Israel, man remained master of labour; labour did not mean the bondage of man. The Sabbath gave the labourer every week a day of freedom and leisure. This was quite incomprehensible to the Greeks and Romans. Their writers —Tacitus, Juvenal, Plutarch—make merry over the idea of presenting one day in every seven to the worker! The far-reaching humanitarian significance of the Sabbath was, of course, undreamt of by them; and even "our modern spirit with all its barren theories of civic and political rights, and its strivings towards freedom and equality, has not thought out and called into existence a single institution that, in its beneficent effects upon the labouring classes, can in the slightest degree be compared to the Weekly Day of Rest promulgated in the Sinaitic wilderness" (Proudhon). It was many ages before its man-redeeming implications began to be seen. The Mosaic restrictions as to the *days of weekly* work that might be demanded of the labourer, laid down a principle of immeasurable importance for the social legislation of the future. At long last, after three thousand years, humanity has taken the next step; *viz.* that of regulating the *hours of daily* labour. This slowness in recognising the needs of labour is no doubt due to the fact that, till quite recent times, classical literature monopolised the education of the governing classes of the European peoples. As with the Greeks and Romans, idleness became the mark of nobility; and it was deemed to be beneath the man of gentle birth to worry over the condition of serfs or toilers (Bloch).

3) Property and Poverty

Among the Romans, the idea of property took precedence over the idea of humanity. Thus, if the debtor was unable to repay the sum advanced to him, the Roman creditor could imprison him in a private dungeon, chain him to a block, sell him into slavery, or slay him. With such a deification of property, it is small wonder that poverty was in itself considered dishonouring; and that pity for the poor, was looked upon as a sickly sentimentality, unworthy of the free man. Virgil praises one of his heroes because he never

felt any sympathy with sufferers through want; Seneca thinks it natural to recoil in horror from a poor man; and Plautus declares feeding the hungry to be cruelty, because it merely prolongs a life of misery.

In Israel, property was never a *noli me tangere;* neither was the possession of the individual over it deemed to be absolute, as is shown by the Sabbatical and tithe laws. "He who says, What is mine is mine and what is thine is thine, that man speaks like a citizen of Sodom" (Ethics of the Fathers v, 13).

Such subordination of the rights of property to those of humanity explains the place and claims of the poor in the Jewish Commonwealth. It was a new conception in the history of the world—a conception that could as little have been derived from Egypt, as from Greece and Rome then unborn. "The Hebrew commonwealth was a commonwealth whose ideal it was that every man should sit under his own vine and fig-tree, with none to vex him or make him afraid; in which, for even the bond slave there should be hope; in which, for even the beast of burden there should be rest. With the blast of the jubilee trumpets the slave goes free, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn" (Henry George).

IV

DEMOCRATIC INSTITUTIONS

Foremost among these are the Prophets. The vigilance of the Prophets, throughout Jewish history, against every abuse perpetrated by the brute force of the oppressor—whoever he be—was ceaseless. Samuel warns the tribes of Israel against the ways of the Eastern despot; and, long before Elijah, Nathan the Prophet hurls his "Thou art the man!" at the royal sinner. In view of the unique role the Prophets played in the moral evolution of the Jewish people, even a secularist like John Stuart Mill perceived the overwhelming influence of the Prophets in upholding ideals of true democracy. He saw in them the living equivalent of the modern freedom of speech and liberty of the press. Such likewise is the verdict of all modern scholars:

"It was part of the spirit of Prophecy to be dumbfounded at human ferocity as at something against nature and reason. In the presence of the iniquities of the world, the

heart of the Prophets bled as though from a wound of the Divine Spirit, and their cry of indignation re-echoed the wrath of the Deity. Greece and Rome had their rich and poor, just as Israel had in the days of Jeroboam II, and the various classes continued to slaughter one another for centuries; but no voice of justice and pity arose from the fierce tumult. Therefore the words of the Prophets have more vitality at the present time, and answer better to the needs of modern souls, than all the classic masterpieces of antiquity" (James Darmesteter).

Next in importance in the moulding and administration of the Jewish state was the National Council. The researches of the late Justice Mayer Sulzberger in the domain of Israelite politics have thrown much light on the nature of the legislative body in ancient Israel. The general impression, he says, left on the mind by reading the Pentateuch and the Book of Joshua is that Israel was governed by a Chief (Prince, Judge, King) who was at the head of the military and civil authorities; and, that, alongside of him, was a High Priest who controlled the ecclesiastical establishment; that the Chief had a Council, probably bi-cameral, to determine national policies; that the smaller chamber was composed of twelve princes (Nesiim), and the larger of seventy elders (Zekenim), and that the two constituted the Edah (Congregation or Parliament) of the nation. The Edah did not disappear with the Mosaic age. Throughout the succeeding centuries, we find the same democratic institution in the state, exercising executive, political, and high judicial powers. This National Council became fully developed in the early days of the kingdom, under the name of Am ha-aretz (see *Genesis*, p. 192; *Exodus*, p. 579). It made and unmade kings (*e.g.* II Kings XXI, 24, XXIII, 30); and, as the trial of Jeremiah for "blasphemy" amply proves (Jer. XXVI), it exercised the highest judicial powers in the State. Eventually it re-emerged after the Exile as the Gerusia, the Great Synagogue, and the Sanhedrin.

The above is witness to *a wonderful capacity for self-government on the part of our ancestors*. We may disregard the kingdom of the Ten Tribes who had lapsed into idolatry, and confine our attention to the kingdom of Judah. That kingdom existed as an independent state from 933 to 586 B.C.E.; and during the entire period of these 347 years, we do not detect the faintest trace of a single civil war, nor of an attempt at a change of dynasty (I. Friedlander).

The only exception, that of Athaliah, the daughter of Ahab, confirms the rule. For she was not a Judean, but a princess of the Northern Kingdom, a daughter of Jezebel. She had usurped the throne of Judah, and was overthrown by the faithful Judeans after an illegitimate reign of six years. Of how many other peoples, ancient or modern, can this be said, that they persisted for a period of 347 years without a change of dynasty or civil war? And it was not a vegetative existence which that little kindgom led during that long period. The greater portion of the Prophetic literature was produced within that time; social justice and freedom of speech were maintained; and national independence was preserved, in spite of Judah's position as the little buffer-state between the Great Powers of that age, as the small bit of iron between the hammer of Assyria and the anvil of Egypt.

In view of all this, more and more students of the political facts of Bible history will endorse the following judgment:

"There is no historical record of any other nation which, as early as a millennium before the present era, had overcome the forces both of despotism and of unbridled democracy. The Jewish people at large had as keen an outlook and as wide a vision in political as in religious affairs; and while the modern monotheistic conception of the universe is largely the product of their genius, so the modern conception of a rational, democratic, representative government owes its origin to the same ancestry. The remarkable phenomenon that the English people and their American descendants, the only nations that have really comprehended and utilised the principles of parliamentary government, took the Jewish Bible as their text-book in times of stress and storm, will thus be explained" (Sulzberger).

To conclude with the weighty words of a Master of Balliol: "It is not without significance that the great struggle for political freedom in this country was led by men who drew much of their inspiration from the Old Testament, the sacred fountain of the spirit of nationality and national religion. This free religious spirit is one of the main causes why England outstripped all other European countries in its political development, and becomes their teacher in the methods of free government" (Edward Caird).

ס ס ס מט 49

כא י כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ
11 וְשָׁבִיתָ שִׁבְיוֹ׃ וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ
12 בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃ וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה
13 אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃ וְהֵסִירָה אֶת־שִׂמְלַת
שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־
אִמָּהּ יֶרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה

VI. KI THETZE

(Chapters XXI, 10–XXV)

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4) Laws of Domestic Life and Human Kindness

a) XXI, 10–21. FAMILY LAWS

10–14. Marriage with a Captive of War

A female war-captive was not to be made a concubine till after an interval of a month. The bitter moments of the captive's first grief had to be respected. She must not subsequently be sold or treated as a slave.

10. *goest forth to battle.* Outside Palestine.

12. *bring her home.* This law inculcates thoughtfulness and forbearance under circumstances in which the warrior, elated by victory, might deem himself at liberty to act as he pleased (Driver). "After the countless rapes of conquered women with which recent history has made us so painfully familiar, it is like hearing soft music to read of the warrior's duty to the enemy woman, of the necessary marriage with its set ritual and its due delay. And the Legislator proceeds to trace the course of the husband's

VI. KI THETZE

21 10. When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thine hands, and thou carriest them away captive, 11. and seest among the captives a beautiful woman, and thou hast a desire unto her, and wouldest take her to thee to wife; 12. then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; 13. and she shall put the raiment of her captivity from off her, and shall remain in thine house and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

duty in the event of the conquered alien woman failing to bring him the expected delight. 'Then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her'" (Zangwill).

shave . . . nails. Rites of purification and renunciation of her former heathendom, so as to render herself fit and worthy of acceptance in the fold of Israel; Lev. XIV, 9. Onkelos translates, "she shall suffer her nails to grow"; and the Rabbis explain the whole procedure as designed to render her unattractive to the captor, and deter him from marrying her; see on *v.* 14.

13. *raiment of her captivity.* The clothes worn when she was taken captive were to be laid aside by reason of their heathen impurity.

a full month. For her grief to spend itself and to accustom herself to her new condition of life.

she shall be thy wife. And enjoy the full rights and duties of a Jewish wife; Exod. XXI, 10.

14 לְךָ לְאִשָּׁה׃ וְהָיָה אִם־לֹא חָפַצְתָּ בָּהּ וְשִׁלַּחְתָּהּ לְנַפְשָׁהּ
וּמָכֹר לֹא־תִמְכְּרֶנָּה בַּכָּסֶף לֹא־תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר
טו עִנִּיתָהּ׃ ס כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת
אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה
16 וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנִיאָה׃ וְהָיָה בְּיוֹם הַנְחִילוֹ אֶת־בָּנָיו
אֵת אֲשֶׁר־יִהְיֶה לוֹ לֹא יוּכַל לְבַכֵּר אֶת־בֶּן־הָאֲהוּבָה עַל־
17 פְּנֵי בֶן־הַשְּׂנוּאָה הַבְּכֹר׃ כִּי אֶת־הַבְּכֹר בֶּן־הַשְּׂנוּאָה יַכִּיר
לָתֶת לוֹ פִּי שְׁנַיִם בְּכֹל אֲשֶׁר־יִמָּצֵא לוֹ כִּי־הוּא רֵאשִׁית

14. *no delight in her.* *i.e.* no longer any delight in her. The Rabbis deemed such a marriage a concession to human weakness, as a preventive against worse manifestations of the unbridled passions of man. Even though permissible, such an alliance should be discouraged. " Holy Writ," they say, " here clearly indicates that a wife taken in this fashion will probably end by becoming an object of aversion to her husband."

let her go. Divorce her; and, if she should be ill, he must not do so before her complete recovery (Sifri).

not sell her. Nor by any other method dispose of her (Ibn Ezra); see on Exod. XXI, 8.

whither she will. As she will. She has complete freedom.

deal with her as a slave. " Make merchandise of her " (AV). He must not reduce her in the home to the level of a bondwoman (Sifri).

humbled her. Dishonoured her.

15–17. The Right of the Firstborn

Succession to property is a source of discord in a family, as is the favouritism of parents. But the double portion due to the firstborn son is inalienable, though his mother be the less loved wife.

15. *beloved . . . hated.* Relative terms only, denoting that one is preferred to the other, as Leah and Rachel; (It is in this sense that Mal. I, 2, 3, *Genesis*, p. 473 is to be understood). Rabbi Ishmael said, " Human experience

14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.

15. If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated;
16. then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is the firstborn:
17. but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

shows that, in every bigamous marriage, one wife is always more loved than the other."

16. *in the day.* Not necessarily at the approach of death, but at any time when he announces what the division of his property is to be *at his death.* The Rabbis forbid a man to distribute his possessions, Lear-like, in his life-time; and they also warn a man against any discrimination between his children, aside from the privileges of the firstborn.

he may not make. He is legally incapable of making.

before. In preference to.

17. *acknowledge.* lit. "recognise."

double portion. Twice as much as any of the other sons.

of all that he hath. The Talmud deduces from this that the firstborn is not entitled to claim a double portion from the estate that will accrue *after* the father's death.

beginning of his strength. Cf. Gen. XLIX, 3.

18 אֹנוֹ לוֹ מִשְׁפַּט הַבְּכֹרָה׃ ס כִּי־יִהְיֶה לְאִישׁ בֵּן סוֹרֵר
וּמוֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וְיִסְּרוּ אֹתוֹ וְלֹא
19 יִשְׁמַע אֲלֵיהֶם׃ וְתָפְשׂוּ בוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל־
כ זִקְנֵי עִירוֹ וְאֶל־שַׁעַר מְקֹמוֹ׃ וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ
21 זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ זוֹלֵל וְסֹבֵא׃ וּרְגָמֻהוּ
כָּל־אַנְשֵׁי עִירוֹ בָאֲבָנִים וָמֵת וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ וְכָל־
שני 22 יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ׃ ס וְכִי־יִהְיֶה בְאִישׁ חֵטְא
23 מִשְׁפַּט־מָוֶת וְהוּמָת וְתָלִיתָ אֹתוֹ עַל־עֵץ׃ לֹא־תָלִין

18–21. A Disobedient Son

Israelite parents were particularly affectionate, and even indulgent. However, an incorrigible son whom milder measures failed to reclaim, might be tried by the elders at the gate, and was liable to death by stoning.

18. *stubborn and rebellious.* A son who throws off the authority of his parents as well as of God.

father . . . mother. Mark the equality of the parents, as in the Fifth Commandment.

chasten. See on VIII, 5.

19. *unto the gate.* The gateway ; the Oriental forum.

20. *riotous liver.* Includes not only gluttony, but is a term for a general debauchee.

21. *all the men . . . stone him.* The Hebrew parent did not possess the power of life and death over his child. In Greece, weak children were *exposed*, *i.e.* left on a lonely mountain to perish ; and in Rome, a father could at will put even a grown-up son to death. In Israel, however, even when vice and insubordination in an adolescent son had become intolerable, the parents must appeal to the decision of an impartial tribunal. The death-penalty could only be inflicted by the community, with the sanction of the elders of the city.

The Rabbis tell us that this law was never once carried out ; and, by the regulations with which the infliction of the death-penalty was in this case surrounded, it could not be

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them: 19. then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20. and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard. 21. And all the men of his city shall stone him with stones, that he die: so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.*ii

22. And if a man have committed a sin worthy of death, and he be put to death, and thou hang

carried out (see also on XXII, 22). Its presence in the Torah was merely to serve as a warning, and bring out with the strongest possible emphasis the heinous crime of disobedience to parents.

b) XXI, 22–XXII, 4. **LAWS OF KINDNESS**

22–23. The Exposed Corpse of a Criminal

22. *a sin worthy of death.* lit. "a sin of judgment of death"; if a man lies under sentence of death.

put to death, and thou hang him. The hanging took place after he had been put to death; the fiendish punishment of crucifying men alive, nailing them to the cross and prolonging their death agonies for days was the Roman custom. There were four methods of execution in ancient Israel—stoning, burning, the sword, and strangulation. Hanging was sometimes added after death in token of infamy, or as a further deterrent; Josh. X, 26.

נִבְלָתוֹ עַל־הָעֵץ כִּי־קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי־קִלְלַת
אֱלֹהִים תָּלוּי וְלֹא תְטַמֵּא אֶת־אַדְמָתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נֹתֵן לְךָ נַחֲלָה׃ ס

Cap. XXII. כב

כב א לֹא־תִרְאֶה אֶת־שׁוֹר אָחִיךָ אוֹ אֶת־שֵׂיוֹ נִדָּחִים וְהִתְעַלַּמְתָּ
2 מֵהֶם הָשֵׁב תְּשִׁיבֵם לְאָחִיךָ׃ וְאִם־לֹא קָרוֹב אָחִיךָ אֵלֶיךָ
וְלֹא יְדַעְתּוֹ וַאֲסַפְתּוֹ אֶל־תּוֹךְ בֵּיתֶךָ וְהָיָה עִמְּךָ עַד דְּרֹשׁ
3 אָחִיךָ אֹתוֹ וַהֲשֵׁבֹתוֹ לוֹ׃ וְכֵן תַּעֲשֶׂה לַחֲמֹרוֹ וְכֵן תַּעֲשֶׂה
לְשִׂמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל־אֲבֵדַת אָחִיךָ אֲשֶׁר־תֹּאבַד
4 מִמֶּנּוּ וּמְצָאתָהּ לֹא תוּכַל לְהִתְעַלֵּם׃ ס לֹא־תִרְאֶה

23. *bury him,* Burial, and not cremation, is the Jewish method of disposal of the dead; see *Genesis*, p. 191.

accursed of God. Or, "involves the cursing of the judges", by his relations (Rashbam). "He that is hanged is a reproach unto God" (AJ). "It is a slight to the King, because man is made in the Divine image" (Rashi); and the dignity of humanity must be respected even in a criminal. Death, Judaism teaches, atones his sin; therefore, his body shall, at the earliest moment, receive the same reverent treatment that is due to any other deceased. The hanging was delayed till near sunset, so that the body might without delay be taken down for burial.

defile not thy land. A corpse is the primary source of ritual impurity (אבי אבות הטומאה); and, if the corpse were permitted to remain on the tree till it decomposes and falls apart, or it becomes food to the birds, such impurity would spread far and wide (Luzzatto).

Chapter XXII

1–3. Restoring Lost Property

We have in these three verses a repetition of the law in Exod. xxiii, 4, 5 regarding our duty of restoring the strayed

him on a tree; 23. his body shall not remain all
night upon the tree, but thou shalt surely bury
him the same day; for he that is hanged is accursed
of God; that thou defile not thy land which the
LORD thy God giveth thee for an inheritance.

CHAPTER XXII

22 1. Thou shalt not see thy brother's ox or his
sheep go astray, and hide thyself from them:
thou shalt surely bring them again unto thy
brother. 2. And if thy brother be not nigh unto
thee, or if thou know him not, then thou shalt
bring it home to thine house, and it shall be
with thee until thy brother seek after it, and
thou shalt restore it to him again. 3. And so
shalt thou do with his ass; and so shalt thou do
with his garment; and so shalt thou do with every
lost thing of thy brother's, which he hath lost,
and thou hast found: thou mayest not hide
thyself.

ox or ass, and of the lifting up of the fallen beast of burden. The law is here widened to include other lost articles that require restoration to their owners. It is noteworthy that whereas Exodus speaks of the things belonging to "thine enemy," here the wider term, "thy brother," is used. Whether thy neighbour be thy brother or enemy, his property must be protected and restored.

1. *ox . . . sheep.* These names are taken as typical, but the law applies to all domestic animals alike.

hide thyself from them. Fail to notice them or trouble about them, saying, "It is no concern of mine."

2. *restore it.* Failure to do so is accounted theft, and punished with a fine one-fifth over and above the value, if denied on oath; Lev. v. 20–24 (Chap. VI, 1–7 in English Bible).

אֶת־חֲמוֹר אָחִיךָ אוֹ שׁוֹרוֹ נֹפְלִים בַּדֶּרֶךְ וְהִתְעַלַּמְתָּ מֵהֶם
ה הָקֵם תָּקִים עִמּוֹ׃ ס לֹא־יִהְיֶה כְלִי־גֶבֶר עַל־אִשָּׁה
וְלֹא־יִלְבַּשׁ גֶּבֶר שִׂמְלַת אִשָּׁה כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ
כָּל־עֹשֵׂה אֵלֶּה׃ פ
6 כִּי יִקָּרֵא קַן־צִפּוֹר ׀ לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ ׀ אוֹ עַל־
הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים
7 אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים׃ שַׁלֵּחַ תְּשַׁלַּח
אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ

4. Assisting to Lift Fallen Beasts

4. *help him.* lit. "help with him"; *i.e.* in company with the owner. The owner must not stand by idle and leave the work to others. A Chassidic Rabbi lamented that this law was little observed, and he devoted himself to its fulfilment. He was continually to be seen in the streets, helping one man to load his wagon, another to drag his cart out of the mire.

c) XXII, 5–12. MISCELLANEOUS LAWS—First Group

5. Distinction of Sex in Apparel

5. An interchange of attire between man and woman would promote immodesty and, in consequence, immorality. This law is probably directed against rites in Syrian heathenism, which included exchange of garments by the sexes and led to gross impurities.

6–7. Sparing the Mother-Bird

The ground of sympathy here is the sacredness of the parental relationship. The mother-bird is sacred as a mother; and length of days is promised to those who regard the sanctity of motherhood in this sphere, as it is promised to those who observe the Fifth Commandment. "When the mother is sent away, she does not see the taking of her young ones, and does not feel any pain. The eggs over which the bird sits, and the brood that are in need of the mother, are generally unfit for food. Consequently,

4. Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5. A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the LORD thy God.

6. If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 7. thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.*iii

this commandment will cause man to leave the whole nest untouched. The Torah provides that such grief should not be caused to cattle (Lev. XXII, 28) or birds; how much more careful must we be that we should not cause grief to our fellow men" (Maimonides); see XXV, 4f.

7. *prolong thy days.* "If the Torah promises the reward of lengthened days to him who performs a precept which involves no sacrifice whatsoever, how much greater must be the reward of him who performs a really great religious duty" (Rashi). Rabbi Akiba, referring to this promise of long life, supposes the case of a man who climbs a tower and takes the young from the nest, sparing the mother-bird in accordance with this commandment. But on his way down, he falls and dies. To the question, "Where is the well-being and prolonging of days in this case?" Akiba answers, "In that World where all goes well, and all is abiding."

8 יָמִים׃ ס כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ שלישי
9 וְלֹא־תָשִׂים דָּמִים בְּבֵיתֶךָ כִּי־יִפֹּל הַנֹּפֵל מִמֶּנּוּ׃ לֹא־
תִזְרַע כַּרְמְךָ כִּלְאָיִם פֶּן־תִּקְדַּשׁ הַמְלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרָע
י וּתְבוּאַת הַכָּרֶם׃ ס לֹא־תַחֲרֹשׁ בְּשׁוֹר־וּבַחֲמֹר יַחְדָּו׃
11 לֹא תִלְבַּשׁ שַׁעַטְנֵז צֶמֶר וּפִשְׁתִּים יַחְדָּו׃ ס 12 גְּדִלִים
תַּעֲשֶׂה־לָּךְ עַל־אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תְּכַסֶּה־בָּהּ׃

v. 9. קמץ בז״ק

8. Parapets to House-roofs

As the houses in all Eastern countries possessed flat roofs which were used for walking, sleeping, and other domestic purposes, it was necessary to erect a parapet to prevent accidental falling off. According to the Rabbis, the parapet was to be at least two cubits high.

8. *blood.* Blood-guiltiness; failure to protect human life exposes the builder, owner, or resident of the house to blood-guiltiness in the eyes of God. The Rabbis extended this prohibition to cover all cases where danger to life exists through our negligence; such as keeping a dangerous dog, or placing a broken ladder against a wall.

9. Against Mixing Seeds

This law—as well as the two laws following it against ploughing with an ox and an ass together, and the wearing of a garment composed of a mixture of wool and linen—is based on the idea that God has made distinctions in the natural world which it is wrong for a man to obliterate by processes of intermixing; see on Lev. xix, 19.

9. *two kinds.* Heb. *kilayim*, mutually exclusive kinds.

forfeited. lit. "to become consecrated"; the resultant crop would have to be consigned to the flames. The man would lose both his grapes and his other crop, as a penalty for his irreligious act.

10. Yoking an Ox and an Ass

10. *ox and an ass.* They differ greatly in their nature, in size, and strength; it is, therefore, cruel to the weaker animal to yoke them together.

8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.
9. Thou shalt not sow thy vineyard with two kinds of seed: lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

10. Thou shalt not plow with an ox and an ass together.
11. Thou shalt not wear a mingled stuff, wool and linen together.

12. Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

11. Shaatnes

11. *mingled stuff.* The etymology and meaning of this word are both uncertain. Some derive it from the Egyptian. The reason underlying the prohibition may possibly be the same as that against mixing seeds, *v.* 9. The Rabbis class it with the prohibition of swine's flesh and other *chukkim*, which provoke the ridicule of scoffers, Jewish and non-Jewish, but which the loyal Israelite nevertheless willingly obeys, because they are the commands of his Father Who is in Heaven.

12. Tzitzis

12. *fringes.* Heb. *gedilim*; lit. "twisted threads," identified by the Rabbis with the *tzitzis* in Num. xv, 37–41. Among all peoples, knots have been used as reminders and symbols. The *tzitzis* are a constant reminder of the special relationship in which the Israelite stands to God, and the consequent duty of withstanding temptation to sin. There is a well-known Talmudic story of a reprobate and riotous liver who was recalled to his better self by the *tzitzis* he wore, so as to break completely with his wicked past.

13 ס כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנֵאָהּ׃ וְשָׂם לָהּ
14 עֲלִילֹת דְּבָרִים וְהוֹצִא עָלֶיהָ שֵׁם רָע וְאָמַר אֶת־הָאִשָּׁה
הַזֹּאת לָקַחְתִּי וָאֶקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים׃
טו וְלָקַח אֲבִי הַנַּעֲרָ וְאִמָּהּ וְהוֹצִיאוּ אֶת־בְּתוּלֵי הַנַּעֲרָ אֶל־
16 זִקְנֵי הָעִיר הַשָּׁעְרָה׃ וְאָמַר אֲבִי הַנַּעֲרָ אֶל־הַזְּקֵנִים אֶת־
17 בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׂנָאֶהָ׃ וְהִנֵּה־הוּא
שָׂם עֲלִילֹת דְּבָרִים לֵאמֹר לֹא־מָצָאתִי לְבִתְּךָ בְּתוּלִים
וְאֵלֶּה בְּתוּלֵי בִתִּי וּפָרְשׂוּ הַשִּׂמְלָה לִפְנֵי זִקְנֵי הָעִיר׃
18 19 וְלָקְחוּ זִקְנֵי הָעִיר־הַהוּא אֶת־הָאִישׁ וְיִסְּרוּ אֹתוֹ׃ וְעָנְשׁוּ

רה קרי v. 15. רה קרי ibid. רה קרי v. 16.

d) XXII, 13–XXIII, 9. **HOLINESS OF MARRIAGE**

13–21. Charges Against A Bride

He who falsely accuses his wife of unchastity during betrothal shall be rebuked, fined, and he loses the right ever to divorce her. However, if such charge be true, it is a case of capital punishment. Betrothal in Bible times united the bridal couple as husband and wife for all purposes, save living together; and any infidelity on the part of the wife was considered adultery; see on *v.* 23. "In considering these plain-spoken laws (*v.* 13–21), it is just to remember that they represent an upward stage in the struggle against the animal passions of men. That we do not need some of them to-day, is due to the fact that their enforcement under religious sanction was needed at the time of their origin. It is only ignorance or ingratitude which can cavil at their spirit or their form" (G. A. Smith).

13. *and hate her.* The man had entered on marriage merely for the satisfaction of his passions, and then turned against his wife by a revulsion of feeling frequent in such characters (Bertholet); see on XXI, 14 and cf. II Sam. XIII, 15.

13. If any man take a wife, and go in unto her, and hate her, 14. and lay shameful things to her charge, and bring up an evil name upon her, and say, I took this woman, and when I came nigh to her, I found not in her the tokens of virginity: 15. then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16. and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17. and, lo, he hath laid shameful things to her charge, saying, I found not in thy daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city. 18. And the elders of that city shall take the man and chastise

14. *shameful things to her charge.* Or, "lay wanton charges against her" (AJ).

15. *the tokens.* The evidence on which the woman was acquitted was regarded as essential by many ancient races, though the absence of those tokens is by no means conclusive of guilt. Some of the Rabbis, therefore, took the phrase concerning the tokens as a metaphorical expression (כוורין את הדבר כשמלה חדשה) for clearly establishing the falsity of his charge by witnesses and expert evidence. Such also is their explanation in *v.* 20.

18. *chastise him.* Inflict the corporal punishment, "thirty-nine stripes," upon him (Josephus, Talmud).

אֹתוֹ מֵאָה כֶסֶף וְנָתְנוּ לַאֲבִי הַנַּעֲרָה כִּי הוֹצִיא שֵׁם רָע
עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ־תִהְיֶה לְאִשָּׁה לֹא־יוּכַל לְשַׁלְּחָהּ
כ כָּל־יָמָיו׃ ס וְאִם־אֱמֶת הָיָה הַדָּבָר הַזֶּה לֹא־נִמְצְאוּ
21 בְתוּלִים לַנַּעֲרָ׃ וְהוֹצִיאוּ אֶת־הַנַּעֲרָ אֶל־פֶּתַח בֵּית־אָבִיהָ
וּסְקָלוּהָ אַנְשֵׁי עִירָהּ בָּאֲבָנִים וָמֵתָה כִּי־עָשְׂתָה נְבָלָה
בְּיִשְׂרָאֵל לִזְנוֹת בֵּית אָבִיהָ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ס
22 כִּי־יִמָּצֵא אִישׁ שֹׁכֵב ׀ עִם־אִשָּׁה בְעֻלַת־בַּעַל וּמֵתוּ גַּם־
שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה וְהָאִשָּׁה וּבִעַרְתָּ הָרָע
23 מִיִּשְׂרָאֵל׃ ס כִּי יִהְיֶה נַעֲרָ בְתוּלָה מְאֹרָשָׂה לְאִישׁ
24 וּמְצָאָהּ אִישׁ בָּעִיר וְשָׁכַב עִמָּהּ׃ וְהוֹצֵאתֶם אֶת־שְׁנֵיהֶם

ה׳ ק׳ v. 20. 21. 23. 24.

19. *amerce him.* Fine him.

an hundred shekels of silver. Nominally £13 15s. 0d.; but, of course, then the equivalent of a far greater sum.

unto the father. Whose family name had been defamed. "If the damsel is an orphan, the fine goes to her" (Talmud).

put her away. Divorce her.

20. *this thing.* The charge.

be true. If the evidence is against her, and—add the Rabbis—if at the time she had been warned by witnesses of the serious consequences of her conduct.

21. *to the door of her father's house.* Not at the city gate, because it was her father's house which she had dishonoured.

folly. Heb. *nevalah.* "The Heb. word does not indicate weakness of reason, but a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose" (Driver).

folly in Israel. Or, "folly against Israel;" her action is an offence against the national standard, a crime against the national conscience. "She did not merely degrade herself, but every virgin in Israel" (Sifri).

him; 19. and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days. 20. But if this thing be true, that the tokens of virginity were not found in the damsel: 21. then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: so shalt thou put away the evil from the midst of thee.

22. If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

23. If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her; 24. then ye shall

22. Adultery

22. *both of them die.* The man as well as the woman; cf. Lev. xx, 10. There is to be no double standard of conjugal morality in Israel.

As in the case of all capital offences, the Rabbis required that the guilty parties be warned of the seriousness of their proposed action. Without such warning (*hathraah*), the death penalty could not be carried out. Furthermore, the law of evidence in capital offences and the proof of premeditation were made so severe that a death verdict was almost impossible. R. Tarphon and R. Akiba said, "If we would have been in the

אֶל־שַׁעַר ׀ הָעִיר הַהִוא וּסְקַלְתֶּם אֹתָם בָּאֲבָנִים וָמֵתוּ אֶת־
הַנַּעֲרָ עַל־דְּבַר אֲשֶׁר לֹא־צָעֲקָה בָעִיר וְאֶת־הָאִישׁ עַל־
דְּבַר אֲשֶׁר־עִנָּה אֶת־אֵשֶׁת רֵעֵהוּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃
כה ס וְאִם־בַּשָּׂדֶה יִמְצָא הָאִישׁ אֶת־הַנַּעֲרָ הַמְאֹרָשָׂה
וְהֶחֱזִיק־בָּהּ הָאִישׁ וְשָׁכַב עִמָּהּ וּמֵת הָאִישׁ אֲשֶׁר־שָׁכַב
26 עִמָּהּ לְבַדּוֹ׃ וְלַנַּעֲרָ לֹא־תַעֲשֶׂה דָבָר אֵין לַנַּעֲרָ חֵטְא מָוֶת
כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל־רֵעֵהוּ וּרְצָחוֹ נֶפֶשׁ כֵּן הַדָּבָר
27 הַזֶּה׃ כִּי בַשָּׂדֶה מְצָאָהּ צָעֲקָה הַנַּעֲרָ הַמְאֹרָשָׂה וְאֵין
28 מוֹשִׁיעַ לָהּ׃ ס כִּי־יִמְצָא אִישׁ נַעֲרָ בְתוּלָה אֲשֶׁר לֹא־
29 אֹרָשָׂה וּתְפָשָׂהּ וְשָׁכַב עִמָּהּ וְנִמְצָאוּ׃ וְנָתַן הָאִישׁ הַשֹּׁכֵב
עִמָּהּ לַאֲבִי הַנַּעֲרָ חֲמִשִּׁים כָּסֶף וְלוֹ־תִהְיֶה לְאִשָּׁה תַּחַת
אֲשֶׁר עִנָּהּ לֹא־יוּכַל שַׁלְּחָהּ כָּל־יָמָיו׃ ס

רה ק v. 25. 26. 27. 28. 29.

Sanhedrin, a man would never have been executed by it." A few lines before it is stated, " A Sanhedrin that executes a person once in seven years is called destructive." R. Eleazar ben Azaryah says, " Once in seventy years."

23–27. A Betrothed Virgin

25. *force her.* Better, *take hold of her* (AJ).
26. *no sin.* Where there is compulsion, *force majeure*, there is no sin, or any of the legal consequences of sin.
27. *cried.* The woman is given the benefit of the doubt (Rashbam, Sforno). A similar provision, with similar phrasing, is found in the newly-discovered Hittite Law, going back to the year 1350 B.C.E. It seems, therefore, that in the laws concerning rape, we have the Common

bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from the midst of thee.

25. But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die: 26. but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: 27. for he found her in the field; the betrothed damsel cried, and there was none to save her.

28. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 29. then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

Law of the more advanced Semitic nations, just as we have seen in the Code of Hammurabi parallels to the Civil Legislation in Exodus; see *Exodus*, p. 290.

28–29. A Virgin Not Betrothed

The man must pay the "bride-price" and marry her, without right of divorce.

Cap. XXIII. כג

כג א לֹא־יִקַּח אִישׁ אֶת־אֵשֶׁת אָבִיו וְלֹא יְגַלֶּה כְּנַף אָבִיו׃ ס
2 לֹא־יָבֹא פְצוּעַ־דַּכָּה וּכְרוּת שָׁפְכָה בִּקְהַל יְהוָה׃ ס
3 לֹא־יָבֹא מַמְזֵר בִּקְהַל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לוֹ
4 בִּקְהַל יְהוָה׃ ס לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בִּקְהַל
יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לָהֶם בִּקְהַל יְהוָה עַד־
ה עוֹלָם׃ עַל־דְּבַר אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בַּלֶּחֶם וּבַמַּיִם
בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם וַאֲשֶׁר שָׂכַר עָלֶיךָ אֶת־בִּלְעָם
6 בֶּן־בְּעוֹר מִפְּתוֹר אֲרַם נַהֲרַיִם לְקַלְלֶךָּ׃ וְלֹא־אָבָה יְהוָה

Chapter XXIII

1. Prohibition of Marriage with Stepmother

This law was aimed at the ancient heathen custom of inheriting women in the same way as other possessions of the deceased.

1. *his father's skirt.* Or, "his father's bed-cover"; a euphemism for marital relation; see Ruth III, 9.

2–9. Classes Excluded From Congregation

2. *enter into the assembly of the* Lord. Be counted as belonging to the community. He shall not therefore be permitted to marry an Israelite woman. The first to be excluded are the self-mutilated or unsexed in the service of some heathen cult. Isa. LVI, 3f speaks of men whose mutilation was not voluntary.

3. *bastard.* Heb. ממזר. This does *not* mean a child born out of wedlock, but the child of an adulterous or an incestuous marriage (*i.e.* one with the forbidden degrees of kinship as laid down in Lev. XVIII and XX).

tenth generation. i.e. never. The numeral "ten" here denotes, an indefinitely large number; cf. Gen. XXXI, 7.

4. *Ammonite or a Moabite.* From the use of the masculine and not the feminine, the Talmud deduces that it is only the male Ammonite and the male Moabite that are excluded.

Chapter XXIII

23 1. A man shall not take his father's wife, and shall not uncover his father's skirt.

2. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD.

3. A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD.

4. An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none belonging to them enter into the assembly of the LORD for ever:
5. because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to curse thee.
6. Nevertheless the LORD

But the females could, after proselytisation, marry male Israelites; *e.g.* Ruth, who was a Moabitess, entered the Jewish fold and became the ancestress of King David.

According to the Rabbis this prohibition in regard to the admission of Ammon, Moab, Edom and Egypt into the community ceased with Assyrian conquest, which drove the inhabitants from their original homes and led to a commingling of tribes and races.

5. *with bread.* In Deut. II, 29, the Moabites *sold* the bread and water to the Israelites. As for the Ammonites, there is no record of their willingness to do even as much for them.

they hired. In the Heb. the singular is used, because Moab alone hired Balaam against Israel; Num. XXII, 5.

אֱלֹהֶ֙יךָ֙ לִשְׁמֹ֣עַ אֶל־בִּלְעָ֔ם וַיַּהֲפֹךְ֩ יְהוָ֨ה אֱלֹהֶ֜יךָ לְּךָ֗ אֶת־
7 הַקְּלָלָ֖ה לִבְרָכָ֑ה כִּ֥י אֲהֵֽבְךָ֖ יְהוָ֥ה אֱלֹהֶֽיךָ׃ לֹֽא־תִדְרֹ֥שׁ
8 שְׁלֹמָ֖ם וְטֹֽבָתָ֑ם כָּל־יָמֶ֖יךָ לְעוֹלָֽם׃ ס לֹֽא־תְתַעֵ֣ב שביעי
אֲדֹמִ֔י כִּ֥י אָחִ֖יךָ ה֑וּא לֹא־תְתַעֵ֣ב מִצְרִ֔י כִּי־גֵ֖ר הָיִ֥יתָ
9 בְאַרְצֽוֹ׃ בָּנִ֛ים אֲשֶׁר־יִוָּלְד֥וּ לָהֶ֖ם דּ֣וֹר שְׁלִישִׁ֑י יָבֹ֥א לָהֶ֖ם
י בִּקְהַ֥ל יְהוָֽה׃ ס כִּֽי־תֵצֵ֥א מַחֲנֶ֖ה עַל־אֹיְבֶ֑יךָ וְנִשְׁמַרְתָּ֔
11 מִכֹּ֖ל דָּבָ֥ר רָֽע׃ כִּֽי־יִהְיֶ֤ה בְךָ֙ אִ֔ישׁ אֲשֶׁ֛ר לֹא־יִהְיֶ֥ה
טָה֖וֹר מִקְּרֵה־לָ֑יְלָה וְיָצָא֙ אֶל־מִח֣וּץ לַֽמַּחֲנֶ֔ה לֹ֥א יָבֹ֖א
12 אֶל־תּ֥וֹךְ הַֽמַּחֲנֶֽה׃ וְהָיָ֥ה לִפְנֽוֹת־עֶ֖רֶב יִרְחַ֣ץ בַּמָּ֑יִם
13 וּכְבֹ֣א הַשֶּׁ֔מֶשׁ יָבֹ֖א אֶל־תּ֥וֹךְ הַֽמַּחֲנֶֽה׃ וְיָד֙ תִּהְיֶ֣ה לְךָ֔
14 מִח֖וּץ לַֽמַּחֲנֶ֑ה וְיָצָ֥את שָׁ֖מָּה חֽוּץ׃ וְיָתֵ֛ד תִּהְיֶ֥ה לְךָ֖ עַל־

6. *turned the curse.* See Num. XXIII, 11, 25 and XXIV, 10.

7. *not seek their peace.* *i.e.* thou shall not invite them to be on terms of amity with thee, as a punishment for their inhuman treatment of Israel. "Not hatred, but indifference, is commanded here" (Oettli).

8. *thy brother.* Thy blood-brother, therefore must not be placed under a ban of exclusion.

an Egyptian. The oppression of the Egyptians was the act of the Pharaohs rather than the will of the people. Israel had found a home in Egypt, and the Israelites were "guests" (גרים) in that land. For this the Egyptians must be remembered with gratitude. National gratitude is as rare as national self-criticism: Israel is the classical example of both.

stranger. Heb. גר; here in the meaning of "guest."

e) XXIII, 10–25. **MISCELLANEOUS LAWS**—A SECOND GROUP

10–15. HOLINESS OF THE CAMP

10. *every evil thing.* This refers to both personal and moral pollution. The camp was hallowed by the Divine

thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.
7. Thou shalt not seek their peace nor their prosperity all thy days for ever.*iv

8. Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.
9. The children of the third generation that are born unto them shall enter into the assembly of the LORD.

10. When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing.
11. If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:
12. but it shall be, when evening cometh on, he shall bathe himself in water: and when the sun is down, he shall come within the camp.
13. Thou shalt have a place also without the camp, whither thou shalt go forth abroad:
14. and thou

Presence, and must therefore be a place of purity. There is a far closer link than is commonly supposed between outward and inward cleanliness. Uncleanliness leads to ungodliness. Morals, religion, and even the elementary rules of sanitation, were absent in ancient camps. It was to be otherwise in Israel.

11. *chanceth him by night.* See Lev. xv, 16.

13. *a place.* "A prepared place" (Targum). Sanitation is of vital importance in a camp. In this respect also, the Mosaic Law is thousands of years in advance of its age.

אֲזֵנֶךָ וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחָפַרְתָּה בָהּ וְשַׁבְתָּ וְכִסִּיתָ
טו אֶת־צֵאָתֶךָ׃ כִּי יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ ׀ בְּקֶרֶב מַחֲנֶךָ
לְהַצִּילְךָ וְלָתֵת אֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא־
16 יִרְאֶה בְךָ עֶרְוַת דָּבָר וְשָׁב מֵאַחֲרֶיךָ׃ ס לֹא־
תַסְגִּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעִם אֲדֹנָיו׃
17 עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ

15. *unclean thing.* lit. "nakedness of anything"; *i.e.* anything that one would be ashamed of.

turn away from thee. The camp must be "holy," otherwise there is no place in it for God.

16–17. Fugitive Slaves

The number of slaves was comparatively small in Israel; and the slave-trade could not have been extensive, since no slave-markets are mentioned in Scripture. Slaves had human rights in Jewish law, and were generally well-treated. In all Jewish history, there is no record of a servile insurrection, nor of runaway slaves. In the latter case, he was not to be restored to his master. "What an honourable contrast to the law of Hammurabi, which condemned to death anyone who sheltered a runaway slave!" (McFadyen). Among the Greeks and Romans the runaway bondman was, on recapture, branded with a red-hot iron. Readers of *Uncle Tom's Cabin* will remember that, as late as the middle of the last century, fugitive slaves were tracked and pursued by blood-hounds. In this Mosaic law, however, we have the same legislation which is the peculiar boast of England to have introduced into the modern world:

> "Slaves cannot breathe in England . . . .
> They touch our country, and their shackles fall"
> (Cowper).

On the position of the slave in Greece and Rome, see *Leviticus* p. 284. Among the Greeks, slave-hunting was a not unfamiliar sport among them. As to Rome, Seneca records that the most gruesome punishments—torture,

shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:
15. for the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

16. Thou shalt not deliver unto his master a servant which is escaped from his master unto thee:
17. he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best: thou shalt not oppress him.

crucifixion, being thrown to the wild beasts in the arena—were inflicted on the slave for slight misdoings. Even the Stoics debated whether in a shipwreck one should sacrifice a valuable horse to save a slave. The Romans could not understand the humane treatment which the Judeans extended to their slaves. During the Hadrianic persecutions, one of the grave counts against Rabbi Eleazar ben Perata was that he had set free his slaves.

16. *a servant.* A fleeing non-Israelitish slave, seeking refuge in Palestine from the harsh treatment of an unjust master, Jew or non-Jew, outside Palestine.

17. *with thee.* He was not only free, but was to be protected and helped to earn his livelihood and lead a useful life.

within one of thy gates. In any city of Israel, in any part of the land.

not oppress him. Better, *not vex him*, by words; this forbids wounding his feelings by speaking mockingly of his past or his race; see on Lev. XIX, 33.

18 בַּטּוֹב לוֹ לֹא תּוֹנֶנּוּ׃ ס לֹא־תִהְיֶה קְדֵשָׁה מִבְּנוֹת
19 יִשְׂרָאֵל וְלֹא־יִהְיֶה קָדֵשׁ מִבְּנֵי יִשְׂרָאֵל׃ לֹא־תָבִיא אֶתְנַן
זוֹנָה וּמְחִיר כֶּלֶב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל־נֶדֶר כִּי תוֹעֲבַת
כ יְהוָה אֱלֹהֶיךָ גַּם־שְׁנֵיהֶם׃ ס לֹא־תַשִּׁיךְ לְאָחִיךָ
21 נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׁךְ׃ לַנָּכְרִי

18–19. Immorality

18. *harlot.* In Canaanite cults, there were males and females who committed acts of immorality as part of the idolatrous worship.

19. *hire of a harlot.* A departure from the RV. The profits, either in money or kind, earned in an infamous way must not be brought to the Sanctuary in fulfilment of a vow or for any other religious purpose.

a dog. The Semitic term for a male person who practised immoral conduct as a religious rite. The Rabbis, however, took the phrase in its literal sense, as anything obtained in exchange of a dog.

abomination. We dishonour God with gifts secured by unrighteous and impure means.

20–21. Interest

Israel is a brotherhood whose sons are linked together by kindly feeling. Hence, an Israelite must lend money to a necessitous brother without expectation of any profit whatsoever. It is otherwise in the case of the alien merchant, who requires money not to relieve his poverty but as a business investment; see on Exod. xxii, 24 and Lev. xxv, 36, 37.

20. *not lend upon usury.* lit. "not exact interest," moderate or excessive. In Old English *usury* means "interest."

"One of the great duties of charity is here prescribed—to assist persons in reduced circumstances with timely loans, so that they may be enabled to maintain themselves by their own industry, without resorting to the degrading necessity of accepting alms. If the poor man was to derive any real assistance from the loan granted him, it was

18. There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. 19. Thou shalt not bring the hire of a harlot, or the wages of a dog, into the house of the LORD thy God for any vow: for even both of these are an abomination unto the LORD thy God.

20. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: 21. unto a foreigner thou mayest lend upon usury;

absolutely indispensable that no more was to be required of him than the actual amount that had been lent." (H. Adler).

21. *unto a foreigner thou mayest lend upon usury.* In contrast to the גר, the *resident* alien, the נכרי, "foreigner," is only temporarily in the land of Israel. He was usually a merchant in transit through Palestine. "The caravan trade was very extensive, and the foreign trader enjoyed ample protection in the customs and laws of the land. The uninterrupted course of trade and absence of complaints relative to acts of violence against caravans, speak plainly in favour of this fact. Some differentiation between the Israelite and foreigner was inevitable. The foreigner could not very well be expected, in a year which the Israelites celebrated as a Release Year, to remit the debt of his Israelitish debtor. Nor could he be expected to lend money to his Israelitish customer without taking interest. If an equal basis for trading between Israelites and foreigners was to be established, it could be attained only in this way: that the restrictions of the Release Year and the law of interest that were not binding on the foreigner *a priori* were also void for the Israelite, in so far as trade with foreigners was concerned" (Guttmann).

This permission to exact interest from a foreigner applied only to sums borrowed for mercantile purposes. When

תַשִּׁיךְ וּלְאָחִיךָ לֹא תַשִּׁיךְ לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל
מִשְׁלַח יָדֶךָ עַל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃
22 ס כִּי־תִדֹּר נֶדֶר לַיהוָה אֱלֹהֶיךָ לֹא תְאַחֵר לְשַׁלְּמוֹ כִּי־
23 דָרֹשׁ יִדְרְשֶׁנּוּ יְהוָה אֱלֹהֶיךָ מֵעִמָּךְ וְהָיָה בְךָ חֵטְא׃ וְכִי
24 תֶחְדַּל לִנְדֹּר לֹא־יִהְיֶה בְךָ חֵטְא׃ מוֹצָא שְׂפָתֶיךָ תִּשְׁמֹר
וְעָשִׂיתָ כַּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ נְדָבָה אֲשֶׁר דִּבַּרְתָּ

the Gentile needed the money for his subsistence, there was no longer any difference between Israelite and foreigner. "And if thy brother be waxen poor, and his hand fail with thee, then thou shalt uphold him; yea, *though he be a stranger or a sojourner;* that he may live with thee. Take thou no usury of him or increase; but fear thy God" (Lev. xxv, 35, 36). The Talmud maintains the interest prohibition throughout, even in regard to foreigners; and nowhere do we find stronger condemnation of the usurer than in Rabbinical literature. The Rabbis teach that the testimony of a usurer must not be accepted in a court of justice. He is classed in the same category with thieves and professional gamblers. These noble sentiments in regard to usury only deepen the moral tragedy of the Jew in the Middle Ages. Debarred from normal means of livelihood, money dealings were forced upon him throughout Christian Europe. "If we prohibit the Jews from following trades and other civil occupations, we compel them to become usurers," said Martin Luther. When on the eve of the French Revolution, the National Assembly hesitated in emancipating the Jews because of the charge of usury, a noted delegate, the Abbé Gregoire, pleaded; "O nations, if you record the past faults of the Jews, let it be to deplore your own work." However, if much may be brought forward in extenuation of the past, nothing can be said in defence of contemporary

but unto thy brother thou shalt not lend upon
usury: that the LORD thy God may bless thee in
all that thou puttest thine hand unto, in the
land whither thou goest in to possess it.
22. When thou shalt vow a vow unto the LORD
thy God, thou shalt not be slack to pay it: for
the LORD thy God will surely require it of thee;
and it would be sin in thee. 23. But if thou shalt
forbear to vow, it shall be no sin in thee. 24.
That which is gone out of thy lips thou shalt
observe and do; according as thou hast vowed
unto the LORD thy God, a freewill offering, which
thou has promised with thy mouth.*v

Jewish money-lenders. "No amount of money given in charity, nothing but the abandonment of this hateful trade, can atone for this great sin against God, Israel and Humanity" (H. Adler).

not lend. Rabbinic law forbids the Jewish lender to demand interest from Jew and non-Jew alike, and forbids the Jewish borrower from a Jew to pay it.

22–24. VOWS

22. *not be slack to pay it.* The sacred and binding character of the vow is given in Num. xxx, 3.

No one is under any obligation to make a vow. It is a purely voluntary act; but once made, it must be faithfully fulfilled. Ecclesiastes (v, 4) says, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." See VOWS AND VOWING IN THE LIGHT OF JUDAISM, *Numbers*, p. 310.

24. *that which is gone out of thy lips thou shalt observe.* "You must be careful to perform any promise you have made" (Moffatt). A much-needed warning as to the sacred duty of keeping one's word; see *Leviticus*, p. 195.

חמישי כה בְּפִֽיךָ׃ ס כִּ֤י תָבֹא֙ בְּכֶ֣רֶם רֵעֶ֔ךָ וְאָכַלְתָּ֧ עֲנָבִ֛ים
26 כְּנַפְשְׁךָ֖ שָׂבְעֶ֑ךָ וְאֶֽל־כֶּלְיְךָ֖ לֹ֥א תִתֵּֽן׃ ס כִּ֤י תָבֹא֙
בְּקָמַ֣ת רֵעֶ֔ךָ וְקָטַפְתָּ֥ מְלִילֹ֖ת בְּיָדֶ֑ךָ וְחֶרְמֵשׁ֙ לֹ֣א תָנִ֔יף
עַ֖ל קָמַ֥ת רֵעֶֽךָ׃ ס

CAP. XXIV. כד

כד א כִּֽי־יִקַּ֥ח אִ֛ישׁ אִשָּׁ֖ה וּבְעָלָ֑הּ וְהָיָ֞ה אִם־לֹ֧א תִמְצָא־חֵ֣ן
בְּעֵינָ֗יו כִּי־מָ֤צָא בָהּ֙ עֶרְוַ֣ת דָּבָ֔ר וְכָ֨תַב לָ֜הּ סֵ֤פֶר כְּרִיתֻת֙
2 וְנָתַ֣ן בְּיָדָ֔הּ וְשִׁלְּחָ֖הּ מִבֵּיתֽוֹ׃ וְיָצְאָ֖ה מִבֵּית֑וֹ וְהָלְכָ֖ה וְהָיְתָ֥ה
3 לְאִישׁ־אַחֵֽר׃ וּשְׂנֵאָהּ֮ הָאִ֣ישׁ הָאַחֲרוֹן֒ וְכָ֨תַב לָ֜הּ סֵ֤פֶר כְּרִיתֻת֙
וְנָתַ֣ן בְּיָדָ֔הּ וְשִׁלְּחָ֖הּ מִבֵּית֑וֹ א֣וֹ כִ֤י יָמוּת֙ הָאִ֣ישׁ הָאַחֲר֔וֹן אֲשֶׁר־

25–26. In a Neighbour's Field and Vineyard

25. *at thine own pleasure.* The passer-by may pick and eat as much as his appetite demands, but no more. The Rabbis limit this privilege to the labourer who is engaged in gathering in the grapes.

vessel. The bag or wallet into which field or garden produce was put. Hunger, not greed, may be satisfied. Kindness must not be abused.

Chapter XXIV

f) 1-4. DIVORCE

What we have here is no law instituting or commanding divorce. This institution is taken for granted, as in Lev. xxi, 7 and Num. xxx, 10. We are merely given one regulation in regard to it; *viz.*, that a man who has divorced his wife may not remarry her, if her second husband divorced her or died. See Additional Note, Marriage and Divorce in Judaism.

25. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

26. When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Chapter XXIV

24 1. When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his
house. 2. And when she is departed out of his
house, she may go and be another man's wife.
3. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand and send her out of his house; or if the latter husband die, which took her to be his wife;

1. *some unseemly thing.* Heb. ערות דבר. The School of Shammai translated these words by "a thing of *indecency*," and maintained that divorce could only be allowed if the wife was guilty of unchastity; whereas the School of Hillel rendered them by, "indecency *in anything*," implying that a wife may be divorced also for reasons other than unchastity.

bill of divorcement. lit. "a writing of cutting off," a certificate of total separation from her with whom he had hitherto lived "as one flesh" (Gen. II, 24). The later name for the document was גט. Divorce was no longer to be at

4 לְקָחְתָּהּ לוֹ לְאִשָּׁה׃ לֹא־יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר־שִׁלְּחָהּ
לָשׁוּב לְקַחְתָּהּ לִהְיוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה
כִּי־תוֹעֵבָה הִוא לִפְנֵי יְהוָה וְלֹא תַחֲטִיא אֶת־הָאָרֶץ אֲשֶׁר
ששי ה יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃ ס כִּי־יִקַּח אִישׁ אִשָּׁה
חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר נָקִי
יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקָח׃
6 7 לֹא־יַחֲבֹל רֵחַיִם וָרָכֶב כִּי־נֶפֶשׁ הוּא חֹבֵל׃ ס כִּי־

the arbitrary will and pleasure of the husband and by mere word of mouth, but upon reason given and by means of a formal document which demanded the intervention of a public authority, later a Beth-din, or a religious Teacher possessing full Rabbinical status. The Mosaic Law looks upon the marriage bond as holy in the sight of God and man; but, whilst it is inviolable, it is not indissoluble.

4. *defiled.* To her former husband only, by her marriage with another man. The strong expression *defiled* is used in order to condemn the easy passage of a woman between one man and another, which must always entail some degradation of the wifely ideal, and might lead to virtual adultery though the *formality* of the law would be observed (Nachmanides, Sforno). "Woman is a moral personality and not a *thing*, that a man may hand over to another, and then take back again at pleasure" (Koenig). The Koran permits remarriage twice unconditionally, but a third time only if, after the divorce, the woman *had* been the wife of another man. David remarried Michal (II Sam. III, 14), but she was taken from him, and not divorced by him.

cause the land to sin. Immorality defiles the land.

4. her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.*vi

5. When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath taken. 6. No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge.

g) XXIV, 5-XXV, 4. LAWS OF EQUITY AND HUMANITY

5. EXEMPTION FROM WAR

Another instance of the universality of these laws of mercy—their penetrative sympathy, and their superhuman impartiality, courtesy and consideration (Welch).

5. *charged with any business.* There shall not be laid upon him any public duties and responsibilities.

free at home. Or, "free for his own household."

cheer. lit. "make to rejoice."

6. MILLSTONE NOT TO BE TAKEN IN PLEDGE

The mill consisted of two circular stones, one above the other. The removal of one would make the other useless, and would deprive the family of its daily supply of bread.

6. *a man's life.* To deprive a man of any tools indispensable for his livelihood is equivalent to depriving him of his life. This was also forbidden among the Greeks and Romans, and in the ancient Common Law of England.

יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמֶּר־בּוֹ
8 וּמְכָרוֹ וּמֵת הַגַּנָּב הַהוּא וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ס הִשָּׁמֶר
בְּנֶגַע־הַצָּרַעַת לִשְׁמֹר מְאֹד וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר־יוֹרוּ אֶתְכֶם
9 הַכֹּהֲנִים הַלְוִיִּם כַּאֲשֶׁר צִוִּיתִם תִּשְׁמְרוּ לַעֲשׂוֹת׃ זָכוֹר אֵת
אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בַּדָּרֶךְ בְּצֵאתְכֶם
י מִמִּצְרָיִם׃ ס כִּי־תַשֶּׁה בְרֵעֲךָ מַשַּׁאת מְאוּמָה לֹא־תָבֹא
11 אֶל־בֵּיתוֹ לַעֲבֹט עֲבֹטוֹ׃ בַּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אַתָּה
12 נֹשֶׁה בוֹ יוֹצִיא אֵלֶיךָ אֶת־הָעֲבוֹט הַחוּצָה׃ וְאִם־אִישׁ עָנִי

7. Man-stealing

A repetition, with expansion, of the law in Exod. xxi, 16; see *Exodus*, p. 244.

7. *deal with him as a slave.* Or, "as a chattel"; the same phrase is used in xxi, 14.

shall die. The Code of Hammurabi decrees death for stealing a slave, the interest being not in human but in property rights.

8–9. Leprosy

8. *take heed.* The laws of leprosy are to be rigorously followed. These are laid down in Lev. xiii and xiv. "Even though the leper be a king like Uzziah, they must not honour him (by exempting him from the prescribed restrictions), but must shut him out from the camp in isolation" (Rashbam).

9. *Miriam.* Prophetess and sister of Moses though she was, when smitten with leprosy, she was yet separated from the camp seven days; Num, xii, 14f.

7. If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, or sell him; then that thief shall die: so shalt thou put away the evil from the midst of thee.

8. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.
9. Remember what the LORD thy God did unto Miriam, by the way as ye came forth out of Egypt.

10. When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge.
11. Thou shalt stand without,

10–13. Taking and Restoring a Pledge

As usury was forbidden in Israel, and there were elaborate precautions against excessive indebtedness, there were fewer possibilities of oppression in connection with debt than elsewhere. It was permitted to give pledges, but in the taking of these, the creditor must spare the debtor's feelings. He may not insolently invade the debtor's house, and select as a pledge any article that he deems fit. The dignity, as well as the need, of the poor man must be respected. "Even finer than the humanitarianism of these laws is their noble respect for human personality. Deuteronomy strikes the note of what is finest in Hebrew ethics and one of its great contributions to the world. Perhaps it is seen most finely, because most simply, in the direction, *When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch the pledge.* For every Israelite, however poor, has the right to invite into

13 הוּא לֹא תִשְׁכַּב בַּעֲבֹטוֹ׃ הָשֵׁב תָּשִׁיב לוֹ אֶת־הָעֲבוֹט
כְּבוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשַׂלְמָתוֹ וּבֵרְכֶךָּ וּלְךָ תִּהְיֶה צְדָקָה
שביעי 14 לִפְנֵי יְהוָה אֱלֹהֶיךָ׃ ס לֹא־תַעֲשֹׁק שָׂכִיר עָנִי וְאֶבְיוֹן
טו מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בִּשְׁעָרֶיךָ׃ בְּיוֹמוֹ תִתֵּן
שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא
אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְךָ חֵטְא׃ ס

or to exclude from the four walls of the cabin he calls his home" (Welch).

11. *thou shalt stand without.* Unless he invites thee to enter. Just because he requires our help, we are to remember how it deteriorates the poor to be dealt with in an unceremonious, tactless way, even by the benevolent (Harper).

13. *sleep in his garment.* If the debtor be a poor man he would probably give as security some necessary article of clothing, such as the *simlah*, worn for protection against wind and rain, and used as a covering during sleep. In Palestine the nights are mostly cold, and the poor man has no covering save his clothes. Hence the command that the creditor return such garment at nightfall, and not heartlessly deprive him of what is an essential of everyday life. Such heartlessness was peculiarly offensive to Israelite feeling; Amos II, 8, *Genesis*, p. 500.

and bless thee. A generous treatment of the poor will call forth their blessing.

it shall be righteousness. An act of kindness such as this, is an act of צדקה in its double sense of "charity" and "righteous living."

The spirit of the above law is in absolute contrast to the Greek and Roman attitude towards the poor; See p. 258.

and the man to whom thou dost lend shall
bring forth the pledge without unto thee. 12.
And if he be a poor man, thou shalt not sleep
with his pledge: 13. thou shalt surely restore
to him the pledge when the sun goeth down,
that he may sleep in his garment, and bless
thee: and it shall be righteousness unto thee
before the LORD thy God.*vii

14. Thou shalt not oppress an hired servant
that is poor and needy, whether he be of thy
brethren, or of thy strangers that are in thy
land within thy gates: 15. in his day thou shalt
give him his hire, neither shall the sun go down
upon it: for he is poor, and setteth his heart
upon it: lest he cry against thee unto the LORD,
and it be sin unto thee.

14–15. TREATMENT OF WORKMEN

The workman is not to be wronged by being kept waiting for his wage. It must be punctually paid him the day he earns it; Lev. XIX, 13.

14. *or of thy strangers.* One and the same law must protect the Israelite and the non-Israelite worker.

15. *in his day.* He must receive the wages *on the same day*; *i.e.* as soon as his day's work is over; Lev. XIX, 13, "the wages of a hired servant shall not abide with thee all night until the morning."

upon it. The sun must not go down whilst the wages are still unpaid.

setteth his heart upon it. Because he needs it to buy food for his family in the evening. Rashi translates the Heb. words, "for it he risks his life" in his work.

lest he cry. Cf. the end of *v.* 13.

16 לֹא־יוּמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוּמְתוּ עַל־אָבוֹת אִישׁ
17 בְּחֶטְאוֹ יוּמָתוּ׃ ס לֹא תַטֶּה מִשְׁפַּט גֵּר יָתוֹם וְלֹא תַחֲבֹל
18 בֶּגֶד אַלְמָנָה׃ וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדְּךָ יְהוָה
אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אָנֹכִי מְצַוְּךָ לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה׃
19 ס כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא־
תָשׁוּב לְקַחְתּוֹ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה לְמַעַן יְבָרֶכְךָ

16. Individual Responsibility

In ancient times, the family of a criminal often suffered supreme punishment with him.

Though the family is a moral unity, and the ethical solidarity of the nation is never to be lost sight of, no judge or tribunal must assume the power of putting the parents to death for a sin committed by the children, nor of putting the children to death for a sin committed by the parents. Ezekiel strikingly emphasised this fundamental teaching: "The soul that sinneth, *it* shall die; the son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him" (xviii, 4, 20).

16. *for the fathers.* Or, "in addition to the fathers" (Koenig). In II Kings xiv, 6, Amaziah king of Judah slays "his servants who had slain the king his father. But the children of the murderers he put not to death," in obedience to this law of Deuteronomy. Some explain the prohibition to mean the fathers shall not be permitted to die *instead* of the children, nor shall the children be permitted to die *instead* of the fathers. This was actually the case in Babylonian Law. If, through faulty construction, a house collapsed and a child was killed, then it was not the jerry-builder, but the *child* of the jerry-builder, that was put to death; see "Son for son, and daughter for daughter, in Code Hammurabi," *Exodus*, p. 289.

17–18. Injustice to the Stranger, Orphan and Widow

"It is astonishing to find how many of the laws—especially in the great-hearted Book of Deuteronomy—are expressly designed to protect the interests of the impoverished and defenceless members of society" (McFadyen). "No other

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17. Thou shalt not wrest the judgement of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: 18. but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19. When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

system of jurisprudence in any country at any period is marked by such humanity in respect to the unfortunate" (Houghton). The stranger, fatherless, and widow should be treated with a generous perception of the peculiar difficulties of their lot. Care for them is characteristic of Jewish civilisation generally, whether in ancient, medieval or modern times.

18. *thou shalt remember.* See xv, 15.

therefore. As God was kind to the Israelites in the hour of need, so let them in their turn be kind to those in need.

19–23. GENEROSITY TO THE LANDLESS

19. *forgot a sheaf.* The name for such a sheaf was *shikchah.* As this commandment could not be *consciously* observed, Rabbi Zadok grieved over the fact that he had never carried out this mitzvah. When at last he forgot some sheaves on his fields, he rejoiced, and made a festival for himself and his household.

כ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ׃ ס כִּי תַחְבֹּט זֵיתְךָ לֹא
21 תְפַאֵר אַחֲרֶיךָ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה׃ כִּי תִבְצֹר
כַּרְמְךָ לֹא תְעוֹלֵל אַחֲרֶיךָ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה׃
22 וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם עַל־כֵּן אָנֹכִי מְצַוְּךָ
לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה׃ ס

Cap. XXV. כה

כה א כִּי־יִהְיֶה רִיב בֵּין אֲנָשִׁים וְנִגְּשׁוּ אֶל־הַמִּשְׁפָּט וּשְׁפָטוּם
2 וְהִצְדִּיקוּ אֶת־הַצַּדִּיק וְהִרְשִׁיעוּ אֶת־הָרָשָׁע׃ וְהָיָה אִם־
בִּן הַכּוֹת הָרָשָׁע וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו כְּדֵי רִשְׁעָתוֹ

20. *olive tree.* The Rabbis declared that the law of leaving the corner of the field unreaped (Lev. xix, 9) so that the poor might come and take it, applied also to trees. "In gathering olives, the fruit is brought to the ground either by shaking the boughs or beating them with a long palm branch. At the present time, the trees are beaten on a certain day announced by a crier, after which the poor are allowed to glean what is left. Gleaning is a beautiful and kindly custom still surviving to some extent in Palestine, but fast disappearing before the introduction of modern methods of harvesting" (Dummelow).

Chapter XXV

1–3. Against Excessive Punishment

In ancient societies, that had no system of imprisonment for lighter crimes, corporal punishment was of necessity much more frequent than in modern times. There was, therefore, great need for regulating it, if its possible barbarities were to be prevented.

1. *controversy.* Litigation.

justify the righteous. Acquit the innocent.

20. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. 21. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless, and for the widow. 22. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Chapter XXV

25 1. If there be a controversy between men, and they come unto judgement, and the judges judge them; then they shall justify the righteous, and condemn the wicked; 2. and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness,

2. *be worthy to be beaten.* lit. "son of smiting"; *i.e.* one on whom smiting should be inflicted. No stripes were to be inflicted before or during the investigation; and the application of torture to extort confession from a criminal (or evidence from witnesses) was unknown in Israel. Only *after* he was found guilty, was the punishment to take place.

judge . . . before his face. In his presence, as a precaution against indiscriminate or unlimited flogging.

by number. The literal meaning is, the number is to be proportionate to his wickedness (Ibn Ezra, Mendelssohn, and all moderns). The Traditional explanation combines the last Heb. word of *v.* 2 with the first word of *v.* 3, and deduces therefrom that the 39 stripes are to be carefully counted, and the number inflicted to be in accordance with the physical strength of the offender.

3 בְּמִסְפָּר׃ אַרְבָּעִים יַכֶּנּוּ לֹא יֹסִיף פֶּן־יֹסִיף לְהַכֹּתוֹ עַל־
4 אֵלֶּה מַכָּה רַבָּה וְנִקְלָה אָחִיךָ לְעֵינֶיךָ׃ לֹא־תַחְסֹם שׁוֹר

3. *stripes.* By means of a leathern belt, and not by rods or any instrument that might prove fatal.

he shall not exceed. The Rabbis fixed the maximum at 39, for fear of exceeding the legal number by miscount.

thy brother should seem vile. Become an object of contempt, by destroying his human dignity which must be respected even in a criminal. The Rabbis point out that "previous to receiving his punishment the wrong-doer is termed the *wicked man*, but that after being punished he is designated *thy brother*. Once a man has expiated his offence, let his past be entirely forgotten; and let him be received once again into the brotherhood of Israel!" In such teaching we have a remarkable anticipation of the modern view that punishment must have a decidedly moral aim; *viz.*, the improvement of the criminal. "It may in some cases be a man's duty to punish, and in other cases to pardon, but it is in all cases a man's duty to be merciful to a criminal; that is, to mix pity for him with the resentment inspired by his deed" (Seeley). The wonderful spirit of humanity of this Biblical law is quite absent from the codes of ancient and even relatively modern times. In nearly all those codes, the intention seems to be both to humiliate the offender and to inflict torment.

4. KINDNESS TO ANIMALS

The love of God regards not only the poor and the slave, but takes account also of the lower animals.

4. *not muzzle the ox.* This prohibition applies to all animals employed in labour, and not to the ox alone. "A righteous man regardeth the life of his beast" (Prov. XII, 10)—he has consideration for its feelings and needs. It is a refinement of cruelty to excite the animal's desire for food and to prevent its satisfaction. Prof. Cornill writes:

"What a truly humanitarian sentiment finds expression in the law, *Thou shalt not muzzle the ox when he treadeth out the corn.* The brute should not perform hard labour, and at the same time have food before its eyes without the possibility of eating therefrom. I remember some time

by number. 3. Forty stripes he may give him, he shall not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4. Thou shalt not muzzle the ox when he treadeth out the corn.

ago to have read that one of the richest Italian real-estate owners, at the grape-harvest, fastened iron muzzles to his miserable, fever-stricken workmen, so that it might not occur to these poor peasants, working for starvation wages under the glowing sun of Southern Italy, to satiate their burning thirst and their gnawing hunger with a few of the millions of grapes of the owner." Jewish legislation extended the prohibition of muzzling the ox to workmen employed on production of articles of food; they must not be prevented from eating them; see p. 290.

The claims of the lower animals on human pity and consideration are characteristic of the *Hebrew* Scriptures. "In Psalm XXXVI, 7, there is an implication that, morally speaking, there is no complete break of continuity in the scale of sentient life; and (Gen. VIII, 1; Jer. XXI, 6) the domesticated animals are in fact regarded as part of the human community. In the Decalogue, the animals that labour with and for man have their share of Sabbath rest, and the produce of the fields during the Sabbatical year (Exod. XXIII, 11) is to be for them as for the poor" (Harper).

The duties to our dumb friends have been strangely overlooked in most ethical systems, not excluding Christianity. Paul dismisses as an idle sentimentalism the notion of man's duty to animals. "Is it for oxen that God careth?" he asks mockingly. And this remained the attitude of the Church till recent times. "In the range and circle of duties," says the historian Lecky, "inculcated by the early Fathers, those to animals had no place." In the Talmud, however, kindness to animals (צער בעלי חיים) becomes the basis of a whole code of laws. A great Rabbi is said to have been punished with long and continued physical pain because, when a calf which was about to be killed ran to him bleating for protection, he repulsed the animal,

ה בְּדִישׁוֹ׃ ס כִּי־יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת אַחַד מֵהֶם וּבֵן
אֵין־לוֹ לֹא־תִהְיֶה אֵשֶׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר יְבָמָהּ יָבֹא
6 עָלֶיהָ וּלְקָחָהּ לוֹ לְאִשָּׁה וְיִבְּמָהּ׃ וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד

exclaiming, "Go, that is thy destiny." In a beautiful legend which the poet Coleridge has paraphrased, the Rabbis tell how Moses, while he is still Jethro's shepherd, seeks out a stray lamb and tenderly carries the tired creature in his arms back to the fold, and how a voice from Heaven cries, "Thou art worthy to be My people's pastor." "This sympathy for the dumb animals is all the more remarkable because the terrible scenes in the Roman arena are only too clear an indication of the inhumanity which prevailed in the civilised world during the Talmudic period" (M. Joseph).

It is only in our day that legislation at long last forbade cruelty to animals. Until the middle of the nineteenth century, it was nowhere illegal—except in Jewish Law. It is, therefore, but another of the "conventional lies of our civilisation," if the duty of preventing cruelty to animals is invoked against one of the major requirements of Jewish life—Shechitah.

As is well known, the Rabbinical regulations concerning Shechitah, the Jewish mode of slaughtering animals intended for food, are in part due to a desire to prevent the slightest unnecessary suffering to the animal. "Since the need of procuring food necessitates the slaying of animals, the Law enjoins that the death of the animal should be the easiest. It is not allowed to torment the animal by cutting the throat in a clumsy manner, by pole-axing, or by cutting off a limb while the animal is still alive" (Maimonides). The Jewish method of slaughter is one continuous cut with the sharpest of knives, applied by a skilled operator. Such cut severs all the great blood-vessels of the neck, and produces *instantaneous* insensibility in the animal. A leading physiologist declares: "I should be happy to think that my own end were likely to be as swift and painless as the end of these cattle killed in this way undoubtedly is" (Prof. C. Lovatt Evans). Similar opinions in regard to Shechitah have been given some years ago by no less than

5. If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.
6. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is

446 non-Jewish Professors of physiology and veterinary surgeons in the principal European countries. If, nevertheless, Shechitah is prohibited in enlightened lands like Switzerland and Norway, this is due to the ignorance on the part of the electorate as to what the Jewish method of slaughter actually is. In Nazi Germany such prohibition was enacted not so much out of sympathy with the beast, as out of a desire to inflict pain on human beings: "they sacrifice men, and kiss calves" (Hosea, XIII, 2).

h) 5–10. Levirate Marriage

Levirate marriage (in Latin, *levir* is a husband's brother) is the technical name for the marriage with the widow of a childless brother (יבום). To avert the calamity of the family line becoming extinct, of a man's name perishing and his property going to others, the surviving brother of such a childless man was required to marry the widow, so as to raise up an heir to that man's name. This custom occurs in various forms among many ancient peoples. It existed in Israel in Patriarchal times (Gen. XXXVIII), but is here modified in important particulars.

5. *dwell together.* Not necessarily in the same community, but at the same time (Talmud).

no son. Heb. *ben*, in the sense of child, whether male or female. The Rabbis extended its meaning in this instance to grandchild, from this or any other wife.

stranger. One who is outside the family.

the duty of the husband's brother. He shall take the place of the dead brother; *i.e.* he shall "build up the house" which the deceased had begun, and perpetuate his name.

7 יָקוּם עַל־שֵׁם אָחִיו הַמֵּת וְלֹא־יִמָּחֶה שְׁמוֹ מִיִּשְׂרָאֵל׃ וְאִם־
לֹא יַחְפֹּץ הָאִישׁ לָקַחַת אֶת־יְבִמְתּוֹ וְעָלְתָה יְבִמְתּוֹ הַשַּׁעְרָה
אֶל־הַזְּקֵנִים וְאָמְרָה מֵאֵן יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל
8 לֹא אָבָה יַבְּמִי׃ וְקָרְאוּ־לוֹ זִקְנֵי־עִירוֹ וְדִבְּרוּ אֵלָיו וְעָמַד
9 וְאָמַר לֹא חָפַצְתִּי לְקַחְתָּהּ׃ וְנִגְּשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי
הַזְּקֵנִים וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ וְיָרְקָה בְּפָנָיו וְעָנְתָה
וְאָמְרָה כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר לֹא־יִבְנֶה אֶת־בֵּית אָחִיו׃
11 וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חֲלוּץ הַנָּעַל׃ ס כִּי־יִנָּצוּ
אֲנָשִׁים יַחְדָּו אִישׁ וְאָחִיו וְקָרְבָה אֵשֶׁת הָאֶחָד לְהַצִּיל אֶת־
12 אִישָׁהּ מִיַּד מַכֵּהוּ וְשָׁלְחָה יָדָהּ וְהֶחֱזִיקָה בִּמְבֻשָׁיו׃ וְקַצֹּתָה
13 אֶת־כַּפָּהּ לֹא תָחוֹס עֵינֶךָ׃ ס לֹא־יִהְיֶה לְךָ בְּכִיסְךָ אֶבֶן

8. *speak unto him.* "The elders counsel him as to what is the best course for him to follow" (Sifri). There are cases in which the levirate marriage was inadvisable, and they counselled that the rite of Chalitzah take its place. The latter course has been almost universally followed in later centuries, especially after the formal excommunication of all polygamists by Rabbenu Gershom in the year 1000.

9. *loose his shoe.* Or, "strip his sandal." The loosening of one's shoe by another was emblematic of the transfer of property. It betokened the giving up to that other of some property or right; Ruth IV, 7.

spit before him. This is a departure from the rendering of RV, which is contrary both to fact and Heb. idiom. Spitting before him "on the ground" (Talmud, Rashi) was to symbolise the contempt for the man who brings disgrace upon himself and his family by refusing the privilege to raise up unto his brother a name in Israel.

answer. Solemnly assert.

10. *hath his shoe loosed.* Or, "whose sandal was stripped off." After that, he could nevermore marry her, nor could any of his brothers. She was free to marry "a stranger."

dead, that his name be not blotted out of Israel.
7. And if the man like not to take his brother's
wife, then his brother's wife shall go up to the
gate unto the elders, and say, My husband's
brother refuseth to raise up unto his brother
a name in Israel, he will not perform the duty
of an husband's brother unto me. 8. Then the
elders of his city shall call him, and speak unto
him: and if he stand, and say, I like not to take
her; 9. then shall his brother's wife come unto
him in the presence of the elders, and loose his
shoe from off his foot, and spit in his face; and
she shall answer and say, So shall it be done
unto the man that doth not build up his brother's
house. 10. And his name shall be called in
Israel, The house of him that hath his shoe loosed.

11. When men strive together one with another,
and the wife of the one draweth near for to
deliver her husband out of the hand of him
that smiteth him, and putteth forth her hand,
and taketh him by the secrets: 12. then thou
shalt cut off her hand, thine eye shall have no
pity.

11–12. Flagrant Immodesty

Even in extenuating circumstances, flagrant immodesty is to be dealt with without pity.

11. *strive together.* lit. "are wrestling together."

taketh. Seizes with violence.

12. *cut off.* The Rabbis commuted this severe penalty into a money-fine, varying "in accordance with the status of the culprit and the victim." There is no other case of mutilation in the Torah.

14 וָאָבֶן גְּדוֹלָה וּקְטַנָּה׃ לֹא־יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה
טו גְּדוֹלָה וּקְטַנָּה׃ אֶבֶן שְׁלֵמָה וָצֶדֶק יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה
וָצֶדֶק יִהְיֶה־לָּךְ לְמַעַן יַאֲרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־
16 יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל־עֹשֵׂה
אֵלֶּה כֹּל עֹשֵׂה עָוֶל׃ פ מפטיר
17 זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃
18 אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה
19 עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים׃ וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ ׀
לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר יְהוָה־אֱלֹהֶיךָ נֹתֵן
לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם
לֹא תִּשְׁכָּח׃

13–16. Honest Weights and Measures

13. *divers weights.* A large one for buying, and a small one for selling.

15. *thy days may be long.* Fair dealing, integrity in trade, must necessarily promote social happiness and prolong the life of a nation. "It is a known fact that every kingdom based on justice will stand. Justice is like a building. Injustice is like the cracks in that building, which cause it to fall without a moment's warning" (Ibn Ezra). "A false balance is an abomination unto the Lord: but a just weight is His delight" (Prov. xi, 1).

16. *all that do unrighteously.* A comprehensive summing-up. "All that do unrighteously either by mouth or deed, in secret or in open" (Ibn Ezra).

17–19. Remembering Amalek

Whilst Israel was to make justice and brotherly love its guiding rule, it was not to forget that Amalek had perpetrated a cowardly and unprovoked attack on the feeble and hindmost, when the Israelites were marching from Egypt; Exod. xvii, 8–16.

13. Thou shalt not have in thy bag divers weights, a great and a small. 14. Thou shalt not have in thine house divers measures, a great and a small. 15. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the LORD thy God giveth thee. 16. For all that do such things, even all that do unrighteously, are an abomination unto the LORD thy God.*m

17. Remember what Amalek did unto thee by the way as ye came forth out of Egypt; 18. how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

18. *met thee.* Better, *fell on thee.*

smote the hindmost. He attacked the rear of the Israelites, the faint and weary stragglers enfeebled by the march.

he feared not God. He was devoid of pity and fundamental humanity; see *Exodus*, p. 11.

19. *blot out.* A people so devoid of natural religion as to kill non-combatants had forfeited all claim to mercy.

For the Lesson from the Prophets, Isaiah LIV, 1–10, *see* The Haftorahs, p. 530.

For the Blessings before and after the Haftorah, see p. 460.

NOTE E

ON MARRIAGE, DIVORCE, AND THE POSITION OF WOMAN, IN JUDAISM

MARRIAGE

Its Meaning. Marriage is that relationship between man and woman under whose shadow alone there can be true reverence for the mystery, dignity and sacredness of life. Scripture represents marriage not merely as a Mosaic ordinance, but as part of the scheme of Creation, intended for all humanity. Its sacredness thus goes back to the very birth of man.

They do less than justice to this Divine institution who view it in no other light than as a civil contract. There is a vital difference between a marriage and a contract. In a contract the mutual rights and obligations are the result of an agreement, and their selection and formulation may flow from the momentary whim of the parties. In the marriage relation, however, such rights and obligations are high above the arbitrary will of both husband and wife: they are determined and imposed by Religion as well as by the Civil Law. The failure of the contract view to bring out this higher sphere of duty and conscience which is of the very essence of marriage, led a philosopher like Hegel to denounce that view as a "Schaendlichkeit."

Its purpose. The purpose of marriage is twofold—*a*) posterity, and *b*) companionship.

a) The duty of building a home and of rearing a family (Gen. I, 28, "Be fruitful and multiply") figures in the Rabbinic codes as the first of the 613 Mitzvoth of the Torah. To this commandment is due the sacredness and centrality of the child in Judaism—something which even the enlightened nations of antiquity could not understand. Tacitus deemed it a contemptible prejudice of the Jews that "it is a crime among them to kill any child." What a lurid flashlight these words throw on Græco-Roman society! It is in such a society that Judaism proclaimed the Biblical view that the child was the highest of human treasures. "O Lord God, what wilt Thou give me, seeing that I go childless?" was Abraham's agonising cry. Of what value were earthly possessions to him, if he was

denied a child who would continue his work after him. This attitude of the Father of the Hebrew people has remained that of his descendants throughout the ages. A childless marriage was deemed to have failed of its main purpose; and, in ancient times, was admitted as ground for divorce after ten years. In little children—it was taught—God gives humanity a chance to make good its mistakes. They are "the Messiahs of mankind"—the perennial regenerative force in humanity. No wonder that Jewish infant mortality is everywhere lower than the non-Jewish—often only one-half of that among the general population.

b) Companionship is the other primary end of the marriage institution. Woman is to be the helpmate of man, עזר כנגדו. A wife is a man's other self, all that man's nature demands for its completion physically, socially, and spiritually. In marriage alone can man's need for physical and social companionship be directed to holy ends. It is this idea which is expressed by the term *kiddushin* ("hallowing") applied to Jewish marriage—the hallowing of two human beings to life's holiest purposes. In married life, man finds his truest and most lasting happiness; and only through married life does human personality reach its highest fulfilment. "A man shall leave his father and his mother and shall cleave unto his wife," says Scripture (Gen. II, 24). Note that it is man who is to cleave to his wife, and not the woman, physically the weaker, who is to cleave to her husband; because, in the higher sphere of the soul's life, woman is the ethical and spiritual superior of man. "Even as the wife is"—say the Rabbis, "so the husband is." The celibate life is the unblessed life: Judaism requires its saints to show their sanctity *in* the world, and amid the ties and obligations of family life. "He who has no wife abides without good, help, joy, blessing or atonement. He who has no wife cannot be considered a whole man" (Talmud). The satisfaction of the needs of physical and social companionship outside the sacred estate of matrimony, unhallowed by Religion and unrestrained by its commandments, Judaism considers an abomination. And such extra-marital relations are prohibited just as sternly with non-Jewish women as with Jewish. Thus, Joseph resists the advances of the *heathen* temptress with the words: "How can I do this great wickedness, and sin against God?" (Gen. XXXIX, 9); and the Book of Proverbs is clear on the attitude of Judaism to the "strange woman"—married or unmarried (see Chapters II, V–VII). No less emphatically

than in Scripture is purity demanded by the Rabbis. The New Testament accepted the Jewish view on the subject in its entirety. The whole of Gospel teaching on this subject, even Matthew v, 28, is to be found in the Talmud.

The Marriage Ceremony. The Marriage Service consists of the blessings of Betrothal, the formula of Marriage, the reading of the Kethubah, and the seven blessings of Sanctification. In later times was added the breaking of the glass. Originally a considerable time intervened between the Betrothal (אירוסין), by which the bridal couple became bound for all purposes save living together, and the Nuptials proper (נישואין). Since the sixteenth century, however, Betrothal is always combined with the Nuptials. The solemnisation of both the Betrothal and Nuptials opens with the benediction over a cup of wine. Wine is a symbol of joy, joyousness at a wedding being a religious duty; and in the Wedding Grace, "we bless our God in Whose abode is joy." The couple drink from both cups of wine—an indication of their resolve henceforth to share whatever destiny Providence may allot to them. The Betrothal blessing reads:—

> "Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us by thy commandments, and hast given us command concerning forbidden marriages; who hast disallowed unto us those that are betrothed, but hast sanctioned unto us such as are wedded to us by the rite of the canopy and the sacred covenant of wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by the rite of the canopy and the sacred covenant of wedlock."

The commands concerning forbidden marriages are given in Leviticus XVIII and XX; see the Table of Prohibited Marriages in force among Jews to-day, *Leviticus*, p. 186. The "rite of the canopy" is the chuppah, under which the bride and bridegroom stand during the Service, and is a symbol of the hometaking of the bride by the bridegroom. After this benediction there follows the bridegroom's Declaration, which constitutes the essence of the ceremony. He places a ring upon the forefinger of the right hand of the bride, and says: "Behold, thou art consecrated unto me by this ring according to the Law of Moses and of Israel." The general use of the ring is post-Talmudic; its place was formerly taken by any object of value. The formula is at least 2,000 years old, and expresses the resolve to lead their common life according to the rule and manner

of Judaism. After this, the Kethubah is read. The Kethubah was introduced by Simeon ben Shetach in the first pre-Christian century as a protection to the wife in the event of her becoming widowed or divorced. This document testifies that on such and such a date, the bridegroom said to his bride: "Be thou my wife according to the Law of Moses and of Israel. I will work for thee; I will honour thee; I will support and maintain thee in accordance with the custom of Jewish husbands who work for their wives, and honour, support and maintain them in truth." The husband further undertakes the obligation of a certain fixed sum for her prior claim on his estate. "All my property even the mantle on my shoulders, shall be mortgaged for the security of this contract and that sum." Then begins the solemnisation of the Nuptials proper in seven Blessings. The fourth and seventh of these read:

> "Blessed art thou, O Lord our God, King of the Universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.
>
> "Blessed art thou, O Lord our God, King of the Universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride."

It is seen that the Blessings "cover the whole of Israel's history. Each new home is thus brought into relation with the story of Creation and with Israel's Messianic Hope" (Abrahams). At the conclusion of the Blessings, a glass is broken by the bridegroom—a reminder of the Destruction of Jerusalem (זכר לחורבן). Another symbolisation may also be mentioned: just as one step shatters the glass, so can one act of unfaithfulness forever destroy the holiness and happiness of the Home. The Service concludes nowadays with the pronouncement of the priestly benediction.

Monogamy. The Biblical ideal of human marriage is the monogamous one. The Creation story and all the ethical portions of Scripture speak of the union of a man with *one* wife.

Whenever a Prophet alludes to marriage, he is thinking of such a union—lifelong, faithful, holy. Polygamy seems to have well-nigh disappeared in Israel after the Babylonian Exile. Early Rabbinic literature presupposes a practically monogamic society; and out of 2,800 Teachers mentioned in the Talmudim, one only is stated to have had two wives. In the fourth century Aramaic paraphrase (Targum) of the Book of Ruth, the kinsman (IV, 6), refuses to "redeem" Ruth, saying, "I cannot marry her, because I am already married; I have no right to take an additional wife, lest it lead to strife in my home." Such paraphrase would be meaningless, if it did not reflect the general feeling of the people on this question.

Monogamy in Israel was thus not the result of European contact. As a matter of fact, monogamy was firmly established in Jewish life long before the rise of Christianity. The New Testament does not prohibit polygamy, but only demands that a bishop or presbyter shall have but one wife (I Tim. III, 2). As late as Luther's day, bigamy was not unknown in Western Europe; and in the thirteenth century, for example, monogamy was but a name, at any rate in the upper classes of society. The Church too found it difficult to enforce strict monogamy among Eastern Christians.

DIVORCE

In the first pre-Christian century, there was a fundamental cleavage in the religious schools of Palestine in regard to Divorce. The dispute turned over the interpretation of Deut. XXIV, 1; but, as so often in theological controversy, the words of the Sacred Text were merely the pegs upon which to hang conflicting theories of life on the part of the disputants. The School of Shammai maintained that a marriage could be dissolved only by unchastity on the part of the wife, because adultery alone destroyed the whole structure of marriage and made its continuance impossible. The School of Hillel argued that divorce should be permitted for any reason which entailed a rupture of domestic harmony resulting in a daily violation of one of the main purposes of marriage—companionship. The Jewish sectaries (the Essenes, the "Zadokites" of Damascus, the Samaritans and Jewish Christians) opposed, in addition, marrying a second wife as long as the divorced wife was alive. Official Judaism, throughout the ages, followed the principle of the School of Hillel; and, of course, the unnatural prohibition for the parties to marry again is quite unknown to it. We shall see that in

recent generations the civilised nations are more and more coming to adopt the Jewish attitude on this basic and vital question.

Not that Judaism ever lost sight of the fact that divorce was a calamitous necessity. "I hate divorce," is the Divine message by the Prophet Malachi (II, 16). "The very altar weeps for one who divorces the wife of his youth," says the Talmud. The rabbi was bidden to exhaust every possible expedient to dissuade husband and wife from proceeding to divorce; and later legislation made the writing and the delivery of the *Get* difficult and protracted, in order to facilitate attempts at reconciliation. "If there is a doubt as to the originator of the quarrel, the husband is not believed when he asserts that the wife has commenced the dispute, as all women are presumed to be lovers of domestic peace." (Shulchan Aruch).

Characteristics of Jewish Divorce. *a*) In theory, the power of divorce is in the hands of the husband. However, in the case of the wife's adultery, he is compelled to divorce her; connivance and condonation are not tolerated in Jewish Law. "Adultery is not merely infidelity towards the conjugal partner, but a violation of a Divine order, a crime which cannot be condoned by the offended party" (Z. Frankel, L. Löw). Divorce is also compulsory where a man has married within one of the prohibited degrees. (Incestuous "marriages" require no divorce, as these are null and void *ab initio*. On the distinction between incestuous marriages and those within the prohibited degrees, see *Leviticus*, p. 175). There are also a few cases in which the Torah deprives the husband of the right to divorce his wife (Deut. XXII, 19 and 29). Furthermore, the wife might sue for a divorce in the Jewish Courts, which could for certain causes—*e.g.*, loathsome occupation or disease—compel him to free her. The uniform aim of the Rabbis throughout the succeeding centuries was to develop the law in the direction of greater equality between the man and the woman. At last, in the year 1000, Rabbenu Gershom decreed that the wife, unless she was unfaithful, could not be divorced *except of her free will*. Maimonides went even further: "If a woman says, 'My husband is repulsive to me, and I cannot live with him,' the husband is compelled to divorce her, because she is not like a captive woman that she should be forced to consort with a man whom she hates."

Such restriction of the husband's power to divorce was

practicable only as long as the Jewish Rabbinic Courts had legal power to enforce their decisions. With the disappearance of that power, hardships have arisen in connection with divorce and *chalitzah*, difficulties which perhaps only a Central Sanhedrin in Jerusalem will in time be able to remove. The most serious of these is that of the Agunah, the woman whose husband has merely vanished. In favour of such a deserted wife, the laws of evidence as to the reported death of her husband have from the first been relaxed, and no effort is spared to free her from her uncertain state. While learned rabbis are to-day seeking a radical solution of this urgent question, it is a pity that the Agunah problem has become a tool in the hands of men whose purpose is the overthrow of Traditional Judaism, and some of whom recoil from no exaggeration in pursuit of that purpose. Jewish forsaken wives are relatively a very small minority when compared with the vast number of those in other faiths and legal systems who are deserted, are denied divorce or are granted it only on condition that they commit adultery, and those who are divorced without right to remarry.

b) Jewish divorce can take place by mutual consent, even as marriage is itself a matter of mutual consent. In English law, it is difficult to obtain divorce where both parties want it. If both desire to be freed, it savours of "collusion," and may involve the intervention of the King's Proctor and the denial or revocation of divorce, even though one spouse is innocent of matrimonial offence and the other guilty. Divorce as a result of mutual consent continued to be in force in Europe, including Saxon England, till the eighth century. It is to-day granted in various countries—*e.g.*, Belgium, Switzerland and some of the United States of America.

It must be added that despite the ease with which, in theory, the marriage-tie may be dissolved in Jewish Law, divorce is less frequent among Jews than among the other populations of the various countries; see *Jewish Encyclopedia*, VIII, 340. Thus in the year 1933, there were in England, 2,549 marriages according to Jewish Law, but only 40 decrees *nisi*. In 1934, there were 2,600 marriages, and 46 such decrees. The strikingly small number of Jewish divorces is largely due to the fact that, "among Jews, there is an absence of drunkenness, always a fruitful source of domestic strife and misconduct" (H. Adler).

c) Perhaps the most characteristic feature of the Jewish

Law of Divorce is its absolute prohibition of the adulterer to marry the adulteress. Even in cases where such a marriage had, through suppression of the true facts, been entered into, *it must be dissolved.* A leader of the Anglican Church regrets that the sacred institution of marriage is so often used to whitewash an adulterous pair. "I should be glad to see the marriage of an adulterer with his or her paramour absolutely forbidden" (W. R. Inge).

New Testament Divorce. It is impossible to evade reference to the New Testament position of the question of divorce. According to Matt. XIX, 3, divorce was to be permitted, albeit for the one and sole reason of adultery. But it is now generally recognised that the Founder of Christianity desired the prohibition of divorce to be *absolute*, and taught that a divorced man or woman who married again was guilty of adultery (Mark X, 2–12). The Roman Catholic Church accordingly refuses in any way to recognise divorce, though in very rare cases it grants decrees of nullity. Outside that Church, however, the conscience of mankind has long been struggling with the problem of divorce as inherited from the Gospels. Nearly all Protestant States, and some Catholic ones, legislate to-day with due regard to the imperfections of human nature. They not only recognise adultery as a ground for divorce, but realise that there are other causes as well (*e.g.*, drunkenness, disease, felony) that destroy the moral foundations of the family, interfere with the upbringing of the children, embitter the lives of two human beings, and often lead them to degradation and crime.

Divorce in England. English law until the other day demanded, in the case of the wife's petition, the committing of adultery, *in addition to desertion, cruelty or some other enormity*, as the indispensable condition for divorce. It was a definite incentive to perjury and immorality, and gave rise to an infamous class of professional helpers to procure a divorce. The evidence given before the Royal Commission of 1909 confirmed the fact that the Jewish outlook, which recognises the dissolution of a marriage when the happiness of the home is impossible, was in general harmony with progressive thought, while the Christian outlook was in direct conflict with it. In regard to the Anglo-Jewish population, prior to the passing of the Divorce Act of 1857, the Jewish Ecclesiastical Authorities granted divorces on grounds established by Jewish Law, and continued to do so till 1866. Since that date, no Jewish divorce as between

parties domiciled in England is given by the London Beth Din, or any responsible Rabbi, unless a divorce, previously decreed by a Court, had been made absolute.

Jewish Modernists and Divorce. It is well known that not all Jews to-day follow Rabbinical law in the matter of marriage and divorce. Thus, in 1909, C. G. Montefiore proclaimed that the extreme New Testament utterances on divorce showed "unerring ethical instinct," whereas it was "to the eternal dishonour" of Hillel that he favoured divorce on other grounds besides adultery. This impelled Achad Ha-am to produce one of his most brilliant essays, (על שתי הסעפים, "Judaism and the Gospels") and subject Mr. Montefiore's views to an annihilating criticism. Neither the moderate nor the radical wing of Reform Judaism endorses Mr. Montefiore's position in this matter. On the one hand, Moderate reformers respect, in regard to marriage, the laws of the prohibited degrees, retain the essentials of the Traditional marriage service, and hold that "it is logical that the Synagogue which insists upon marriage between Jews being performed in accordance with Jewish rites, should also insist upon the divorce being performed in accordance with the same rites" (L. M. Simmons). Radical Reformers in Europe and America have, on the other hand, ever looked upon both marriage and divorce as purely civil acts, and hold that the Civil Law alone in regard to these matters possesses for Jews absolute validity. And as each one of the American States has its own divorce law, there are thus forty-eight different laws of marriage and divorce for the Liberal Jews in America! Some of these State laws are notoriously and even ludicrously lax; but no serious objection has been voiced against them by Liberal rabbis, except against the law of the State of Rhode Island. And this for a curious reason. That State—founded by the apostle of religious freedom, Roger Williams, the friend of Milton and Cromwell—rules that Jews, as all other religious bodies, be governed by their own regulations as to marriage and divorce.

Over against the secularist view in some sections of contemporary Jewry, the following words of the late Dr. Friedländer clearly define the attitude of Traditional Jews to the modern State on this vital question of Marriage and Divorce. "We acknowledge the principle laid down in the Talmud, 'The law of the Country is binding upon us' (דינא דמלכותא דינא), but only in so far as our civil relations are concerned. With regard to religious questions, our own religious Code must be obeyed. Marriage laws include two

elements—civil relations and religious duties. As regards the former, we abide by the decisions of the civil Courts of the country. We must, therefore, not solemnise a marriage which the law of the Country would not recognise; we must not religiously dissolve a marriage by גט, unless the civil Courts of law have already decreed the divorce. On the other hand, we must not content ourselves with civil marriage or civil divorce; religiously, neither civil marriage nor civil divorce can be recognised, unless supplemented by marriage or divorce according to religious forms. Furthermore, marriages allowed by the Civil Law, but prohibited by our Religious Law, cannot be recognised before the tribunal of our Religion."

THE POSITION OF WOMAN IN JUDAISM

It is astonishing to note the amount of hostile misrepresentation that exists in regard to woman's position in Bible times. "The relation of the wife to the husband was, to all intents and purposes, that of a slave to her master," are the words of a writer in the *Encyclopaedia of Religion and Ethics*. That this judgment is radically false may be proved from hundreds of instances throughout Scripture. God created man and woman in His image (Gen. I, 27)—both man and woman are in their spiritual nature akin to God; and both are invested with the same authority to subdue the earth and have dominion over it. The wives of the Patriarchs are almost the equals of their husbands; later generations regard them as quite alike. Miriam, alongside her brothers, is reckoned as one of the three emancipators from Egypt (Micah VI, 4); Deborah is "Judge" in Israel, and leader in the war of independence; and to Hannah (I Sam I, 8) her husband speaks: "Why weepest thou? Am not I better to thee than ten sons?" In later centuries, we find woman among the Prophets (Huldah); and in the days of the Second Temple, on the throne (Queen Salome Alexandra). Nothing can well be nobler praise of woman than Prov. XXXI; and as regards the reverence due to her from her children, the mother was always placed on a par with the father (Exod. XX, 12; Lev. XIX, 3). A Jewish child would not have spoken to his grief-stricken mother as did Telemachus, the hero's son in the Odyssey: "Go to the chamber, and mind thine own housewiferies. Speech shall be for man, for all, but for me in chief; for mine is the lordship in the house."

The property rights of woman became clearly defined

in the Talmudic period. Her legal status under Jewish law "compares to its advantage with that of contemporary civilisations" (G. F. Moore). "In respect to possessing independent estate, the Jewish wife was in a position far superior to that of English wives before the enactment of recent legislation" (Abrahams). A conclusive proof of woman's dominating place in Jewish life is the undeniable fact, that the hallowing of the Jewish home was her work; and that the laws of chastity were observed in that home, both by men and women, with a scrupulousness that has hardly ever been equalled. The Jewish Sages duly recognised her wonderful spiritual influence, and nothing could surpass the delicacy with which respect for her is inculcated: "Love thy wife as thyself, and honour her more than thyself. Be careful not to cause woman to weep, for God counts her tears. Israel was redeemed from Egypt on account of the virtue of its women. He who weds a good woman, it is as if he had fufilled all the precepts of the Torah". (Talmud).

The respect and reverence which womanhood enjoyed in Judaism are not limited to noble and beautiful *sayings*. That respect and reverence were translated into life. True, neither minnesingers nor troubadours sang for Jewish women; and the immemorial chastity of the Jewess could not well go with courts of love and chivalric tournaments. And yet, one test alone is sufficient to show the abyss, in actual life, between Jewish and non-Jewish chivalry down to modern times. That test is wife-beating. On the one hand, both Rabbenu Tam, the renowned grandson of Rashi, and Rabbi Meir of Rothenburg, the illustrious jurist, poet, martyr and leader of thirteenth-century Judaism, could declare: "This is a thing not done in Israel"; and the Shulchan Aruch prescribe it as the Beth Din's duty to punish a wife-beater, to excommunicate him, and—if this be of no avail—to compel him to divorce his wife with full Kethubah (Eben Ha-ezer CLIV, 3). Among non-Jews, on the other hand, no less an authority on the Middle Ages than G. C. Coulton writes: "To chastise one's wife was not only customary, not only expressly permitted by the statutes of some towns, but even formally granted by the Canon Law." Even in our own country, as late as the fifteenth century, "wife-beating was a recognised right of man, and was practised without shame by high as well as low" (G. M. Trevelyan). In the reign of Charles II, this recognized right of man began to be doubted; "yet the

lower ranks of the people who were always fond of the Common Law still claim and exert their ancient privilege" (Blackstone). Even more strange was the public sale of wives that was not unknown among the very poor. Thomas Hardy wrote his powerful novel, *The Mayor of Casterbridge*, on such a sale. Some years ago, *The Times* (January 4, 8, 11, 17, 1924) traced a number of these sales throughout the nineteenth century: and Prof. A. R. Wright has shown that folk-custom to have survived in various parts of England into the twentieth century.

In modern times, friend and foe of the Jew alike speak with admiration of his home, and echo the praise of the heathen seer: "How beautiful are thy tents, O Jacob, thy dwelling-places, O Israel." The following description may well be quoted here of the Sabbath eve of a humble toiler in the London Ghetto a half-century ago:—

"The roaring Sambatyon of life was at rest in the Ghetto: on thousands of squalid homes the light of Sinai shone.

"The Ghetto welcomed the Sabbath Bride with proud song and humble feast, and sped her parting with optimistic symbolisms of fire and wine, of spice and light and shadow. All around, their neighbours sought distraction in the blazing public-houses, and their tipsy bellowings resounded through the streets and mingled with the Hebrew hymns. Here and there the voice of a beaten woman rose on the air. But no Son of the Covenant was among the revellers or the wife-beaters; the Jews remained a chosen race, a peculiar people, faulty enough, but redeemed at least from the grosser vices —a little human islet won from the waters of animalism by the genius of ancient engineers" (I. Zangwill).

Cap. XXVI. כו

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כו א וְהָיָה כִּי־תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
2 נַחֲלָה וִירִשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ׃ וְלָקַחְתָּ מֵרֵאשִׁית ׀ כָּל־פְּרִי
הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ
וְשַׂמְתָּ בַטֶּנֶא וְהָלַכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
3 לְשַׁכֵּן שְׁמוֹ שָׁם׃ וּבָאתָ אֶל־הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם
וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי־בָאתִי אֶל־
4 הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵינוּ לָתֶת לָנוּ׃ וְלָקַח
הַכֹּהֵן הַטֶּנֶא מִיָּדֶךָ וְהִנִּיחוֹ לִפְנֵי מִזְבַּח יְהוָה אֱלֹהֶיךָ׃

VII. KI THAVO

(Chapters XXVI–XXIX, 8)

5) Conclusion of Code

a) XXVI, 1–11. First-Fruits and Acknowledgement of Divine Providence

The present chapter prescribes the rituals that were to accompany the presentation of the first-fruits and the tithe at the Sanctuary. It was to be an occasion of thanksgiving to God, by whose favour the Israelites had been rescued from the hardships of the past, and raised to become a great nation that dwelt in comfort in a rich and fertile land. This beautiful prayer leads us to believe that other sacrifices at the Sanctuary were likewise not offered in silence; cf. Joel II, 17, p. 561.

2. *of the first of all the fruit.* Not the first of every kind of fruit, but only of the seven kinds mentioned in Deut. VIII, 8 as typical of the fruitfulness of the Land. These are:—wheat,

VII. KI THAVO

CHAPTER XXVI

26 1. And it shall be, when thou art come in unto
the land which the LORD thy God giveth thee
for an inheritance, and possessest it, and dwell-
est therein; 2. that thou shalt take of the first
of all the fruit of the ground, which thou shalt
bring in from thy land that the LORD thy God
giveth thee; and thou shalt put it in a basket,
and shalt go unto the place which the LORD
thy God shall choose to cause his name to dwell
there. 3. And thou shalt come unto the priest
that shall be in those days, and say unto him,
I profess this day unto the LORD thy God, that
I am come unto the land which the LORD
sware unto our fathers for to give us. 4. And
the priest shall take the basket out of thine hand,
and set it down before the altar of the LORD

barley, vines, figs, pomegranates, olives and date-honey.

3. *I profess.* Heb. הגדתי, "I solemnly proclaim." Verses 5–10 are a brief epitome of early Jewish history, and constitute the "profession." The Rabbis made the exposition of these verses an important part of the Passover Haggadah.

thy God. Thy is used because the priest is here conceived as standing in a special relationship to God; cf. "The God of Abraham," in the Liturgy.

I am come. The thank-offering would be the visible proof that the land was now in the possession of the Israelites, and that the Divine Promise had been faithfully fulfilled.

ה וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ אֲרַמִּי אֹבֵד אָבִי וַיֵּרֶד
מִצְרַיְמָה וַיָּגָר שָׁם בִּמְתֵי מְעָט וַיְהִי־שָׁם לְגוֹי גָּדוֹל עָצוּם
6 וָרָב׃ וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה
7 קָשָׁה׃ וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־
8 קֹלֵנוּ וַיַּרְא אֶת־עָנְיֵנוּ וְאֶת־עֲמָלֵנוּ וְאֶת־לַחֲצֵנוּ׃ וַיּוֹצִאֵנוּ
יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל
9 וּבְאֹתוֹת וּבְמֹפְתִים׃ וַיְבִאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֶּן־לָנוּ
י אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ וְעַתָּה הִנֵּה
הֵבֵאתִי אֶת־רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי יְהוָה
וְהִנַּחְתּוֹ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ׃

5. *answer.* Testify. This prayer (*v.* 5–10) had to be recited in the Hebrew language. Those who could not do so, repeated it after the priest. To avoid putting anyone to shame, it was eventually ruled that all must repeat the words after the priest.

a wandering Aramean. Or, "a nomad Aramean." Ibn Ezra, Rashbam and Sforno refer this to Jacob, because of his straying and unsettled life; cf. Jacob "fled into the country of Aram" (Hosea xii, 13). The Heb. for *wandering* often means "astray," "ready to perish"; cf. Psalm cxix end. The Passover Haggadah renders it, "An Aramean (*i.e.* Laban) sought to destroy my father."

few in number. Seventy souls in all.

7. *our affliction.* See Exod. i, 11.

9. *milk and honey.* This further brings out the contrast with the state of nomads.

10. *which thou, O Lord, hast given me.* Refers to the Land and not to the fruits. The above prayer contains two features that are characteristic of all Jewish prayer: 1) recognition of Israel's historic relationship to God; 2) recognition of God as the Source of all blessings.

thou shalt set it down. The bringer of the first-fruits would resume hold of the basket whilst making the declaration

thy God. 5. And thou shalt answer and say before the LORD thy God, A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous: 6. and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7. and we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression: 8. and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9. and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. 10. And now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me. And thou shalt set it down before the LORD thy God, and worship before the LORD thy God: 11. and thou shalt rejoice in all the

contained in *v.* 5–10, and would now, once again, solemnly deposit it before the Altar.

11. *thou shalt rejoice.* The yearly dedication of the first-fruits must be made a family festivity in which, as in the case of the fixed annual Feasts mentioned in XVI, 9–17, the Levite, who had no portion in the land, as well as the "stranger," were to participate.

The following description of the Procession of the first-fruits to the Temple is given in the Mishnah.

"How do they set apart the first-fruits? When a man goes down to his field and sees for the first time a ripe fig or

11 וְשָׂמַחְתָּ בְכָל־הַטּוֹב אֲשֶׁר נָֽתַן־לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתֶךָ
שני 12 אַתָּה וְהַלֵּוִי וְהַגֵּר אֲשֶׁר בְּקִרְבֶּֽךָ׃ ס כִּי תְכַלֶּה לַעְשֵׂר
אֶת־כָּל־מַעְשַׂר תְּבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שְׁנַת הַֽמַּעֲשֵׂר
וְנָתַתָּה לַלֵּוִי לַגֵּר לַיָּתוֹם וְלָֽאַלְמָנָה וְאָכְלוּ בִשְׁעָרֶיךָ

a ripe cluster of grapes or a ripe pomegranate, he binds it round with reed-grass and says, ' Lo, these are first-fruits.'

"How do they take up the first-fruits to Jerusalem? The men of all smaller towns that belonged to the Maamad (*i.e.* the local delegation to the Temple, see *Leviticus*, p. 51) gathered together in the town of the Maamad, and spent the night in the open place of the town. Early in the morning the officer of the Maamad said, 'Arise ye, and let us go up to Zion, unto the Lord our God.'

"They that were near to Jerusalem brought fresh figs and grapes and they that were far off brought dried figs and raisins. Before them went the ox, having its horns overlaid with gold and a wreath of olive-leaves on its head. The flute was played before them until they drew nigh to Jerusalem. When they had drawn nigh to Jerusalem, they sent messengers before them and bedecked their first-fruits. The rulers and the prefects and the treasurers of the Temple went forth to meet them. According to the honour due to them that came in, used they to go forth. And all the craftsmen in Jerusalem used to rise up before them and greet them, saying, 'Brethren, men of such-and-such a place, ye are welcome.'

"The flute was played before them until they reached the Temple Mount. When they reached the Temple Mount, even Agrippa the king would take his basket on his shoulder and enter in as far as the Temple Court. When they reached the Temple Court, the Levites sang the song, '*I will exalt thee, O* Lord, *for thou hast raised me up, and not made mine enemies to triumph over me.*'

"While the basket was yet on his shoulder, a man would recite the passage from *I profess this day unto the* Lord *thy God,* until he reached the end of the passage. R. Judah says,

good which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.*ii

12. When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within

Until he reached the words *A wandering Aramean was my father*. When he reached the word *Aramean*, he took down the basket from his shoulder and held it by the rim. And the priests put his hand beneath it and waved it; and the man then recited the words from *A wandering Aramean* until he finished the passage. Then he left the basket by the side of the Altar, and bowed himself down and went his way.

"The rich brought their first-fruits in baskets overlaid with silver and gold, while the poor brought them in wicker baskets of peeled willow-branches: and baskets and first-fruits were given to the priests" (Bikkurim, Chapter III).

b) 12–15. TRIENNIAL DISTRIBUTION OF TITHES, AND PRAYER

There were three tithes. The first tithe was applied to the maintenance of the landless Levites; Num. XVIII, 21–32. The second tithe was taken by the owner to Jerusalem where he and the members of his family consumed it, or else redeemed it for money; Deut. XIV, 22f. In the third year, this second tithe was devoted entirely to the poor and dependent classes (XIV, 29), whose sufferings so often excite the compassion or indignation of the Prophets and Psalmists. It was later called מעשר עני, "the tithe of the poor." The third year was also known as "the year of removal." In it the landowner had to remove all his tithes out of the house; that is, pay all his arrears. This "removal" was accompanied by a solemn declaration, and a prayer for Divine blessing on Israel.

12. *the year of tithing.* Of the poor-tithe.

13 וְשָׂבֵֽעוּ׃ וְאָמַרְתָּ֡ לִפְנֵי֩ יְהוָ֨ה אֱלֹהֶ֜יךָ בִּעַ֧רְתִּי הַקֹּ֣דֶשׁ מִן־
הַבַּ֗יִת וְגַ֨ם נְתַתִּ֤יו לַלֵּוִי֙ וְלַגֵּ֔ר לַיָּת֖וֹם וְלָֽאַלְמָנָ֑ה כְּכָל־
מִצְוָתְךָ֖ אֲשֶׁ֣ר צִוִּיתָ֑נִי לֹֽא־עָבַ֥רְתִּי מִמִּצְוֺתֶ֖יךָ וְלֹ֥א שָׁכָֽחְתִּי׃
14 לֹֽא־אָכַ֨לְתִּי בְאֹנִ֜י מִמֶּ֗נּוּ וְלֹֽא־בִעַ֤רְתִּי מִמֶּ֙נּוּ֙ בְּטָמֵ֔א וְלֹֽא־
נָתַ֥תִּי מִמֶּ֖נּוּ לְמֵ֑ת שָׁמַ֗עְתִּי בְּקוֹל֙ יְהוָ֣ה אֱלֹהָ֔י עָשִׂ֕יתִי כְּכֹ֖ל
טו אֲשֶׁ֥ר צִוִּיתָֽנִי׃ הַשְׁקִ֩יפָה֩ מִמְּע֨וֹן קָדְשְׁךָ֜ מִן־הַשָּׁמַ֗יִם וּבָרֵ֤ךְ
אֶֽת־עַמְּךָ֙ אֶת־יִשְׂרָאֵ֔ל וְאֵת֙ הָאֲדָמָ֔ה אֲשֶׁ֥ר נָתַ֖תָּה לָ֑נוּ כַּאֲשֶׁ֤ר
שלישי 16 נִשְׁבַּ֙עְתָּ֙ לַאֲבֹתֵ֔ינוּ אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ ס הַיּ֣וֹם הַזֶּ֗ה
יְהוָ֨ה אֱלֹהֶ֜יךָ מְצַוְּךָ֧ לַעֲשׂ֛וֹת אֶת־הַחֻקִּ֥ים הָאֵ֖לֶּה וְאֶת־
הַמִּשְׁפָּטִ֑ים וְשָׁמַרְתָּ֤ וְעָשִׂ֙יתָ֙ אוֹתָ֔ם בְּכָל־לְבָבְךָ֖ וּבְכָל־
17 נַפְשֶֽׁךָ׃ אֶת־יְהוָ֥ה הֶאֱמַ֖רְתָּ הַיּ֑וֹם לִהְיוֹת֩ לְךָ֨ לֵֽאלֹהִ֜ים

v. 14. קמץ בז״ק

13. *and thou shalt say.* Better, *then thou shalt say.*

put away the hallowed things. "I have removed the tithe out of my house. I have not secretly kept it back for personal use, but have given it away to those to whom the Torah charges me to give it."

the hallowed things. Heb. *kodesh*; *i.e.* the tithe, as holy to God.

14. *in my mourning.* lit. "as a mourner." The second tithe, like all sacrificial meats, had to be eaten in a spirit of joy.

being unclean. In that state it was unlawful to eat anything that was hallowed.

nor given thereof for the dead. Not used any part of the tithe to provide a coffin or grave-clothes for a dead person (Sifri), or towards a meal in the house of mourning. Some commentators refer these words to the Egyptian custom of placing articles of food inside the tomb. According to others, the allusion is to actual sacrifices offered to the dead in order to render them propitious to the survivors. However, the cult of the dead is opposed to both the letter and spirit of the Torah; see XVIII, 11 and Psalm CVI, 28.

thy gates, and be filled; 13. and thou shalt say before the LORD thy God, I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, neither have I forgotten them: 14. I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the LORD my God, I have done according to all that thou hast commanded me. 15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.*iii

16. This day the LORD thy God commandeth thee to do these statutes and judgements: thou shalt therefore keep and do them with all thine heart, and with all thy soul. 17. Thou hast avouched the LORD this day to be thy God,

15. *look down.* "Even as we have fulfilled our obligations unto Thee, O God, so do Thou fulfil Thy promise unto us, by blessing us and making the land Thou hast given us a land flowing with milk and honey."

c) 16–19. FORMULATION OF THE COVENANT BETWEEN GOD AND ISRAEL

17. *avouched.* Avowed, acknowledge; lit. "thou hast caused the LORD to say" (Herxheimer; probably a technical,

וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֺתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ
18 בְּקֹלוֹ׃ וַיהוָה הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר
19 דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֺתָיו׃ וּלְתִתְּךָ עֶלְיוֹן עַל כָּל־הַגּוֹיִם
אֲשֶׁר עָשָׂה לִתְהִלָּה וּלְשֵׁם וּלְתִפְאָרֶת וְלִהְיֹתְךָ עַם־קָדֹשׁ
לַיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֵּר׃ רביעי

Cap. XXVII. כז

כז א וַיְצַו מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שָׁמֹר אֶת־כָּל־
2 הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃ וְהָיָה בַּיּוֹם אֲשֶׁר

legal term by which either of the two parties to a covenant made the other utter a declaration of his obligation under it. Israel, by pledging himself to obedience to all that God hath enjoined, has given occasion to Him to declare Himself to be Israel's God.

18. *the* Lord *hath avouched thee.* In the same way, God hath given occasion to the Israelites to say that they were His treasured People, in accordance with Exodus xix, 5, 6.

19. *make thee high above all nations.* Such is the glorious distinction in store for an Israel that is obedient and loyal. The idea is elaborated in xxviii, 10, "And all the peoples of the earth shall see that thou art called by the name of the Lord."

as he hath spoken. See Exodus xix, 6, "And ye shall be unto me a kingdom of priests and an holy nation."

D. MOSES' THIRD DISCOURSE:

Enforcement of the Law

(XXVII–XXX)

Chapter XXVII. Procedure on Crossing Jordan

The nation, upon entering the land, was to declare the terms of its tenure by expressive ceremonies. These are four in number. The Law was to be written on twelve stones

and that thou shouldest walk in his ways, and
keep his statutes, and his commandments, and
his judgements, and hearken unto his voice:
18. and the LORD hath avouched thee this day to
be a peculiar people unto himself, as he hath
promised thee, and that thou shouldest keep
all his commandments; 19. and to make thee
high above all nations which he hath made,
for a praise, and for a name, and for an honour;
and that thou mayest be an holy people unto the
LORD thy God, as he hath spoken.*[iv]

CHAPTER XXVII

27 1. And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day.

at Mt. Ebal; an Altar was to be erected there; the Covenant was to be ratified on Ebal and Gerizim; and twelve dooms on various malefactors were to be pronounced by the Levites; see Josh. VIII, 30–35.

1–4. Erection of Stones for the inscription of the Law—a symbolic act, declaring on the part of the Israelites that they took possession of the land by virtue of their covenant with God, and on condition of their own faithfulness thereto.

1. *the elders.* They are here associated with Moses, because upon them would soon devolve the responsibility of securing the fulfilment of the Law.

commanded the people. "It thus becomes the duty of each individual Israelite to guard and defend the precepts of the Torah and to secure their observance" (Hirsch).

תַּעַבְרוּ אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ
3 וַהֲקֵמֹתָ לְךָ אֲבָנִים גְּדֹלוֹת וְשַׂדְתָּ אֹתָם בַּשִּׂיד׃ וְכָתַבְתָּ
עֲלֵיהֶן אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעָבְרֶךָ לְמַעַן אֲשֶׁר
תָּבֹא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ ׀ נֹתֵן לְךָ אֶרֶץ זָבַת
4 חָלָב וּדְבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אֲבֹתֶיךָ לָךְ׃ וְהָיָה
בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן תָּקִימוּ אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר
אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהַר עֵיבָל וְשַׂדְתָּ אוֹתָם בַּשִּׂיד׃
ה וּבָנִיתָ שָּׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבַּח אֲבָנִים לֹא־תָנִיף

2. *on the day.* At the time; *i.e. after* the crossing of the Jordan. Many commentators see in this a reference to the twelve stones taken out of Jordan by Joshua (IV, 3).

great stones. As they were to contain "all the words of this law." Some commentators have held that only a brief summary of the Law could have been inscribed on the stones. However, since the discovery of the Hammurabi Code, consisting of 232 paragraphs, with a lengthy introduction and conclusion, in all about 8,000 words, engraved on one block of diorite, it is seen that the laws of Deuteronomy, or even the whole Torah, could have been written on twelve stones. The Behistun inscription of Darius is, in its triple form, twice as long as the Code (XII–XXVI), and is carved on the solid rock. There is, therefore, no reasonable doubt that, as Saadyah and Ibn Ezra hold, the 613 Precepts of the Torah were inscribed on those great stones.

with plaister. A coating of lime or chalk as a background for the writing in black or another colour. This was quite usual in Egypt. Such writing would not long survive the winter rain-storms of Palestine; but the purpose was not so much permanency, as that the Law be before the eyes of the

2. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:
3. and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey, as the LORD, the God of thy fathers, hath promised thee.
4. And it shall be when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.
5. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt lift up no iron tool upon them.
6. Thou shalt

Israelites at the time when they heard the Blessings and the Curses.

4. *mount Ebal.* See XI, 29.

5–8. BUILDING AN ALTAR

This command is not contrary to chap. XII that an Altar be erected only in the Central Sanctuary, as the latter law came into force only after the conquest of the Holy Land.

It is noteworthy that the building of an Altar, *i.e.* the institution of Public Worship, was to be the first duty of the Israelites on their entering into Canaan. Throughout the ages, provision for public worship and the religious instruction of the children was ever the first care of the loyal Jew on coming into a new land.

5. *no iron tool.* See Exod. XX, 25. "The purpose of the Altar is to promote peace between Israel and his Father in Heaven. Let it not, therefore, be polluted by the touch of an iron tool, the symbol of division and destruction" (Talmud).

6 עֲלֵיהֶם בַּרְזֶל׃ אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבַּח יְהוָה
7 אֱלֹהֶיךָ וְהַעֲלִיתָ עָלָיו עוֹלֹת לַיהוָה אֱלֹהֶיךָ׃ וְזָבַחְתָּ שְׁלָמִים
8 וְאָכַלְתָּ שָּׁם וְשָׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ׃ וְכָתַבְתָּ עַל־
הָאֲבָנִים אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בַּאֵר הֵיטֵב׃ ס
9 וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל־כָּל־יִשְׂרָאֵל לֵאמֹר
הַסְכֵּת ׀ וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם לַיהוָה אֱלֹהֶיךָ׃
י וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ אֶת־מִצְוֺתָו וְאֶת־חֻקָּיו

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v. 8. בי פתוחה   v. 9. קמץ בז״ק   v. 10. מצותו קרי

6. *unhewn stones.* lit. "whole," or, "peaceful stones," the adjective שלמות being of the same root as שלום, "peace." The Altar, whose purpose is the expiation of sin, can only fulfil its mission when peace and brotherhood reign in Israel.

burnt offerings. Even as the burnt-offering was wholly consumed on the Altar, so must Israel's strivings henceforth be dedicated wholly unto God.

7. *peace offerings.* An emblem of Israel's peaceful association with God.

shalt eat there. The sacrificial meal was to form part of the ceremony of ratification; Exod. XXIV, 11.

8. *upon the stones.* Not on the stones of the Altar, which were rough and unhewn, but upon those of *v.* 4.

very plainly. Heb. באר היטב, so that the words of the Law could be easily read and understood. "In 70 languages," is the deep comment of the Rabbis, as its message was for all the children of men. They welcomed any serious attempt to make the Scriptures known and understood by those unable to read the Hebrew Original. "The words, *baer hetev,* demanding that the words on the stones of the Altar be lucidly explained, gave rise to the School of Sopherim, the Scribes, whose office it was to read the Book of the Law of God,

build the altar of the LORD thy God of unhewn stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:
7. and thou shalt sacrifice peace offerings, and shalt eat there; and thou shalt rejoice before the LORD thy God.
8. And thou shalt write upon the stones all the words of this law very plainly.

9. And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel; this day thou art become the people of the LORD thy God.
10. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.*v

distinctly, giving the sense, and causing the people to understand the reading (Nehemiah VIII, 8). In time, this activity resulted in the various Targumim, the versions in the Aramaic vernacular of Onkelos and Jonathan ben Uzziel, and in the Greek of Aquila, the pupil of Akiba. In the course of the ages, the Scribe of old became the Rabbi of to-day. He expounds the Law at the solemn convocations in the synagogue, applies it to the every-day needs and problems besetting the lives of the worshipper, and perpetuates it by teaching it diligently to the children of the community under his guidance" (Schechter).

The fulfilment of the command concerning the stones and Altar is given in Josh. VIII, 30–32.

9–10. "NOBLESSE OBLIGE"

9. *this day.* The erection of the Altar and the initiation of the sacrificial rites connected therewith, that were to take effect on the Israelites' entry into Canaan, made them become God's people, charged with the obligation of fulfilling His commandments and statutes. The consequences of obedience and disobedience are given in the next chapter.

חמישי 11 אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃ ס וַיְצַו מֹשֶׁה אֶת־הָעָם בַּיּוֹם
12 הַהוּא לֵאמֹר׃ אֵלֶּה יַעַמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִּים
בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן שִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף
13 וּבִנְיָמִן׃ וְאֵלֶּה יַעַמְדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד
14 וְאָשֵׁר וּזְבוּלֻן דָּן וְנַפְתָּלִי׃ וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל־כָּל־אִישׁ
טו יִשְׂרָאֵל קוֹל רָם׃ ס אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל
וּמַסֵּכָה תּוֹעֲבַת יְהוָה מַעֲשֵׂה יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ
16 כָל־הָעָם וְאָמְרוּ אָמֵן׃ ס אָרוּר מַקְלֶה אָבִיו וְאִמּוֹ
וְאָמַר כָּל־הָעָם אָמֵן׃

11–14. Manner of the Solemn Blessing and Doom

The ceremony was antiphonal in character, the Levites speaking, and the people responding with an Amen. According to Tradition, the Levites stood round the Ark in some spot in the valley, midway between Gerizim and Ebal. They would first turn towards Gerizim and pronounce the Blessing, and the whole multitude on the slopes answered *Amen*. Turning then to Ebal, they would pronounce the Doom, followed by the same response. "Never did human imagination conceive a scene so imposing, so solemn, so likely to impress the whole people with deep and enduring awe, as the final ratification of their polity commanded by the dying Lawgiver" (Milman).

12. *to bless.* The Blessings, however, are not mentioned. According to the Talmud, a Blessing and a Doom were pronounced alternately, the Blessing being in each case the negative form of the Doom. Thus the first Blessing would be, "Blessed is the man who maketh not a graven or molten image," and so on.

14. *the Levites.* Not, as in *v.* 12, the ordinary members of the tribe of Levi but the "Levitical priests." They, as the chosen spokesmen, pronounced the Blessings and Dooms on behalf of the tribes.

answer. Solemnly pronounce.

15–26. The Solemn Dooms

In their clarity and succinctness, these denunciations recall

11. And Moses charged the people the same day, saying, 12. These shall stand upon mount Gerizim to bless the people, when ye are passed over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: 13. and these shall stand upon mount Ebal for the curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. 14. And the Levites shall answer, and say unto all the men of Israel with a loud voice,

15. Cursed be the man that maketh a graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.

16. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

the Decalogue. They relate to extreme cases of irreligion and immorality:—1) idolatry; 2) dishonour of parents; 3) removal of landmarks; 4) want of humanity to the blind; 5) injustice to the helpless; 6–9) incest and immorality; 10) murder; 11) bribery; and 12) general disobedience of the Law. The offences selected are those usually committed in secret, and therefore such as could not readily be brought to justice before a human tribunal (Rashbam, Ibn Ezra).

15. *cursed be.* Or, "cursed is." The words are a declaration of fact rather than an imprecation, announcing the inevitable result in God's righteous government of a certain line of conduct (Dummelow).

Amen. "So be it"; see *Numbers*, p. 54. On the prohibition, cf. IV, 16.

16. *setteth light.* Or, "dishonoureth." The Heb. is the exact opposite of "honour thy father and thy mother." This offence mostly occurs in secret; parents hesitate to make it public; cf. Exod. XXI, 17; Lev. XX, 9.

17 ס אָר֕וּר מַסִּ֖יג גְּב֣וּל רֵעֵ֑הוּ וְאָמַ֥ר
18 כָּל־הָעָ֖ם אָמֵֽן׃ ס אָר֕וּר מַשְׁגֶּ֥ה עִוֵּ֖ר בַּדָּ֑רֶךְ וְאָמַ֥ר
19 כָּל־הָעָ֖ם אָמֵֽן׃ ס אָר֗וּר מַטֶּ֛ה מִשְׁפַּ֥ט גֵּר־יָת֖וֹם
כ וְאַלְמָנָ֑ה וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ אָר֗וּר שֹׁכֵב֙ עִם־אֵ֣שֶׁת אָבִ֔יו
21 כִּ֥י גִלָּ֖ה כְּנַ֣ף אָבִ֑יו וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ ס אָר֕וּר שֹׁכֵ֖ב
22 עִם־כָּל־בְּהֵמָ֑ה וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ ס אָר֗וּר שֹׁכֵב֙
עִם־אֲחֹת֔וֹ בַּת־אָבִ֖יו א֣וֹ בַת־אִמּ֑וֹ וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ ס
23 24 אָר֕וּר שֹׁכֵ֖ב עִם־חֹֽתַנְתּ֑וֹ וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ ס אָר֕וּר
כה מַכֵּ֥ה רֵעֵ֖הוּ בַּסָּ֑תֶר וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ ס אָר֗וּר
לֹקֵ֣חַ שֹׁ֔חַד לְהַכּ֣וֹת נֶ֖פֶשׁ דַּ֣ם נָקִ֑י וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ ס
26 אָר֗וּר אֲשֶׁ֛ר לֹא־יָקִ֛ים אֶת־דִּבְרֵ֥י הַתּוֹרָֽה־הַזֹּ֖את לַעֲשׂ֣וֹת
אוֹתָ֑ם וְאָמַ֥ר כָּל־הָעָ֖ם אָמֵֽן׃ פ

17. *his neighbour's landmark.* See Deut. XIX, 14.

18. *the blind.* This includes the inexperienced and morally weak, who by disingenuous advice can be led to commit irretrievable, or even fatal, mistakes (Rashi); see *Leviticus*, p. 196.

19. *that wresteth the judgement.* See Deut. XXIV, 17. Moffatt renders, "A curse on the man who tampers with the rights of an alien, an orphan, or a widow."

20. *his father's skirt.* See on Deut. XXIII, 1; Lev. XVIII, 8.

21. *any manner of beast.* See Lev. XVIII, 23; XX, 15.

22. *with his sister.* By either parent; cf. Lev. XVIII, 9, 17. As such marriages were often contracted before the Giving of the Torah, it was necessary to emphasise their heinousness.

23. *mother in law.* "Such laws remained necessary well into Christian times. The Persians married their nearest blood-relatives; thus, Cambyses had two of his sisters in his harem. Similar abominations had to be fought in the early Church" (Koenig).

24. *smiteth his neighbour.* "By calumny" (Rashi), which smites the honour, peace, and happiness of one's neighbour; and calumny always starts in secret; cf. Exod. XXI, 12.

17. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

18. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19. Cursed be he that wresteth the judgement of the stranger, fatherless, and widow. And all the people shall say, Amen.

20. Cursed be he that lieth with his father's wife; because he hath uncovered his father's skirt. And all the people shall say, Amen.

21. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23. Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

24. Cursed be he that smiteth his neighbour in secret. And all the people shall say, Amen.

25. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26. Cursed be he that confirmeth not the words of this law to do them. And all the people shall say, Amen.

25. *reward*. Bribe; cf. Exod. XXIII, 8; Deut. XVI, 19.

26. *that confirmeth not*. "A comprehensive summing up of the foregoing in general terms, making the Torah, as a whole, binding on every individual Israelite, as contrasted with Israel" (Wiener).

Cap. XXVIII. כח

כח א וְהָיָה אִם־שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר
לַעֲשׂוֹת אֶת־כָּל־מִצְוֺתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּנְתָנְךָ
2 יְהוָה אֱלֹהֶיךָ עֶלְיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ׃ וּבָאוּ עָלֶיךָ כָּל־
הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ׃
3 4 בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה׃ בָּרוּךְ פְּרִי־בִטְנְךָ
וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ׃
ה 6 בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ׃ בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה
7 בְּצֵאתֶךָ׃ יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגָּפִים
לְפָנֶיךָ בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ

Chapter XXVIII

The Blessings and the Warnings

After the solemn rehearsal of the Dooms, there follows a description of their effect and import. "The Prophet has taught the higher law; he has rooted all human duty, both to God and man, in love of God; and now he tries to enlist man's natural fear and hope as allies of his highest principle" (Harper). The Warning (תוכחה), as this chapter is called in Hebrew, is far more detailed than the parallel Warning in Lev. xxvi. On the significance of these Warnings, see *Leviticus*, p. 290; and also p. 319, on their similarity with Code Hammurabi. "The language rises in this chapter to its sublimest strains: and the prophecies respecting the dispersion and sufferings of the Jewish people in latter days are among the most remarkable in Scripture. They are plain, precise, circumstantial; and the fulfilment of them has been literal, complete and undeniable" (Speaker's Bible).

1–14. The Blessings

2. *overtake thee.* The blessings (and curses *v.* 15) are personified as actual beings overtaking their objects. The same verb is used of the avenger of blood, xix, 6.

3–6. Six forms of blessing, covering Israel's life in town and field, in offspring, crops, cattle, harvest, and daily bread.

Chapter XXVIII

28 1. And it shall come to pass, if thou shalt hearken
diligently unto the voice of the Lord thy God,
to observe to do all his commandments which I
command thee this day, that the Lord thy God
will set thee on high above all the nations of the
earth: 2. and all these blessings shall come upon
thee, and overtake thee, if thou shalt hearken
unto the voice of the Lord thy God. 3. Blessed
shalt thou be in the city, and blessed shalt thou
be in the field. 4. Blessed shall be the fruit of thy
body, and the fruit of thy ground, and the fruit
of thy cattle, the increase of thy kine, and the
young of thy flock. 5. Blessed shall be thy basket
and thy kneadingtrough. 6. Blessed shalt thou
be when thou comest in, and blessed shalt thou be
when thou goest out.*vi 7. The Lord shall cause
thine enemies that rise up against thee to be
smitten before thee: they shall come out against
thee one way, and shall flee before thee seven

5. *thy basket . . . kneadingtrough.* Metaphors for the annual harvest of fruit and daily bread.

6. *comest in . . . goest out.* The blessing of safety in all the manifold activities of ordinary life. Rashi gives it a wider spiritual meaning: "May thy going out from the world be as sinless as was thy coming into the world."

7–13. The Divine blessing will rest also on their larger enterprises whether in peace or war. Theirs will be a victory over enemies; material success in all forms of labour, accompanied by religious and cultural supremacy among the nations.

7. *seven ways.* A round number, indicating a great quantity. The compact array of the advancing foe is contrasted with his dispersion, in manifold directions, after defeat.

8 לְפָנֶיךָ׃ יְצַו יְהוָה אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח
9 יָדֶךָ וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ יְקִימְךָ
יְהוָה לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־
י מִצְוֺת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃ וְרָאוּ כָּל־עַמֵּי הָאָרֶץ
11 כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ׃ וְהוֹתִרְךָ יְהוָה
לְטוֹבָה בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי אַדְמָתֶךָ עַל
12 הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לָתֶת לָךְ׃ יִפְתַּח
יְהוָה ׀ לְךָ אֶת־אוֹצָרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מְטַר־אַרְצְךָ
בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל־מַעֲשֵׂה יָדֶךָ וְהִלְוִיתָ גּוֹיִם רַבִּים
13 וְאַתָּה לֹא תִלְוֶה׃ וּנְתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק
לְמַעְלָה וְלֹא תִהְיֶה לְמָטָּה כִּי־תִשְׁמַע אֶל־מִצְוֺת ׀ יְהוָה
14 אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לִשְׁמֹר וְלַעֲשׂוֹת׃ וְלֹא תָסוּר
מִכָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם יָמִין וּשְׂמֹאול
לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם׃ פ

ו׳ יתיר v. 14.

9. *an holy people.* Set apart for Himself, and therefore inviolable.

10. *called by the name of the* LORD. *i.e.* that He is thy Owner, and, as such, surrounds thee with His protection (Driver).

12. *treasury.* The celestial reservoirs, in which the rain was conceived to be stored; cf. Job. XXXVIII, 22.

shalt lend. A sign of wealth, as well as of power and independence.

13. *only.* Here in the meaning of "nothing but;" ever rising in reputation. Israel shall have uninterrupted prosperity and success.

15–68. THE WARNINGS

In the remainder of this chapter, the Lawgiver sets forth in words of awful power the fact that God's laws have a reverse, as well as an obverse, side; that the Divine Covenant was indeed a hope and an encouragement, but

ways. 8. The LORD shall command the blessing
upon thee in thy barns, and in all that thou
puttest thine hand unto; and he shall bless thee
in the land which the LORD thy God giveth thee.
9. The LORD shall establish thee for an holy people
unto himself, as he hath sworn unto thee; if
thou shalt keep the commandments of the LORD
thy God, and walk in his ways. 10. And all the
peoples of the earth shall see that thou art called
by the name of the LORD; and they shall be
afraid of thee. 11. And the LORD shall make thee
plenteous for good, in the fruit of thy body, and
in the fruit of thy cattle, and in the fruit of thy
ground, in the land which the LORD sware unto
thy fathers to give thee. 12. The LORD shall
open unto thee his good treasury the heaven to
give the rain of thy land in its season, and to bless
all the work of thine hand: and thou shalt lend
unto many nations, and thou shalt not borrow.
13. And the LORD shall make thee the head, and
not the tail; and thou shalt be above only, and
thou shalt not be beneath; if thou shalt hearken
unto the commandments of the LORD thy God,
which I command thee this day, to observe and
to do them; 14. and shalt not turn aside from
any of the words which I command you this day,
to the right hand, or to the left, to go after other
gods to serve them.

also a responsibility and a warning. "The sublimity of the denunciations surpasses anything in the oratory or the poetry of the whole world. Nothing, except the real horrors of Jewish history, can approach the tremendous

טו וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת
אֶת־כָּל־מִצְוֺתָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּבָאוּ
16 עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וְהִשִּׂיגוּךָ׃ אָרוּר אַתָּה בָּעִיר
17 18 וְאָרוּר אַתָּה בַּשָּׂדֶה׃ אָרוּר טַנְאֲךָ וּמִשְׁאַרְתֶּךָ׃ אָרוּר פְּרִי־
19 בִטְנְךָ וּפְרִי אַדְמָתֶךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ׃ אָרוּר
כ אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתֶךָ׃ יְשַׁלַּח יְהוָה ׀ בְּךָ אֶת־
הַמְּאֵרָה אֶת־הַמְּהוּמָה וְאֶת־הַמִּגְעֶרֶת בְּכָל־מִשְׁלַח יָדְךָ
אֲשֶׁר תַּעֲשֶׂה עַד הִשָּׁמֶדְךָ וְעַד־אֲבָדְךָ מַהֵר מִפְּנֵי רֹעַ
21 מַעֲלָלֶיךָ אֲשֶׁר עֲזַבְתָּנִי׃ יַדְבֵּק יְהוָה בְּךָ אֶת־הַדָּבֶר עַד
כַּלֹּתוֹ אֹתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃

maledictions which warned Israel against the violation of the Law" (Milman). "Three times does the wave of holy passion rise and fall. At first the exuberance of the woes enumerated overpowers our attention; the musically parallel sentences, which in other speeches make perorations, here come for intervals of relief. Another stream of denunciation brings the serving the LORD with joyfulness, and with gladness of heart by reason of the abundance of all things, into contrast with the serving of the enemy in hunger, and in thirst, and in nakedness, and in want of all things; and the siege laid by the enemy is extended in picture to the last horrors the mind can conceive. Yet another flood of speech begins with the 'glorious and fearful' Name; and there passes before us the fading of the life of promise into plagues and exile; in exile, the trembling heart, and failing of eyes, and pining of soul; until for a final climax the original salvation of Israel is reversed in a voluntary returning to the land of bondage, the people selling themselves to their enemies for bondmen and bondwomen, a climax yet more final than this, for 'no man shall buy you'" (Moulton).

The curses are national and not individual. They are all of them conditional, declaring what God would bring on Israel in the event of its complete apostasy, and this was never true for any long time of the entire nation. However, the calamities here predicted were literally fulfilled as regards the mass of the nation in some period or other of Jewish history. Israel's

15. But it shall come to pass, if thou wilt not
hearken unto the voice of the LORD thy God,
to observe to do all his commandments and his
statutes which I command thee this day; that
all these curses shall come upon thee, and over-
take thee. 16. Cursed shalt thou be in the city,
and cursed shalt thou be in the field. 17. Cursed
shall be thy basket and thy kneadingtrough. 18.
Cursed shall be the fruit of thy body, and the
fruit of thy ground, the increase of thy kine, and
the young of thy flock. 19. Cursed shalt thou be
when thou comest in, and cursed shalt thou be
when thou goest out. 20. The LORD shall send
upon thee cursing, discomfiture, and rebuke, in
all that thou puttest thine hand unto for to do,
until thou be destroyed, and until thou perish
quickly; because of the evil of thy doings, whereby
thou hast forsaken me. 21. The LORD shall make
the pestilence cleave unto thee, until he have
consumed thee from off the land, whither thou

survival of the Divine Judgment is due to the fact that Israel always possessed a "righteous remnant." In the deepest night of exile and despair, that loyal minority would kindle the light of repentance and hope in the souls of their People, and thereby render it indestructible.

16–19. These curses take the same verbal form as the blessings, *v.* 1–6, and express failure in every department of national life.

20–26. Disastrous years, fevers, droughts and ruinous defeat in battle.

20. *cursing.* The general term, particulars of which follow.

discomfiture. Inability to complete a task undertaken (Ibn Ezra).

rebuke. Failure to enjoy the fruit of one's labours through constant anxiety and vexation.

21. *pestilence.* Any dangerous epidemic.

22 יַכְּכָה יְהוָה בַּשַּׁחֶפֶת וּבַקַּדַּחַת וּבַדַּלֶּקֶת וּבַחַרְחֻר וּבַחֶרֶב
23 וּבַשִּׁדָּפוֹן וּבַיֵּרָקוֹן וּרְדָפוּךָ עַד אָבְדֶךָ׃ וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל־
24 רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר־תַּחְתֶּיךָ בַּרְזֶל׃ יִתֵּן יְהוָה אֶת־
מְטַר אַרְצְךָ אָבָק וְעָפָר מִן־הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד הִשָּׁמְדָךְ׃
כה יִתֶּנְךָ יְהוָה ׀ נִגָּף לִפְנֵי אֹיְבֶיךָ בְּדֶרֶךְ אֶחָד תֵּצֵא אֵלָיו
וּבְשִׁבְעָה דְרָכִים תָּנוּס לְפָנָיו וְהָיִיתָ לְזַעֲוָה לְכֹל מַמְלְכוֹת
26 הָאָרֶץ׃ וְהָיְתָה נִבְלָתְךָ לְמַאֲכָל לְכָל־עוֹף הַשָּׁמַיִם וּלְבֶהֱמַת
27 הָאָרֶץ וְאֵין מַחֲרִיד׃ יַכְּכָה יְהוָה בִּשְׁחִין מִצְרַיִם וּבַעְפֹלִים
28 וּבַגָּרָב וּבֶחָרֶס אֲשֶׁר לֹא־תוּכַל לְהֵרָפֵא׃ יַכְּכָה יְהוָה
29 בְּשִׁגָּעוֹן וּבְעִוָּרוֹן וּבְתִמְהוֹן לֵבָב׃ וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם

v. 27. ובטחורים ק

22. *shall smite thee.* With seven plagues; five on men, and two on crops. The identification of the names of the plagues is by Macalister.

consumption. A wasting fever of the Mediterranean type.

fever. Malaria.

inflammation. Typhoid fever.

fiery heat. lit. "irritation," erysipelas.

24. *powder and dust.* An allusion to the sirocco, with its fogs of sand and dust.

25. *a terror unto.* Better, *a horror unto* (AJ), or, "a shuddering unto"; an awe-inspiring spectacle.

26. *fray.* Frighten, as Rizpah's mother-love did, II Sam. xxi, 10. So complete would be the rout, that the dead would lie unburied.

27–37. Incurable diseases, mental blindness, a helpless prey to cruel invaders, and ignominous exile.

27. *the boil of Egypt.* Cf. Deut. vii, 15.

28. *astonishment of heart.* Dismay; confusion of mind.

29. *grope.* lit. "be groping;" reduced to blind helplessness.

as the blind gropeth in darkness. "Rabbi José said, All my days I grieved at my not being able to explain this verse;

goest in to possess it. 22. The LORD shall smite thee
with consumption, and with fever, and with
inflammation, and with fiery heat, and with the
sword, and with blasting, and with mildew; and
they shall pursue thee until thou perish. 23.
And thy heaven that is over thy head shall be
brass, and the earth that is under thee shall be
iron. 24. The LORD shall make the rain of thy
land powder and dust: from heaven shall it come
down upon thee, until thou be destroyed. 25.
The LORD shall cause thee to be smitten before
thine enemies: thou shalt go out one way against
them, and shalt flee seven ways before them: and
thou shalt be a terror unto all the kingdoms
of the earth. 26. And thy carcase shall be meat
unto all fowls of the air, and unto the beasts
of the earth, and there shall be none to fray
them away. 27. The LORD shall smite thee
with the boil of Egypt, and with the tumours,
and with the scurvy, and with the itch, whereof
thou canst not be healed. 28. The LORD shall
smite thee with madness, and with blindness,
and with astonishment of heart: 29. and thou
shalt grope at noonday, as the blind gropeth in
darkness, and thou shalt not prosper in thy ways:

for, what difference can it be to the blind man, whether he gropeth in the light or in the dark? Until one night I was walking in the road, and met a blind man with a lighted torch in his hand. 'Son,' said I, 'why dost thou carry that torch? thou canst not see its light.' 'Friend' replied the blind man, 'true it is I cannot see, but as long as I carry

כַּאֲשֶׁר יְמַשֵּׁשׁ הָעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ אֶת־דְּרָכֶיךָ
ל וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל כָּל־הַיָּמִים וְאֵין מוֹשִׁיעַ׃ אִשָּׁה תְאָרֵשׂ
וְאִישׁ אַחֵר *יִשְׁגָּלֶנָּה בַּיִת תִּבְנֶה וְלֹא־תֵשֵׁב בּוֹ כֶּרֶם תִּטַּע
31 וְלֹא תְחַלְּלֶנּוּ׃ שׁוֹרְךָ טָבוּחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֲמֹרְךָ
גָּזוּל מִלְּפָנֶיךָ וְלֹא יָשׁוּב לָךְ צֹאנְךָ נְתֻנוֹת לְאֹיְבֶיךָ וְאֵין לְךָ
32 מוֹשִׁיעַ׃ בָּנֶיךָ וּבְנֹתֶיךָ נְתֻנִים לְעַם אַחֵר וְעֵינֶיךָ רֹאוֹת
33 וְכָלוֹת אֲלֵיהֶם כָּל־הַיּוֹם וְאֵין לְאֵל יָדֶךָ׃ פְּרִי אַדְמָתְךָ וְכָל־
יְגִיעֲךָ יֹאכַל עַם אֲשֶׁר לֹא־יָדָעְתָּ וְהָיִיתָ רַק עָשׁוּק וְרָצוּץ
34 כָּל־הַיָּמִים׃ וְהָיִיתָ מְשֻׁגָּע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה׃
לה יַכְּכָה יְהוָה בִּשְׁחִין רָע עַל־הַבִּרְכַּיִם וְעַל־הַשֹּׁקַיִם אֲשֶׁר
36 לֹא־תוּכַל לְהֵרָפֵא מִכַּף רַגְלְךָ וְעַד קָדְקֳדֶךָ׃ יוֹלֵךְ יְהוָה
אֹתְךָ וְאֶת־מַלְכְּךָ אֲשֶׁר תָּקִים עָלֶיךָ אֶל־גּוֹי אֲשֶׁר לֹא־
יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ וְעָבַדְתָּ שָּׁם אֱלֹהִים אֲחֵרִים עֵץ וָאָבֶן׃

v. 30. ישכבנה ק

this torch in my hand, the sons of men see me, take pity on me, and save me from pitfalls, from thorns and briers' " (Talmud). Thus, the apparently superfluous phrase *in darkness* was to emphasise the greatness of the calamity that would befall Israel. Even at noonday they were to grope as the blind do in the darkness, without a ray of light to exhibit their distress to the compassion of men.

30. *not use the fruit thereof.* See xx, 6. The helpless inhabitants would be at the mercy of insatiable conquerors, so that they could call nothing they possessed—not even their wives and children—their own.

31. *before thine eyes.* Whilst thou art looking on, unable to raise a hand to prevent it.

32. *thy sons and thy daughters.* History records several large deportations of Israelites to distant lands beyond the Euphrates.

34. *be mad.* *i.e.* be driven mad.

36. *thy king.* II Kings xxiv reports that Jehoiakim was carried captive to Babylon with 10,000 of his subjects.

and thou shalt be only oppressed and spoiled
alway, and there shall be none to save thee.
30. Thou shalt betroth a wife, and another man
shall lie with her: thou shalt build an house,
and thou shalt not dwell therein: thou shalt
plant a vineyard, and shalt not use the fruit
thereof. 31. Thine ox shall be slain before thine
eyes, and thou shalt not eat thereof: thine ass
shall be violently taken away from before thy
face, and shall not be restored to thee: thy sheep
shall be given unto thine enemies, and thou shalt
have none to save thee. 32. Thy sons and thy
daughters shall be given unto another people,
and thine eyes shall look, and fail with longing
for them all the day: and there shall be nought
in the power of thine hand. 33. The fruit of thy
ground, and all thy labours, shall a nation which
thou knowest not eat up; and thou shalt be only
oppressed and crushed alway: 34. so that thou
shalt be mad for the sight of thine eyes which
thou shalt see. 35. The LORD shall smite thee in
the knees, and in the legs, with a sore boil, whereof
thou canst not be healed, from the sole of thy
foot unto the crown of thy head. 36. The LORD
shall bring thee, and thy king which thou shalt
set over thee, unto a nation which thou hast not
known, thou nor thy fathers; and there shalt
thou serve other gods, wood and stone. 37. And

serve other gods, wood and stone. "Transportation to a heathen land would mean absorption into the religion, as well as into the life, of heathenism" (Welch).

37 וְהָיִיתָ לְשַׁמָּה לְמָשָׁל וְלִשְׁנִינָה בְּכֹל הָעַמִּים אֲשֶׁר־יְנַהֶגְךָ
38 יְהוָה שָׁמָּה׃ זֶרַע רַב תּוֹצִיא הַשָּׂדֶה וּמְעַט תֶּאֱסֹף כִּי יַחְסְלֶנּוּ
39 הָאַרְבֶּה׃ כְּרָמִים תִּטַּע וְעָבָדְתָּ וְיַיִן לֹא־תִשְׁתֶּה וְלֹא
מ תֶאֱגֹר כִּי תֹאכְלֶנּוּ הַתֹּלָעַת׃ זֵיתִים יִהְיוּ לְךָ בְּכָל־גְּבוּלֶךָ
41 וְשֶׁמֶן לֹא תָסוּךְ כִּי יִשַּׁל זֵיתֶךָ׃ בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא־
42 יִהְיוּ לָךְ כִּי יֵלְכוּ בַּשֶּׁבִי׃ כָּל־עֵצְךָ וּפְרִי אַדְמָתֶךָ יְיָרֵשׁ
43 הַצְּלָצַל׃ הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עָלֶיךָ מַעְלָה מָּעְלָה
44 וְאַתָּה תֵרֵד מַטָּה מָּטָּה׃ הוּא יַלְוְךָ וְאַתָּה לֹא תַלְוֶנּוּ
מה הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב׃ וּבָאוּ עָלֶיךָ כָּל־
הַקְּלָלוֹת הָאֵלֶּה וּרְדָפוּךָ וְהִשִּׂיגוּךָ עַד הִשָּׁמְדָךְ כִּי־לֹא
שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר
46 47 צִוָּךְ׃ וְהָיוּ בְךָ לְאוֹת וּלְמוֹפֵת וּבְזַרְעֲךָ עַד־עוֹלָם׃ תַּחַת

פתח בס"ם v. 42.

37. *a proverb.* A taunt.
byword. lit. "the object of biting remarks."
38–44. Impoverished Israel reduced to dependence on the resident foreigner.
40. *thine olive shall cast its fruit.* "Thine olives shall drop off" (Moffatt).
41. *shall not be thine.* With transportation to a foreign land, estrangement from their fathers, Faith and People must inevitably follow. Such estrangement is deemed a curse in Mal. III, 24; see *Leviticus*, p. 473. Byalik calls attention to a similar estrangement of the children from their Faith and People in the present age, and considers it the supreme tragedy of the Spiritual Golus of the emancipation era.
43. *the stranger.* He who had received the charity of the Israelites, to him would they now have to look for commiseration. They must learn to live as servants where they had once been masters.
45–48. The reason for these terrible calamities.
45. *because.* A return to the keynote of this whole chapter, *v.* 15.

thou shalt become an astonishment, a proverb,
and a byword, among all the peoples whither
the LORD shall lead thee away. 38. Thou shalt
carry much seed out into the field, and shalt
gather little in; for the locust shall consume it.
39. Thou shalt plant vineyards and dress them,
but thou shalt neither drink of the wine, nor
gather the grapes; for the worm shall eat them.
40. Thou shalt have olive trees throughout all thy
borders, but thou shalt not anoint thyself with the
oil; for thine olive shall cast its fruit. 41. Thou
shalt beget sons and daughters, but they shall
not be thine; for they shall go into captivity. 42.
All thy trees and the fruit of thy ground shall the
locust possess. 43. The stranger that is in the
midst of thee shall mount up above thee higher
and higher; and thou shalt come down lower and
lower. 44. He shall lend to thee, and thou shalt
not lend to him: he shall be the head, and thou
shalt be the tail. 45. And all these curses shall
come upon thee, and shall pursue thee, and
overtake thee, till thou be destroyed; because
thou hearkenedst not unto the voice of the LORD
thy God, to keep his commandments and his
statutes which he commanded thee: 46. and they
shall be upon thee for a sign and for a wonder,

46. *for a sign and for a wonder.* The calamities shall testify to the truth of the Divine interposition in history. As soon as they were prepared to acknowledge that what they suffered was not unmerited, there was still soundness in them, and they would receive mercy at the hands of God.

אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב
48 מֵרֹב כֹּל׃ וְעָבַדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יְשַׁלְּחֶנּוּ יְהוָה בָּךְ
בְּרָעָב וּבְצָמָא וּבְעֵירֹם וּבְחֹסֶר כֹּל וְנָתַן עֹל בַּרְזֶל עַל־
49 צַוָּארֶךָ עַד הִשְׁמִידוֹ אֹתָךְ׃ יִשָּׂא יְהוָה עָלֶיךָ גּוֹי מֵרָחֹק
מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְאֶה הַנָּשֶׁר גּוֹי אֲשֶׁר לֹא־תִשְׁמַע
נ לְשֹׁנוֹ׃ גּוֹי עַז פָּנִים אֲשֶׁר לֹא־יִשָּׂא פָנִים לְזָקֵן וְנַעַר לֹא
51 יָחֹן׃ וְאָכַל פְּרִי בְהֶמְתְּךָ וּפְרִי־אַדְמָתְךָ עַד הִשָּׁמְדָךְ אֲשֶׁר
לֹא־יַשְׁאִיר לְךָ דָּגָן תִּירוֹשׁ וְיִצְהָר שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת
52 צֹאנֶךָ עַד הַאֲבִידוֹ אֹתָךְ׃ וְהֵצַר לְךָ בְּכָל־שְׁעָרֶיךָ עַד רֶדֶת
חֹמֹתֶיךָ הַגְּבֹהֹת וְהַבְּצֻרוֹת אֲשֶׁר אַתָּה בֹּטֵחַ בָּהֵן בְּכָל־
אַרְצֶךָ וְהֵצַר לְךָ בְּכָל־שְׁעָרֶיךָ בְּכָל־אַרְצְךָ אֲשֶׁר נָתַן יְהוָה
53 אֱלֹהֶיךָ לָךְ׃ וְאָכַלְתָּ פְרִי־בִטְנְךָ בְּשַׂר בָּנֶיךָ וּבְנֹתֶיךָ אֲשֶׁר
נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר־יָצִיק לְךָ

upon thy seed for ever. *i.e.* as long as they maintained their disobedience and rebelliousness. But, as stated in Deut. xxx, 2, 3, should they "bethink themselves" and "return," then would they reap the blessings of restoration and prosperity.

49–55. Measure for measure. Invasion by a far-off nation. The horrors of siege.

49. *bring a nation against thee.* A prediction, says Nachmanides, of the fall of the Second Temple under the Romans. The words, however, apply quite appropriately to the invasions by the Assyrians and Babylonians, as described in the writings of the Prophets.

50. *fierce countenance.* Unyielding to considerations of humanity or pity.

53. *eat the fruit of thine own body.* Hunger would so brutalise them; see II Kings vi, 25–29; Lam. iv, 10. This horror was repeated at the siege of Jerusalem by the Romans.

and upon thy seed for ever: 47. because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things: 48. therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49. The LORD shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; 50. a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: 51. and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed: which also shall not leave thee corn, wine, or oil, the increase of thy kine, or the young of thy flock, until he have caused thee to perish. 52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. 53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee; in the siege and in the straitness, wherewith thine enemies shall straiten thee. 54. The man that is tender

wherewith . . . shall straiten thee. "As your foes are pressing you hard" (Moffatt).

54 אֹיְבֶךָ׃ הָאִישׁ הָרַךְ בְּךָ וְהֶעָנֹג מְאֹד תֵּרַע עֵינוֹ בְאָחִיו
נה וּבְאֵשֶׁת חֵיקוֹ וּבְיֶתֶר בָּנָיו אֲשֶׁר יוֹתִיר׃ מִתֵּת ׀ לְאַחַד
מֵהֶם מִבְּשַׂר בָּנָיו אֲשֶׁר יֹאכֵל מִבְּלִי הִשְׁאִיר־לוֹ כֹּל
בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֹיִבְךָ בְּכָל־שְׁעָרֶיךָ׃
56 הָרַכָּה בְךָ וְהָעֲנֻגָּה אֲשֶׁר לֹא־נִסְּתָה כַף־רַגְלָהּ הַצֵּג עַל־
הָאָרֶץ מֵהִתְעַנֵּג וּמֵרֹךְ תֵּרַע עֵינָהּ בְּאִישׁ חֵיקָהּ וּבִבְנָהּ
57 וּבְבִתָּהּ׃ וּבְשִׁלְיָתָהּ הַיּוֹצֵת ׀ מִבֵּין רַגְלֶיהָ וּבְבָנֶיהָ אֲשֶׁר
תֵּלֵד כִּי־תֹאכְלֵם בְּחֹסֶר־כֹּל בַּסָּתֶר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר
58 יָצִיק לְךָ אֹיִבְךָ בִּשְׁעָרֶיךָ׃ אִם־לֹא תִשְׁמֹר לַעֲשׂוֹת אֶת־
כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת הַכְּתֻבִים בַּסֵּפֶר הַזֶּה לְיִרְאָה
59 אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֵת יְהוָה אֱלֹהֶיךָ׃ וְהִפְלָא
יְהוָה אֶת־מַכֹּתְךָ וְאֵת מַכּוֹת זַרְעֶךָ מַכּוֹת גְּדֹלֹת וְנֶאֱמָנוֹת
ס וָחֳלָיִם רָעִים וְנֶאֱמָנִים׃ וְהֵשִׁיב בְּךָ אֵת כָּל־מַדְוֵה מִצְרַיִם
61 אֲשֶׁר יָגֹרְתָּ מִפְּנֵיהֶם וְדָבְקוּ בָּךְ׃ גַּם כָּל־חֳלִי וְכָל־מַכָּה
אֲשֶׁר לֹא כָתוּב בְּסֵפֶר הַתּוֹרָה הַזֹּאת יַעְלֵם יְהוָה עָלֶיךָ

v. 57. חסר אלף

54. *his eye shall be evil.* He would grudge to give even this ghastly food to those nearest and dearest to him.

56–68. Concluding Warning

58. *fear this glorious and fearful name.* The adjective "glorious" has reference to the majesty of God to Whom fear (*i.e.* reverence) is due; "fearful" denotes God's awe-inspiring nature. *Name* is occasionally used as a synonym for Deity, or as denoting the Divine Presence; cf. Lev. xxiv, 11.

59. *wonderful.* Extraordinary, exceptional.

among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he hath remaining: 55. so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him; in the siege and in the straitness, wherewith thine enemy shall straiten thee in all thy gates. 56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; 57. and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly: in the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates. 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; 59. then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. 60. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. 61. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. 62. And

62 עַד הִשָּׁמְדָךְ׃ וְנִשְׁאַרְתֶּם בִּמְתֵי מְעָט תַּחַת אֲשֶׁר הֱיִיתֶם
כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ׃
63 וְהָיָה כַּאֲשֶׁר־שָׂשׂ יְהוָה עֲלֵיכֶם לְהֵיטִיב אֶתְכֶם וּלְהַרְבּוֹת
אֶתְכֶם כֵּן יָשִׂישׂ יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד
אֶתְכֶם וְנִסַּחְתֶּם מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה
64 לְרִשְׁתָּהּ׃ וֶהֱפִיצְךָ יְהוָה בְּכָל־הָעַמִּים מִקְצֵה הָאָרֶץ וְעַד־
קְצֵה הָאָרֶץ וְעָבַדְתָּ שָּׁם אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתָּ
סה אַתָּה וַאֲבֹתֶיךָ עֵץ וָאָבֶן׃ וּבַגּוֹיִם הָהֵם לֹא תַרְגִּיעַ וְלֹא־
יִהְיֶה מָנוֹחַ לְכַף־רַגְלֶךָ וְנָתַן יְהוָה לְךָ שָׁם לֵב רַגָּז וְכִלְיוֹן
66 עֵינַיִם וְדַאֲבוֹן נָפֶשׁ׃ וְהָיוּ חַיֶּיךָ תְּלֻאִים לְךָ מִנֶּגֶד וּפָחַדְתָּ
67 לַיְלָה וְיוֹמָם וְלֹא תַאֲמִין בְּחַיֶּיךָ׃ בַּבֹּקֶר תֹּאמַר מִי־יִתֵּן

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v. 62. קמץ בז״ק

63. *the* LORD *rejoiced over you.* When a son walks in the right way, it is the father's joy to help him and to show him kindness. Should, however, the son fall into evil ways, then it is equally the father's "joy" to find some means—even painful ones—to bring him back to the right path. In like manner, God "rejoices" to bring upon sinful Israel the trials and sufferings of exile, in order thereby to purify and elevate him, and thus restore him to His favour.

64. *shall scatter thee . . and stone.* See on *v.* 36.

65. *among these nations.* Israel is to have no rest—never-ceasing anxiety, life in perpetual jeopardy, an unendurable present, and a future of undefined terrors.

failing of eyes. Usually taken to mean the gradual extinction of all hope; or, the eyes refuse their office, because they see only horror.

pining of soul. A mind tortured and restless.

66. *life shall hang in doubt before thee.* Like an object suspended by a tender thread and held in front of one's eyes—about to fall down and break at any moment; but see next comment.

ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the LORD thy God.
63. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.
64. And the LORD shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone.
65. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD shall give thee there a trembling heart, and failing of eyes, and pining of soul:
66. and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life:
67. in the morning thou shalt say, Would God it were even! and

none assurance of thy life. "Thou shalt expect every moment to be thy last" (Driver). Better, *thou shalt not believe in thy life*; *i.e.* thou canst not believe that these happenings are happening to *thee*, that they are real; deluding thyself with the vain hope that it is all an evil dream (Steinthal).

67. *in the morning thou shalt say.* Even as he that suffers acute pain, yearns for the hours to pass. This *v.* graphically depicts the agonized uncertainty, protracted by day and by night. "One seems to hear the voice of the Wandering Jew" (Bertholet).

עֶרֶב וּבָעֶרֶב תֹּאמַר מִי־יִתֵּן בֹּקֶר מִפַּחַד לְבָבְךָ אֲשֶׁר
68 תִּפְחָד וּמִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה׃ וֶהֱשִׁיבְךָ יְהוָה ׀ מִצְרַיִם
בָּאֳנִיּוֹת בַּדֶּרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא־תֹסִיף עוֹד לִרְאֹתָהּ
וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ לַעֲבָדִים וְלִשְׁפָחוֹת וְאֵין קֹנֶה׃
69 ס אֵלֶּה דִבְרֵי הַבְּרִית אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לִכְרֹת
אֶת־בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְּבַד הַבְּרִית אֲשֶׁר־כָּרַת
אִתָּם בְּחֹרֵב׃ פ שביעי

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v. 67. קמץ בז״ק

68. *bring thee into Egypt again.* A culminating calamity. God repeals the prohibition mentioned in XVII, 16, and they would be returned to Egypt, to the degradation of their erstwhile Egyptian serfdom. At the destruction of Jerusalem by the Romans, both Titus and Hadrian consigned multitudes of Jews into slavery; and Egypt received a large proportion of those slaves.

with ships. In ships. They came forth from Egypt "600,000 men on foot," a disciplined host of free warriors, but would be carried thither cooped up in slave-ships. The Romans had a fleet in the Mediterranean, and this was an easier and safer way of transporting prisoners than by land across the desert.

sell yourselves. Better, *offer yourselves for sale*; ye will in vain seek and yearn to be bought as man-servants and maid-servants (Rashi).

no man shall buy you. Josephus records that when, at the Destruction of Jerusalem, the Roman troops grew weary of slaughter, 97,000 of the younger prisoners were spared. Those over seventeen years were sent to the mines, or to the arenas to fight as gladiators or against wild beasts; those under seventeen were sold as slaves; but the market was so glutted that, though offered at nominal prices, none would buy them! Those who remained unpurchased were sent into confinement, where they perished by hundreds and thousands from hunger.

at even thou shalt say, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see. 68. And the LORD shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you.

69. These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.*vii

69. Superscription

"If, in Hellas, the beautiful was conceived to be the fruit of joyful play; if, in Rome, serious will was held to lead to power and right; in Jerusalem, everything high and holy was deemed to be the vintage of suffering and sorrow" (Steinthal).

69. *these are the words of the covenant.* A summary description of the contents of the whole chapter.

beside the covenant . . . in Horeb. A reference to the parallel section of the Warning in Lev. XXVI.

Chapter XXIX

In this and the succeeding chapters, Moses sums up the argument in the previous discourses. He reviews the journey of Israel from Egypt to Moab. Israel now stands ready to enter God's Covenant; let none dream to escape the curse of disobedience. God's wrath will be manifest to all in Israel's Exile. Yet even then, Repentance will bring return from Exile. Let Israel note the simplicity of the Divine Commandment, and the issues of life and death dependent on obedience or disobedience of it.

Cap. XXIX. כט

כט א וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם
אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה
2 וּלְכָל־עֲבָדָיו וּלְכָל־אַרְצוֹ׃ הַמַּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ
3 עֵינֶיךָ הָאֹתֹת וְהַמֹּפְתִים הַגְּדֹלִים הָהֵם׃ וְלֹא־נָתַן יְהוָה
לָכֶם לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ עַד הַיּוֹם
4 הַזֶּה׃ וָאוֹלֵךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא־בָלוּ
ה שַׂלְמֹתֵיכֶם מֵעֲלֵיכֶם וְנַעַלְךָ לֹא־בָלְתָה מֵעַל רַגְלֶךָ׃ לֶחֶם
לֹא אֲכַלְתֶּם וְיַיִן וְשֵׁכָר לֹא שְׁתִיתֶם לְמַעַן תֵּדְעוּ כִּי אֲנִי
מפטיר 6 יְהוָה אֱלֹהֵיכֶם׃ וַתָּבֹאוּ אֶל־הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ־
7 חֶשְׁבּוֹן וְעוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ לַמִּלְחָמָה וַנַּכֵּם׃ וַנִּקַּח
אֶת־אַרְצָם וַנִּתְּנָהּ לְנַחֲלָה לָרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט
8 הַמְנַשִּׁי׃ וּשְׁמַרְתֶּם אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם
לְמַעַן תַּשְׂכִּילוּ אֵת כָּל־אֲשֶׁר תַּעֲשׂוּן׃

1. *seen all the* Lord *did.* They had been witnesses of God's special watchfulness over them, in guiding them safely through the wilderness, and in aiding them to crush their enemies.

2. *great temptations.* *i.e.* provings, trials; see on iv, 34.

3. *an heart to know.* The constant succession of God's mercies had no proper effect on them, as the spiritual power was not theirs to appreciate the full meaning of Israel's history; cf. on Isaiah vi, 9 and 10, *Exodus*, p. 511.

4. *led you forty years.* The narrative here suddenly changes to the first person singular, with God as the speaker.

your clothes are not waxen old. You had no need to trouble yourselves with material cares.

5. *that ye . . .* Lord. To teach you dependence on God's guidance and sustaining care.

CHAPTER XXIX

29 1. And Moses called unto all Israel, and said
unto them, Ye have seen all that the LORD did
before your eyes in the land of Egypt unto
Pharaoh, and unto all his servants, and unto all
his land; 2. the great temptations which thine
eyes saw, the signs, and those great wonders:
3. but the LORD hath not given you an heart to
know, and eyes to see, and ears to hear, unto
this day. 4. And I have led you forty years in
the wilderness: your clothes are not waxen old
upon you, and thy shoe is not waxen old upon
thy foot. 5. Ye have not eaten bread, neither
have ye drunk wine or strong drink: that ye
might know that I am the LORD your God.*m
6. And when ye came unto this place, Sihon the
king of Heshbon, and Og the king of Bashan,
came out against us unto battle, and we smote
them: 7. and we took their land, and gave it for
an inheritance unto the Reubenites, and to the
Gadites, and to the half tribe of the Manassites.
8. Keep therefore the words of this covenant,
and do them, that ye may prosper in all that
ye do.

8. *keep therefore the words of this covenant.* Now that you have succeeded, be humble even in the midst of your triumphs; observe all the words of the Covenant, and do them.

For the Lesson from the Prophets, Isaiah LX, 1–22, *see* The Haftorahs, p. 534.
For the Blessings before and after the Haftorah, see p. 460.

פ פ פ נא 51

כט 9 אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם
י שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃ טַפְּכֶם
נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב
11 מֵימֶיךָ׃ לְעָבְרְךָ בִּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאָלָתוֹ אֲשֶׁר יְהוָה
שני 12 אֱלֹהֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם׃ לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ
לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹהִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר
13 נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃ וְלֹא אִתְּכֶם

VIII. NITZAVIM

(CHAPTERS XXIX, 9–XXX)

XXIX, 9–28. MOSES' THIRD DISCOURSE CONTINUED

Moses reviews the different orders of people before him, all assembled to enter into a Covenant with God : heads of tribes, elders, officers, all the men of Israel, the little ones, the wives, the strangers ; he thinks of others who shall hereafter take part in such solemn acts. He warns every man or woman, every family or tribe, against nourishing evil in their hearts, and trusting to escape in the general righteousness. He proclaims how the sinful individual shall be separated for doom, the land of a sinful tribe overthrown in a curse. But he adds words of mercy ; and he makes solemn appeals to choose life and not death (Moulton).

VIII. NITZAVIM

29 9. Ye stand this day all of you before the LORD
your God; your heads, your tribes, your elders,
and your officers, even all the men of Israel,
10. your little ones, your wives, and thy stranger
that is in the midst of thy camps, from the hewer
of thy wood unto the drawer of thy water:
11. that thou shouldest enter into the covenant
of the LORD thy God, and into his oath, which
the LORD thy God maketh with thee this day:*ii
12. that he may establish thee this day unto himself
for a people, and that he may be unto thee a
God, as he spake unto thee, and as he sware
unto thy fathers, to Abraham, to Isaac, and

9. *stand this day all of you.* Moses spake these words to the multitudes of Israel whom he had assembled to stand before God on the day of his death (Rashi).

your heads, your tribes, *i.e.* the heads of your tribes (Rashi, Ibn Ezra).

10. *thy stranger.* The non-Israelite element that accompanied them out of Egypt; Exod. XII, 38; Num. XI, 4.

hewer of thy wood . . . water. The strangers performing menial duties for the individual Israelites. Thus, all classes of the population are to be included in the Covenant.

11. *and into his oath.* A covenant sealed by an oath; Gen. XXVI, 28.

לְבַדְּכֶם אָנֹכִי כֹּרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאָלָה הַזֹּאת׃
14 כִּי אֶת־אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ
שלישי טו וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם׃ כִּי־אַתֶּם יְדַעְתֶּם אֵת אֲשֶׁר־
יָשַׁבְנוּ בְּאֶרֶץ מִצְרָיִם וְאֵת אֲשֶׁר־עָבַרְנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר
16 עֲבַרְתֶּם׃ וַתִּרְאוּ אֶת־שִׁקּוּצֵיהֶם וְאֵת גִּלֻּלֵיהֶם עֵץ וָאֶבֶן
17 כֶּסֶף וְזָהָב אֲשֶׁר עִמָּהֶם׃ פֶּן־יֵשׁ בָּכֶם אִישׁ אוֹ־אִשָּׁה אוֹ
מִשְׁפָּחָה אוֹ־שֵׁבֶט אֲשֶׁר לְבָבוֹ פֹנֶה הַיּוֹם מֵעִם יְהוָה
אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פֶּן־יֵשׁ בָּכֶם
18 שֹׁרֶשׁ פֹּרֶה רֹאשׁ וְלַעֲנָה׃ וְהָיָה בְּשָׁמְעוֹ אֶת־דִּבְרֵי הָאָלָה

13–28. Israel, Present and Future, is a Unity

The Covenant is one which must be held to bind not only the living who were present that day, but their distant posterity as well.

15. *for ye know.* " For ye have experience of the idolatry rife both in Egypt and among the other nations bordering on Canaan; and can judge consequently of the necessity of including future generations in the terms of the obligation " (Driver).

came through the midst of the nations. The trying experiences they endured in their contact with Edom and Ammon, Moab and Midian.

16. *abominations.* Better, *detestable things*; a contemptuous designation for idols, with an implied reference to the immoral rites that went hand in hand with idol-worship.

their idols. lit. " inanimate blocks," fetishes.

silver and gold. The costly ornaments with which their worshippers beautified them (Talmud).

17. *lest there should be among you.* An elliptical phrase. The full sense is: " I adjure you to enter into this oath and covenant, for fear lest there should be among you. . . ."

gall. Heb. *rosh*, a poisonous herb.

gall and wormwood. Poison and bitterness—the consequences of idolatry. The sinner is here pictured as a bitter root bearing deadly fruit, destroying the life of a nation.

to Jacob. 13. Neither with you only do I make this covenant and this oath; 14. but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day*iii: 15. (for ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed; 16. and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) 17. lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood; 18. and it come to pass, when he heareth the words of this oath, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist

18. *bless himself in his heart.* Congratulate or delude himself. Because of God's oath to Israel, this man flatters himself that he is secure, no matter how recklessly he indulges in evil.

in the stubbornness of mine heart. "Though I persist in the strong wayward impulses of my heart;" cf. Jer. XXIII, 17.

to destroy the moist with the dry. Or, "to sweep away the well-watered soil with the dry"; a proverbial phrase, denoting a hurricane of destruction that would annihilate the community through the sinfulness of individual members here and there. As often in Scripture, the consequences of the idolater's self-congratulation are here represented ironically as his purpose. Others translate: "to add drunkenness to thirst"; *i.e.* to increase desire by indulgence; as indulgence increases desire, and desire in turn hastens to satisfy itself by indulgence (Maimonides, M. Lazarus).

הַזֹּ֗את וְהִתְבָּרֵ֨ךְ בִּלְבָב֤וֹ לֵאמֹר֙ שָׁל֣וֹם יִֽהְיֶה־לִּ֔י כִּ֛י
בִּשְׁרִר֥וּת לִבִּ֖י אֵלֵ֑ךְ לְמַ֛עַן סְפ֥וֹת הָרָוָ֖ה אֶת־הַצְּמֵאָֽה׃
19 לֹֽא־יֹאבֶ֣ה יְהוָה֮ סְלֹ֣חַ לוֹ֒ כִּ֣י אָ֠ז יֶעְשַׁ֨ן אַף־יְהוָ֤ה וְקִנְאָתוֹ֙
בָּאִ֣ישׁ הַה֔וּא וְרָ֤בְצָה בּוֹ֙ כָּל־הָ֣אָלָ֔ה הַכְּתוּבָ֖ה בַּסֵּ֣פֶר הַזֶּ֑ה
כ וּמָחָ֤ה יְהוָה֙ אֶת־שְׁמ֔וֹ מִתַּ֖חַת הַשָּׁמָֽיִם׃ וְהִבְדִּיל֤וֹ יְהוָה֙
לְרָעָ֔ה מִכֹּ֖ל שִׁבְטֵ֣י יִשְׂרָאֵ֑ל כְּכֹל֙ אָל֣וֹת הַבְּרִ֔ית הַכְּתוּבָ֕ה
21 בְּסֵ֥פֶר הַתּוֹרָ֖ה הַזֶּֽה׃ וְאָמַ֞ר הַדּ֣וֹר הָאַחֲר֗וֹן בְּנֵיכֶם֙ אֲשֶׁ֤ר
יָק֙וּמוּ֙ מֵאַחֲרֵיכֶ֔ם וְהַ֨נָּכְרִ֔י אֲשֶׁ֥ר יָבֹ֖א מֵאֶ֣רֶץ רְחוֹקָ֑ה וְ֠רָאוּ
אֶת־מַכּ֞וֹת הָאָ֤רֶץ הַהִוא֙ וְאֶת־תַּ֣חֲלֻאֶ֔יהָ אֲשֶׁר־חִלָּ֥ה יְהוָ֖ה
22 בָּֽהּ׃ גָּפְרִ֣ית וָמֶלַח֮ שְׂרֵפָ֣ה כָל־אַרְצָהּ֒ לֹ֤א תִזָּרַע֙ וְלֹ֣א
תַצְמִ֔חַ וְלֹא־יַעֲלֶ֥ה בָ֖הּ כָּל־עֵ֑שֶׂב כְּֽמַהְפֵּכַ֞ת סְדֹ֤ם וַעֲמֹרָה֙
23 אַדְמָ֣ה וּצְבוֹיִ֔ם אֲשֶׁר֙ הָפַ֣ךְ יְהוָ֔ה בְּאַפּ֖וֹ וּבַחֲמָתֽוֹ׃ וְאָֽמְרוּ֙
כָּל־הַגּוֹיִ֔ם עַל־מֶ֨ה עָשָׂ֧ה יְהוָ֛ה כָּ֖כָה לָאָ֣רֶץ הַזֹּ֑את מֶ֥ה חֳרִ֛י
24 הָאַ֥ף הַגָּד֖וֹל הַזֶּֽה׃ וְאָ֣מְר֔וּ עַ֚ל אֲשֶׁ֣ר עָֽזְב֔וּ אֶת־בְּרִ֥ית יְהוָ֖ה
אֱלֹהֵ֣י אֲבֹתָ֑ם אֲשֶׁר֙ כָּרַ֣ת עִמָּ֔ם בְּהוֹצִיא֥וֹ אֹתָ֖ם מֵאֶ֥רֶץ

כ״ט v. 22. וצבים ק׳

19. *shall smoke.* *i.e.* shall break forth in a destructive fire; cf. Psalm XVIII, 9.

oath. Or, "curse."

shall lie upon him. The Heb. root of this word is used to denote the crouching of a wild beast at the moment of pouncing upon its prey. So here, retribution will pounce upon the evil-doer unawares.

20. *shall separate him.* "If the sinners be a whole tribe, then shall it be sundered from the other tribes, and its members carried away into exile" (Ibn Ezra)—a fate which later befell the Ten Tribes (II Kings XVII, 6).

21–28. The whole land and people will suffer for apostasy, and future generations and the most distant nations will learn with horror God's judgment upon the depopulated land.

with the dry: 19. the LORD will not pardon him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the oath that is written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. 20. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the oaths of the covenant that is written in this book of the law. 21. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith the LORD hath made it sick; 22. and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath: 23. even all the nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? 24. Then men shall say, Because they forsook the covenant of the LORD, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt; 25. and went

22. *brimstone . . . wrath.* The imagery is drawn from the desolate surroundings of the Dead Sea; Gen. XIX, 24–29.

Admah and Zeboiim. See Gen. XIV, 2.

כה מִצְרָיִם׃ וַיֵּלְכוּ וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם
26 אֱלֹהִים אֲשֶׁר לֹא־יְדָעוּם וְלֹא חָלַק לָהֶם׃ וַיִּחַר־אַף יְהוָה
בָּאָרֶץ הַהִוא לְהָבִיא עָלֶיהָ אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה
27 בַּסֵּפֶר הַזֶּה׃ וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם בְּאַף וּבְחֵמָה
28 וּבְקֶצֶף גָּדוֹל וַיַּשְׁלִכֵם אֶל־אֶרֶץ אַחֶרֶת כַּיּוֹם הַזֶּה׃ הַנִּסְתָּרֹת
לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת
אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃ רביעי ס (שני כשהן מחובי׳)

CAP. XXX. ל

ל א וְהָיָה כִי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה
אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ בְּכָל־הַגּוֹיִם אֲשֶׁר

v. 27. ל׳ רבתי v. 28. י״א נקודות

25. *not given unto them.* See on IV, 19.

27. *cast them into another land.* "A prediction of the future exile of the whole House of Israel" (Nachmanides).

as at this day. As we see it to be the case now; cf. II, 30.

28. *the secret things . . . that we may do.* "The secret things (of the sin) are for God to discover, but the judgment when revealed is before us for ever as a warning" (Moulton). In Jewish thought, this *v.* has been made into a great law of life. There are limits to what mortal beings can know. Certain things are in the hands of God alone, and must be left with Him. But there are other things which are "revealed," and it is with these alone that we and our children ought to concern ourselves. These "revealed" things are the words and ordinances of the Torah, and to these we and all successive generations must render willing obedience. Benjamin Szold pointed out that the accentuation likewise emphasises this truth. If we follow the accents (גרשיים), this *v.* reads: "The secret things belong to the LORD our God *and* the revealed things; for us and our children it is to carry out all the words of this Law."

This *v.* is one of the fifteen passages of the Bible in which words (לנו ולבנינו ע) are dotted. The most probable explanation of these dots is, that they were intended to call

and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 26. therefore the anger of the LORD was kindled against this land, to bring upon it all the curse that is written in this book: 27. and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day. 28. The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.*iv(**ii)

CHAPTER XXX

30 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

attention to important homiletical teachings in connection with the words thus dotted.

CHAPTER XXX

MOSES' THIRD DISCOURSE: CONCLUDED

1–10. OMNIPOTENCE OF REPENTANCE: RETURN FROM EXILE

A fuller restatement of the vital lesson taught in IV, 29–31. Punishment is not God's last word unto Israel. If Israel seeks God, Israel will find mercy at the hands of the LORD, and be brought back to the Land of his fathers.

1. *and thou shalt call them to mind.* Better, *then shalt thou bethink thyself* (Hirsch, AJ). This brings the consoling prediction that Israel's woes and tribulations would lead to Israel's betterment (Hirsch).

2 הִדִּיחֲךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה׃ וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ
וְשָׁמַעְתָּ בְקֹלוֹ כְּכֹל אֲשֶׁר־אָנֹכִי מְצַוְּךָ הַיּוֹם אַתָּה וּבָנֶיךָ
3 בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃ וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ
וְרִחֲמֶךָ וְשָׁב וְקִבֶּצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הֱפִיצְךָ יְהוָה
4 אֱלֹהֶיךָ שָׁמָּה׃ אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם
ה יְקַבֶּצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקָּחֶךָ׃ וֶהֱבִיאֲךָ יְהוָה אֱלֹהֶיךָ
אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וִירִשְׁתָּהּ וְהֵיטִבְךָ וְהִרְבְּךָ
6 מֵאֲבֹתֶיךָ׃ וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן
חמישי 7 חַיֶּיךָ׃ וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל־הָאָלוֹת הָאֵלֶּה עַל־
(שלישי מחובר) 8 אֹיְבֶיךָ וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רְדָפוּךָ׃ וְאַתָּה תָשׁוּב וְשָׁמַעְתָּ
בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת־כָּל־מִצְוֺתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ

2. *shalt return.* Israel's sufferings would educate him to a higher and holier standard of conduct. He would take to heart the hard lessons taught him by his exile, and would return in sincere repentance (תשובה) to God.

3. *God will turn thy captivity.* lit. "God will turn again thy turning"; *i.e.* He will change thy fortune, restore thee to thy former happy state (Luzzatto, Ewald). The Talmud renders it, "And the LORD thy God will return with thy captivity." When Israel was in exile, God was, so to speak, in exile along with him. The Divine Cause which it is Israel's mission to champion was in eclipse. Israel's return from exile meant God's return along with him; see p. 552.

4–6. Though the Israelites be scattered to the four winds of heaven, yet will God reunite them in the Land of the Fathers, and work in Israel a change of heart.

4. *outcasts.* lit. "those dispersed."

6. *open thy heart.* So that it be no longer closed up, impenetrable, and unreceptive of spiritual teaching. God would help Israel to fulfil his ideal of duty. The RV has

2. and shalt return unto the LORD thy God, and
shalt obey his voice according to all that I com-
mand thee this day, thou and thy children,
with all thine heart, and with all thy soul; 3.
that then the LORD thy God will turn thy cap-
tivity, and have compassion upon thee, and will
return and gather thee from all the peoples, whither
the LORD thy God hath scattered thee. 4. If any
of thine outcasts be in the uttermost parts of
heaven, from thence will the LORD thy God
gather thee, and from thence will he fetch thee:
5. and the LORD thy God will bring thee into the
land which thy fathers possessed, and thou
shalt possess it; and he will do thee good, and
multiply thee above thy fathers. 6 And the LORD
thy God will open thine heart, and the heart
of thy seed, to love the LORD thy God with all
thine heart, and with all thy soul, that thou mayest
live.*v(**iii) 7. And the LORD thy God will
put all these curses upon thine enemies, and on
them that hate thee, which persecuted thee.
8. And thou shalt return and obey the voice of
the LORD, and do all his commandments which

the lit. translation, "circumcise thy heart." The words of Jer. XXXI, 32, "I will put my law in their inward parts, and in their hearts will I write it," are taken by Nachmanides to express this particular teaching of Deuteronomy.

that thou mayest live. lit. "for thy life's sake."

7–10. Israel will again enjoy the blessings of obedience on his own land.

9 הַיּ֗וֹם׃ וְהוֹתִֽירְךָ֩ יְהוָ֨ה אֱלֹהֶ֜יךָ בְּכֹ֣ל ׀ מַעֲשֵׂ֣ה יָדֶ֗ךָ בִּפְרִ֨י
בִטְנְךָ֜ וּבִפְרִ֧י בְהֶמְתְּךָ֛ וּבִפְרִ֥י אַדְמָתְךָ֖ לְטֹבָ֑ה כִּ֣י ׀ יָשׁ֣וּב
· יְהוָ֗ה לָשׂ֤וּשׂ עָלֶ֙יךָ֙ לְט֔וֹב כַּאֲשֶׁר־שָׂ֖שׂ עַל־אֲבֹתֶֽיךָ׃ כִּ֣י
תִשְׁמַ֗ע בְּקוֹל֙ יְהוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֤ר מִצְוֺתָיו֙ וְחֻקֹּתָ֔יו הַכְּתוּבָ֕ה
בְּסֵ֖פֶר הַתּוֹרָ֣ה הַזֶּ֑ה כִּ֤י תָשׁוּב֙ אֶל־יְהוָ֣ה אֱלֹהֶ֔יךָ בְּכָל־
ששי 11 לְבָבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ׃ ס כִּ֚י הַמִּצְוָ֣ה הַזֹּ֔את אֲשֶׁ֛ר
אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לֹֽא־נִפְלֵ֥את הִוא֙ מִמְּךָ֔ וְלֹ֥א רְחֹקָ֖ה הִֽוא׃
12 לֹ֥א בַשָּׁמַ֖יִם הִ֑וא לֵאמֹ֗ר מִ֣י יַעֲלֶה־לָּ֤נוּ הַשָּׁמַ֙יְמָה֙ וְיִקָּחֶ֣הָ
13 לָּ֔נוּ וְיַשְׁמִעֵ֥נוּ אֹתָ֖הּ וְנַעֲשֶֽׂנָּה׃ וְלֹֽא־מֵעֵ֥בֶר לַיָּ֖ם הִ֑וא לֵאמֹ֗ר
מִ֣י יַעֲבָר־לָ֜נוּ אֶל־עֵ֣בֶר הַיָּ֗ם וְיִקָּחֶ֙הָ֙ לָּ֔נוּ וְיַשְׁמִעֵ֥נוּ אֹתָ֖הּ
14 וְנַעֲשֶֽׂנָּה׃ כִּֽי־קָר֥וֹב אֵלֶ֛יךָ הַדָּבָ֖ר מְאֹ֑ד בְּפִ֥יךָ וּבִֽלְבָבְךָ֖

11–14. The Nature of God's Commandment

Israel should find it easy to return to God. For God's commandment is not too hard nor distant; but nigh, clear, and practicable. Sheer life and death, good and evil, are set before Israel. Obedience means blessing; disobedience, destruction. Choose life, and dwell in the Promised Land.

11. *this commandment.* In the collective sense, meaning all the laws repeatedly spoken of in Deuteronomy.

too hard. Or, "too wonderful," to understand and beyond one's power to do; nothing abstruse or esoteric, like the heathen mysteries (Hirsch).

neither is it far off. Out of reach, out of ken, far removed from the sphere of ordinary life.

12. *it is not in heaven.* It is not something inaccessible or supernatural, making it necessary for a man to scale the heights of heaven to find it, and bring it down to earth!

13. *beyond the sea.* In some distant land, among strange peoples.

I command thee this day. 9. And the LORD thy
God will make thee plenteous in all the work
of thine hand, in the fruit of thy body, and in
the fruit of thy cattle, and in the fruit of thy
ground, for good: for the LORD will again rejoice
over thee for good, as he rejoiced over thy fathers:
10. if thou shalt obey the voice of the LORD
thy God, to keep his commandments and his
statutes which are written in this book of the
law; if thou turn unto the LORD thy God with
all thine heart, and with all thy soul.*vi

11. For this commandment which I command
thee this day, it is not too hard for thee, neither
is it far off. 12. It is not in heaven, that thou
shouldest say, Who shall go up for us to heaven,
and bring it unto us, and make us to hear it,
that we may do it? 13. Neither is it beyond the
sea, that thou shouldest say, Who shall go over
the sea for us, and bring it unto us, and make
us to hear it, that we may do it? 14. But the
word is very nigh unto thee, in thy mouth, and in

14. *the word is very nigh.* The word of God is on the lips of fathers and children, teachers and taught. Man can carry the Torah, unlike the Sanctuary, everywhere with him. "When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou awakest, it shall talk with thee" (Prov. VI, 22). R. Jose the son of Kisma applied those words to the Torah, thus: *when thou walkest, it shall lead thee*—in this world; *when thou liest down, it shall watch over thee*—in the grave; *and when thou wakest, it shall talk with thee*—in the world to come.

שביעי טו לַעֲשֹׂתוֹ׃ ס רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים
(כשהן מחוב׳) 16 וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃ אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר
מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחָיִיתָ וְרָבִיתָ וּבֵרַכְךָ יְהוָה
17 אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃ וְאִם־
יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמָע וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים
מפטיר 18 אֲחֵרִים וַעֲבַדְתָּם׃ הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן
לֹא־תַאֲרִיכֻן יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־
19 הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ׃ הַעִדֹתִי בָכֶם הַיּוֹם אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה

that thou mayest do it. Moses does not say it is *easy*, "but more justly and finely, that it carries with it the conscience and provocation to its fulfilment by man" (G. A. Smith).

15–20. PERORATION TO THE DISCOURSES OF DEUTERONOMY

A final reminder, as in XI, 26, that two ways lie before them, one leading to life and good, the other to death and evil. The choice lies in their own hands. Only if they choose wisely will they enjoy long life and prosperity upon the land which they were about to inherit.

18. *denounce.* Old English for "announce," "declare."

19. *I call heaven and earth to witness.* Heaven and earth are chosen as witnesses because they abide for ever, outlasting all the changes of human life; IV, 26, Micah VI, 1.

thy heart, that thou mayest do it.*vii (**iv)
15. See, I have set before thee this day life and good, and death and evil; 16. in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the LORD thy God may bless thee in the land whither thou goest in to possess it. 17. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;*m
18. I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to go in to possess it. 19. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou

FREEWILL IN JUDAISM

therefore choose life. Jewish ethics is rooted in the doctrine of human responsibility, that is, *freedom of the will.* "All is in the hands of God, except the fear of God," is an undisputed maxim of the Rabbis. And "to subject our will to the will of our Father in Heaven" is the great purpose of man's life on earth. Josephus states that the doctrine of Freewill was maintained by the Pharisees both against the Sadducees who attributed everything to chance, and the Essenes who ascribed all the actions of man to predestination and Divine Providence. "Freewill is granted to every man. If he desires to incline towards the good way, and be righteous, he has the power to

כ וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃ לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ
וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

do so; and if he desires to incline towards the unrighteous way, and be a wicked man, he has also the power to do so. Since this power of doing good or evil is in our own hands, and since all the wicked deeds which we have committed have been committed with our full consciousness, it befits us to turn in penitence and forsake our evil deeds; the power of doing so being still in our hands. Now this matter is a very important principle; nay, it is the pillar of the Law and of the commandments" (Maimonides).

We are free agents in so far as our choice between good and evil is concerned. This is an undeniable fact of human nature; but it is an equally undeniable fact that the sphere in which that choice is exercised is limited for us by heredity and environment. As the earth follows the sun in its vast sweep through heavenly space, and yet at the same time daily revolves on its axis, even so man, in the midst of the larger national and cultural whole of which he is a part, ever revolves in his own orbit. His sphere of individual conduct is largely of man's own making. It depends upon him alone whether his life be a cosmos—order, law, unity ruling in it; or whether it be chaos—desolate and void, and darkness for evermore hovering over it. Thus, in the moral universe man ever remains his own master. Though man cannot always even half control his destiny, God has given the reins of man's conduct altogether into his hands. See Exod. xx, 11, *Exodus*, p. 219.

20. *to love the* LORD *thy God.* Note the three ascending stages in the godly life; *viz.* 1) to love God; 2) to obey God; 3) and to cleave unto God.

for that is thy life. To love God, to obey Him, to cleave to Him, is to have life and length of days. Ibn Ezra translates, with RV Text, "for he is thy life," and interprets the phrase in a mystical sense as, "God is our life."

mayest live, thou and thy seed: 20. to love the LORD thy God, to obey his voice, and to cleave unto him: for that is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

For the Lesson from the Prophets, Isaiah LXI, 10–LXIII, 9 *see* The Haftorahs, p. 544.

When NITZAVIM and VAYYELECH are combined, the above Haftorah is read.

For the Blessings before and after the Haftorah, see p. 460.

CAP. XXXI. לא

פ פ פ נב 52

לא א וַיֵּ֖לֶךְ מֹשֶׁ֑ה וַיְדַבֵּ֛ר אֶת־הַדְּבָרִ֥ים הָאֵ֖לֶּה אֶל־כָּל־יִשְׂרָאֵֽל׃
2 וַיֹּ֣אמֶר אֲלֵהֶ֗ם בֶּן־מֵאָה֩ וְעֶשְׂרִ֨ים שָׁנָ֤ה אָנֹכִי֙ הַיּ֔וֹם לֹא־
אוּכַ֥ל ע֖וֹד לָצֵ֣את וְלָב֑וֹא וַֽיהוָה֙ אָמַ֣ר אֵלַ֔י לֹ֥א תַעֲבֹ֖ר אֶת־

IX. VAYYELECH

(CHAPTER XXXI)

E. THE LAST DAYS OF MOSES

CHAPTERS XXXI–XXXIV

The remainder of the Book deals with the close of Moses' life, and incorporates his Farewell Song and Blessing which recapitulate and enshrine in poetry his message unto Israel. One other Song of Moses, Psalm xc, "the Prayer of Moses the Man of God," may likewise have been the product of the latest period of the Lawgiver's life. It is a meditation on the lot of humanity, and contrasts the fleeting generations of man with the mountains at whose feet the Israelites wandered, and with the eternity of Him who existed before ever those mountains were brought forth. Stanley speaks of it as "the funeral hymn of the world"; and in Watts' noble version it has become a cherished spiritual possession of the English-speaking race:—

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun."

IX. VAYYELECH

Chapter XXXI

31 1. And Moses went and spake these words
unto all Israel. 2. And he said unto them, I am
an hundred and twenty years old this day; I
can no more go out and come in: and the Lord
hath said unto me, Thou shalt not go over this

Chapter XXXI

1) Committal of the Law to the Keeping of the Priests

1–8. Appointment of Joshua

Moses announces the approaching close of his leadership and the appointment of his successor. Though he speaks of his failing frame, none but words of strength and courage are on his lips as he installs Joshua in his place.

2. *go out and come in.* Though, when he died, his eye had not become dim nor had his natural strength abated, he could no longer attend to the activities of public life.

and the Lord *hath said unto me.* See on III, 27. This is referred to five times by Moses, and comes again and again as a pathetic break in the majesty of his periods. It forms a most important thread of connection through the different parts of the book (Moulton).

thou shalt not go over this Jordan. Even though I were yet capable to "go out and come in," I must bow to the Divine decree (Biur).

3 הַיַּרְדֵּן הַזֶּה׃ יְהוָה אֱלֹהֶיךָ הוּא ׀ עֹבֵר לְפָנֶיךָ הוּא־יַשְׁמִיד
אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וִירִשְׁתָּם יְהוֹשֻׁעַ הוּא עֹבֵר
שני 4 לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃ וְעָשָׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה
לְסִיחוֹן וּלְעוֹג מַלְכֵי הָאֱמֹרִי וּלְאַרְצָם אֲשֶׁר הִשְׁמִיד אֹתָם׃
ה וּנְתָנָם יְהוָה לִפְנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכָל־הַמִּצְוָה אֲשֶׁר
6 צִוִּיתִי אֶתְכֶם׃ חִזְקוּ וְאִמְצוּ אַל־תִּירְאוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם
שלישי (ט׳ כשהן מחובר׳) כִּי ׀ יְהוָה אֱלֹהֶיךָ הוּא הַהֹלֵךְ עִמָּךְ לֹא יַרְפְּךָ וְלֹא יַעַזְבֶךָּ׃
7 ס וַיִּקְרָא מֹשֶׁה לִיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל־יִשְׂרָאֵל
חֲזַק וֶאֱמָץ כִּי אַתָּה תָּבוֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
נִשְׁבַּע יְהוָה לַאֲבֹתָם לָתֵת לָהֶם וְאַתָּה תַּנְחִילֶנָּה אוֹתָם׃
8 וַיהוָה הוּא ׀ הַהֹלֵךְ לְפָנֶיךָ הוּא יִהְיֶה עִמָּךְ לֹא יַרְפְּךָ וְלֹא
9 יַעַזְבֶךָּ לֹא תִירָא וְלֹא תֵחָת׃ וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה
הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת־אֲרוֹן

v. 7. קמץ בסגולתא

3. *he will go over.* You need have no fear that my impending death will weaken you. Joshua will lead you in warfare under Divine guidance.

5. *do unto them.* See VII, 1f; XX, 16f.

6. *not fail thee.* See on IV, 31.

7. *in the sight of all Israel.* So that Joshua's authority might not henceforth be questioned. Moses now repeats before all Israel the words he had formerly spoken to Joshua alone; III, 28.

9–13. Public Reading of the Torah

Moses having committed the Torah to writing, delivers it into the hands of the priests and elders—the religious and secular heads of the nation—and enjoins upon them to have it read periodically to the assembled people. Religion in Judaism was not to be the concern of the priests only, who are to share its truths with a small esoteric circle of

Jordan. 3. The LORD thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath spoken.*ii 4. And the LORD shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their land; whom he destroyed. 5. And the LORD shall deliver them up before you, and ye shall do unto them according unto all the commandment which I have commanded you. 6. Be strong and of a good courage, fear not, nor be affrighted at them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.*iii (**v) 7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou shalt go with this people into the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto

political leaders. The priests are merely its guardians and teachers, and the whole body of religious truth is intended to be the everlasting possession of the entire people. This commandment strikes the keynote of the spiritual democracy established by Moses. The Torah is the heritage of the *congregation* of Jacob; XXXIII, 4.

רביעי י בְּרִית יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל׃ וַיְצַו מֹשֶׁה אוֹתָם
לֵאמֹר מִקֵּץ ׀ שֶׁבַע שָׁנִים בְּמֹעֵד שְׁנַת הַשְּׁמִטָּה בְּחַג
11 הַסֻּכּוֹת׃ בְּבוֹא כָל־יִשְׂרָאֵל לֵרָאוֹת אֶת־פְּנֵי יְהוָה
אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת
12 נֶגֶד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם׃ הַקְהֵל אֶת־הָעָם הָאֲנָשִׁים
וְהַנָּשִׁים וְהַטַּף וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן
יִלְמְדוּ וְיָרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־
13 כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃ וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ

10. *in the set time of the year of release.* According to Tradition, the reference here is to the "Sabbatical year," called in xv, 1 "the year of release." The Feast of Tabernacles referred to is that immediately following the conclusion of the Sabbatical year. And there seems to be a special reason why that period was chosen for this public reading of the Law. It was in order to testify that, although there had been neither sowing nor reaping during that year, the Israelites were nevertheless sustained by the mercies of God, to Whose word they were resolved ever to remain loyal, whether in prosperity or adversity (Hoffmann).

11. *thou shalt read.* This is addressed to the nation, who delegates the performance of this duty to its representatives (Hirsch). In the days of Josephus, it was done by the High Priest. An early Mishnah declares it to be the function of the King.

this law. Rabbinic Tradition reports that the King read from the beginning of Deuteronomy to the end of the first section of the Shema (I–VI, 9), the second section of the Shema (XI, 13–21), and concluded with XIV, 22 to the end of XXVIII.

12. *men and the women and the little ones.* "The men were assembled," says Rashi, quoting the Talmud, "to learn"; the women, "to hear"; the little ones, "to cause recompense to those who bring them." "Let neither woman nor child be excluded from this audience, nay, nor yet the slaves. For it is good that these laws should be

all the elders of Israel.*iv 10. And Moses com-
manded them, saying, At the end of every seven
years, in the set time of the year of release,
in the feast of tabernacles, 11. when all Israel
is come to appear before the LORD thy God in
the place which he shall choose, thou shalt read
this law before all Israel in their hearing. 12. As-
semble the people, the men and the women
and the little ones, and thy stranger that is
within thy gates, that they may hear, and that
they may learn, and fear the LORD your God,
and observe to do all the words of this law;
13. and that their children, which have not

so graven on their hearts and stored in the memory that they can never be effaced. Let your children also begin by learning the laws, most beautiful of lessons and a source of felicity" (Josephus). None realized more clearly than the Rabbis the spiritual power that comes from the mouth of babes and sucklings (Psalm VIII, 3). "The moral universe rests upon the breath of school children," is one of their deep sayings.

hear . . . learn . . . observe. Merely "to hear" the Torah read once every seven years in a public assembly would not be sufficient. It was to be "learnt"; *i.e.*, made an object of study. Further, the Torah must be made the rule of life, and its teachings "observed."

13. *and that their children . . . may hear, and learn.* The "children" are identical with "the little ones" in the preceding verse. Their presence in such an assembly would mean their initiation into the knowledge of the Torah, and of the duties which it prescribes. Here we have another instance of the vital importance of religious education, so characteristic of the Book of the Farewell Orations of the Lawgiver. The Rabbis worked in the spirit of the Lawgiver when they determined to make the Torah the Book of the People by translating it into the vernacular, and

וְלָֽמְד֗וּ לְיִרְאָ֛ה אֶת־יְהוָ֖ה אֱלֹהֵיכֶ֑ם כָּל־הַיָּמִ֗ים אֲשֶׁ֨ר אַתֶּ֤ם
חַיִּים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁ֨ר אַתֶּ֜ם עֹבְרִ֧ים אֶת־הַיַּרְדֵּ֛ן שָׁ֖מָּה
לְרִשְׁתָּֽהּ׃ חמישי פ (ששי כשהן מחובר׳)
14 וַיֹּ֨אמֶר יְהוָ֜ה אֶל־מֹשֶׁ֗ה הֵ֣ן קָרְב֣וּ יָמֶיךָ֮ לָמוּת֒ קְרָ֣א אֶת־
יְהוֹשֻׁ֗עַ וְהִֽתְיַצְּב֛וּ בְּאֹ֥הֶל מוֹעֵ֖ד וַאֲצַוֶּ֑נּוּ וַיֵּ֤לֶךְ מֹשֶׁה֙ וִיהוֹשֻׁ֔עַ
טו וַיִּֽתְיַצְּב֖וּ בְּאֹ֥הֶל מוֹעֵֽד׃ וַיֵּרָ֧א יְהוָ֛ה בָּאֹ֖הֶל בְּעַמּ֣וּד עָנָ֑ן
16 וַיַּעֲמֹ֛ד עַמּ֥וּד הֶעָנָ֖ן עַל־פֶּ֥תַח הָאֹֽהֶל׃ וַיֹּ֤אמֶר יְהוָה֙ אֶל־
מֹשֶׁ֔ה הִנְּךָ֥ שֹׁכֵ֖ב עִם־אֲבֹתֶ֑יךָ וְקָם֩ הָעָ֨ם הַזֶּ֜ה וְזָנָ֣ה ׀ אַחֲרֵ֣י ׀
אֱלֹהֵ֣י נֵֽכַר־הָאָ֗רֶץ אֲשֶׁ֨ר ה֤וּא בָא־שָׁ֙מָּה֙ בְּקִרְבּ֔וֹ וַעֲזָבַ֕נִי
17 וְהֵפֵר֙ אֶת־בְּרִיתִ֔י אֲשֶׁ֥ר כָּרַ֖תִּי אִתּֽוֹ׃ וְחָרָ֣ה אַפִּ֣י ב֣וֹ בַיּוֹם־
הַ֠הוּא וַעֲזַבְתִּ֞ים וְהִסְתַּרְתִּ֨י פָנַ֤י מֵהֶם֙ וְהָיָ֣ה לֶֽאֱכֹ֔ל וּמְצָאֻ֛הוּ
רָע֥וֹת רַבּ֖וֹת וְצָר֑וֹת וְאָמַר֙ בַּיּ֣וֹם הַה֔וּא הֲלֹ֗א עַ֣ל כִּי־
18 אֵ֤ין אֱלֹהַי֙ בְּקִרְבִּ֔י מְצָא֖וּנִי הָרָע֥וֹת הָאֵֽלֶּה׃ וְאָנֹכִ֗י הַסְתֵּ֨ר

expounding it for the masses. They went far beyond the requirement of reading to the people a portion of Deuteronomy every seven years. They divided the Torah into 156 portions, and had a portion read on each Sabbath in the Synagogue, so as to cover the whole Torah in three years. In the large and influential Jewry of Babylon, the custom prevailed of completing the whole of the Torah in the course of one year; and this eventually became the rule throughout the Diaspora. An appropriate selection from the Prophets—the Haftorah—early accompanied the Pentateuchal lesson on Sabbaths, Festivals and Fasts.

14–23. Introduction to the Song of Moses

The purpose of the Song, and the circumstances in which Moses received the command to compose and teach it.

14. *give him a charge.* lit. "command him," appoint him to the office of Leader.

known, may hear, and learn to fear the LORD
your God, as long as ye live in the land whither
ye go over Jordan to possess it.*v (**vi)
14. And the LORD said unto Moses, Behold, thy
days approach that thou must die: call Joshua,
and present yourselves in the tent of meeting,
that I may give him a charge. And Moses
and Joshua went, and presented themselves in
the tent of meeting. 15. And the LORD ap-
peared in the Tent in a pillar of cloud: and
the pillar of cloud stood over the door of the
Tent. 16. And the LORD said unto Moses, Be-
hold, thou shalt sleep with thy fathers: and
this people will rise up, and go astray after
the strange gods of the land, whither they go
to be among them, and will forsake me, and
break my covenant which I have made with
them. 17. Then my anger shall be kindled
against them in that day, and I will forsake
them, and I will hide my face from them, and
they shall be devoured, and many evils and
troubles shall come upon them; so that they
will say in that day, Are not these evils come
upon us because our God is not among us?

16. *sleep with thy fathers*. See on Gen. XLVII, 30.

and go astray. A departure from the RV, which in its literalness indicates the immorality of heathen worship.

whither they go to be among them. The land amidst whose people the Israelites go to dwell.

17. *because our God is not among us?* An acknowledgment of their guilt and of the justice of their punishment.

אַסְתִּ֨יר פָּנַ֜י בַּיּ֣וֹם הַה֗וּא עַ֛ל כָּל־הָרָעָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה
19 כִּ֣י פָנָ֔ה אֶל־אֱלֹהִ֖ים אֲחֵרִֽים׃ וְעַתָּ֗ה כִּתְב֤וּ לָכֶם֙ אֶת־
הַשִּׁירָ֣ה הַזֹּ֔את וְלַמְּדָ֥הּ אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל שִׂימָ֣הּ בְּפִיהֶ֑ם
כ לְמַ֨עַן תִּֽהְיֶה־לִּ֜י הַשִּׁירָ֥ה הַזֹּ֛את לְעֵ֖ד בִּבְנֵ֥י יִשְׂרָאֵֽל׃ כִּֽי־ ששי (עי׳ כשחן מחוב׳)
אֲבִיאֶ֜נּוּ אֶל־הָאֲדָמָ֣ה ׀ אֲשֶׁר־נִשְׁבַּ֣עְתִּי לַאֲבֹתָ֗יו זָבַ֤ת חָלָב֙
וּדְבַ֔שׁ וְאָכַ֥ל וְשָׂבַ֖ע וְדָשֵׁ֑ן וּפָנָ֞ה אֶל־אֱלֹהִ֤ים אֲחֵרִים֙
21 וַעֲבָד֔וּם וְנִ֣אֲצ֔וּנִי וְהֵפֵ֖ר אֶת־בְּרִיתִֽי׃ וְֽהָיָה֩ כִּֽי־תִמְצֶ֨אןָ
אֹת֜וֹ רָע֣וֹת רַבּוֹת֮ וְצָרוֹת֒ וְֽעָנְתָ֞ה הַשִּׁירָ֨ה הַזֹּ֤את לְפָנָיו֙ לְעֵ֔ד
כִּ֛י לֹ֥א תִשָּׁכַ֖ח מִפִּ֣י זַרְע֑וֹ כִּ֧י יָדַ֣עְתִּי אֶת־יִצְר֗וֹ אֲשֶׁ֨ר
ה֤וּא עֹשֶׂה֙ הַיּ֔וֹם בְּטֶ֣רֶם אֲבִיאֶ֔נּוּ אֶל־הָאָ֖רֶץ אֲשֶׁ֥ר נִשְׁבָּֽעְתִּי׃
22 וַיִּכְתֹּ֥ב מֹשֶׁ֛ה אֶת־הַשִּׁירָ֥ה הַזֹּ֖את בַּיּ֣וֹם הַה֑וּא וַֽיְלַמְּדָ֖הּ
23 אֶת־בְּנֵ֥י יִשְׂרָאֵֽל׃ וַיְצַ֞ו אֶת־יְהוֹשֻׁ֣עַ בִּן־נ֗וּן וַיֹּאמֶר֮ חֲזַ֣ק

v. 21. פתח בס״פ

19. *write ye this song for you.* The Song in the following chapter. Moses and Joshua were both to write it. According to Ibn Ezra, this command is addressed to each Israelite. The Rabbis deduced from this the commendation to each Israelite that he write for himself a copy of the Torah. In recent centuries, the custom has grown up for the sopher (scribe) who completes the writing of a Scroll to trace the final sentences of the Torah in outline merely. At the festive celebration called the Siyyum, each letter in those sentences is filled in by a different man, who thereby symbolically takes part in the writing of a Sacred Scroll.

put it into their mouths. Let them know it by heart.

20. *into the land . . . . and waxen fat.* The comfort and luxury of such a land would probably demoralise them, and cause them to go astray.

and despise me. Or, "and provoke me to anger" (Targum, Rashi).

21. *as a witness.* For God. Whenever the people will murmur and ask, "Why has all this evil befallen us?"

18. And I will surely hide my face in that day for
all the evil which they shall have wrought, in
that they are turned unto other gods. 19. Now
therefore write ye this song for you, and teach
thou it the children of Israel: put it in their
mouths, that this song may be a witness for
me against the children of Israel.*vi (**vii) 20.
For when I shall have brought them into the land
which I sware unto their fathers, flowing with
milk and honey; and they shall have eaten and
filled themselves, and waxen fat; then will
they turn unto other gods, and serve them,
and despise me, and break my covenant. 21.
And it shall come to pass, when many evils and
troubles are come upon them, that this song
shall testify before them as a witness; for it
shall not be forgotten out of the mouths of their
seed: for I know their imagination which they
go about, even now, before I have brought them
into the land which I sware. 22. So Moses
wrote this song the same day, and taught it
the children of Israel. 23. And he gave Joshua

it will vindicate the retributive justice of God.

for it shall not be forgotten. A Divine assurance that, be Israel's misfortunes what they may, Israel will never altogether forget its destiny, and cease to be "the people of the Book." This consciousness will for all time abide in the heart of Israel; and, through it, perennial resurrection of the spirit is assured unto Israel (Hirsch).

their imagination. Their imaginings—in an undesirable sense; their evil passions and tendencies.

23. *and he gave.* This continues *v.* 15. The subject is God (Rashi).

וֶאֱמָ֔ץ כִּ֣י אַתָּ֗ה תָּבִיא֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל אֶל־הָאָ֖רֶץ אֲשֶׁר־
24 נִשְׁבַּ֣עְתִּי לָהֶ֑ם וְאָנֹכִ֖י אֶהְיֶ֥ה עִמָּֽךְ׃ וַיְהִ֣י ׀ כְּכַלּ֣וֹת מֹשֶׁ֗ה
שביעי כה לִכְתֹּ֛ב אֶת־דִּבְרֵ֥י הַתּוֹרָֽה־הַזֹּ֖את עַל־סֵ֑פֶר עַ֖ד תֻּמָּֽם׃ וַיְצַ֤ו
26 מֹשֶׁה֙ אֶת־הַלְוִיִּ֔ם נֹשְׂאֵ֛י אֲר֥וֹן בְּרִית־יְהוָ֖ה לֵאמֹֽר׃ לָקֹ֗חַ
אֵ֣ת סֵ֤פֶר הַתּוֹרָה֙ הַזֶּ֔ה וְשַׂמְתֶּ֣ם אֹת֔וֹ מִצַּ֛ד אֲר֥וֹן בְּרִית־
27 יְהוָ֖ה אֱלֹהֵיכֶ֑ם וְהָֽיָה־שָׁ֥ם בְּךָ֖ לְעֵֽד׃ כִּ֣י אָנֹכִ֤י יָדַ֙עְתִּי֙ אֶת־
מֶרְיְךָ֔ וְאֶֽת־עָרְפְּךָ֖ הַקָּשֶׁ֑ה הֵ֣ן בְּעוֹדֶ֩נִּי֩ חַ֨י עִמָּכֶ֜ם הַיּ֗וֹם מַמְרִ֤ים
מפטיר 28 הֱיִתֶם֙ עִם־יְהוָ֔ה וְאַ֖ף כִּֽי־אַחֲרֵ֥י מוֹתִֽי׃ הַקְהִ֤ילוּ אֵלַי֙ אֶת־
כָּל־זִקְנֵ֥י שִׁבְטֵיכֶ֖ם וְשֹֽׁטְרֵיכֶ֑ם וַאֲדַבְּרָ֣ה בְאָזְנֵיהֶ֗ם אֵ֚ת
הַדְּבָרִ֣ים הָאֵ֔לֶּה וְאָעִ֣ידָה בָּ֔ם אֶת־הַשָּׁמַ֖יִם וְאֶת־הָאָֽרֶץ׃

v. 23. קמץ בסגולתא   v. 28. בראש עמוד סימן ביה שמו

24–30. Moses Hands the Law to the Levites to be Deposited in the Ark

25. *commanded the Levites.* The Levitical priests mentioned in v. 9, whose duty it was to guard and carry the Ark of the Covenant.

26. *by the side of the ark. In* the Ark were the Ten Words, the ten foundation principles of the Sinaitic Covenant. The entire Book of the Law, which contained both the laws of the Sinai Covenant and those of the Covenant in the Plains of Moab (xxviii, 69), was placed *by the side* of the Ark (Koenig).

The Traditional explanation is that the Sefer was placed on a ledge projecting from the Ark; others hold that it was placed within the ark, by the side of the Tables of Testimony.

the son of Nun a charge, and said, Be strong
and of a good courage: for thou shalt bring
the children of Israel into the land which I sware
unto them: and I will be with thee.
24. And it came to pass, when Moses had made
an end of writing the words of this law in a
book, until they were finished,*vii 25. that Moses
commanded the Levites, which bare the ark
of the covenant of the LORD, saying, 26. Take this
book of the law, and put it by the side of the
ark of the covenant of the LORD your God, that
it may be there for a witness against thee. 27.
For I know thy rebellion, and thy stiff neck: be-
hold, while I am yet alive with you this day,
ye have been rebellious against the LORD; and
how much more after my death?*m 28. Assemble
unto me all the elders of your tribes, and your
officers, that I may speak these words in their
ears, and call heaven and earth to witness against

for a witness. When in the days of Josiah (II Kings XXII, 8–17) this Book of the Law was found in the Temple, it was indeed a witness for God in Israel, and instrumental in bringing Israel back to his Father Who is in Heaven.

28. *and call heaven and earth to witness.* A reference to the opening words of the Song in the next chapter.

29 כִּי יָדַעְתִּי אַחֲרֵי מוֹתִי כִּי־הַשְׁחֵת תַּשְׁחִתוּן וְסַרְתֶּם מִן־
הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקָרָאת אֶתְכֶם הָרָעָה בְּאַחֲרִית
הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה
ל יְדֵיכֶם׃ וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל־קְהַל יִשְׂרָאֵל אֶת־דִּבְרֵי
הַשִּׁירָה הַזֹּאת עַד תֻּמָּם׃

29. *utterly corrupt yourselves.* Better, *altogether deal corruptly.*

in the latter days. A phrase indicating some distant future; Gen. XLIX, 1. The apostasy here predicted became widespread in the days of some of the Judges; cf. Judges II, 11–16; III, 7.

through the work of your hands. This does not mean "your actions"; but by analogy of IV, 28, it refers to the idols, the product of their hands.

30. *all the assembly of Israel.* Gathered for the purpose. This *v.* forms the transition to the Song.

them. 29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30. And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.

The Lesson from the Prophets, when VAYYELECH *is Sabbath Shuvah,* is Hosea XIV, 2-10, and Micah VII, 18–20, *see* The Haftorahs, p. 554.

When VAYYELECH is combined with NITZAVIM, the Haftorah of NITZAVIM is read.

For the Blessings before and after the Haftorah, see p. 460.

Cap. XXXII. לב

פ פ פ נג 53

לב א הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃
2 יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי
כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃
3 כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

X. HAAZINU

(Chapter XXXII)

2) The Song of Moses

XXXII, 1–44

Moses began his ministry at the Red Sea with a song of praise and triumph, and he ends his life of service to God and Israel with another hymn of joy on the banks of Jordan, and in view of the Promised possession. Both songs are an anticipation of the glorious future beyond the wilderness-life. The majestic Farewell Song, distinguished by fire, force and the sweep of its rhetoric, is a didactic ode. Moses takes his stand in the spirit at a point of time long subsequent to his own death: he makes a retrospective survey of Israel's history, and develops the lessons deducible from it. The result is a vindication of the ways of God in His relations to Israel. The Divine lovingkindness and unchanging faithfulness are contrasted with Israel's faithlessness and ingratitude. God is the loving father, whereas Israel is the wayward, disobedient child. The successive disasters which would befall Israel are a just retribution for his senseless and ungrateful conduct. But although God appeared to have withdrawn Himself from Israel, let not the heathen exult and say that Israel lies helpless and crushed. God would in the end intervene for Israel, and the Lawgiver calls upon the nations to rejoice in the salvation of the People of God.

X. HAAZINU

Chapter XXXII

32 1. Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth:
2. My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender grass,
And as the showers upon the herb:
3. For I will proclaim the name of the Lord:
Ascribe ye greatness unto our God.

1–3. Appeal to Universe for Attention

1. *give ear, ye heavens, and I will speak.* He appeals to heaven and earth as eternal witnesses of the Divine truths he is about to declare; see xxx, 19; Isa. i, 2.

2. *doctrine.* Better, *teaching,* message or instruction; cf. Prov. iv, 2. The message conveyed by the Song shall, like rain and dew falling on plants, penetrate to the hearts of the Israelites; refresh, stimulate and give birth to a new spiritual life. The Song, therefore, is not only one of warning, but of comfort also, to awaken new hope in a suffering Israel.

distil as the dew. God's word is as the dew which, though it falls gently and unheard, yet has a wonderful reviving power; cf. Micah v, 6.

small rain. The tender grass needs the small drops for its revival. Even so is the Divine teaching tempered to meet the wants of the weak and the young.

showers upon the herb. The grown-up grass needs the strong forceful showers for its fructification.

3. *the name of the* Lord. This *v.* states the reason of the invoking of heaven and earth in *v.* 1, and the wish expressed in *v.* 2. He will proclaim the Name of the Lord; *i.e.* His character as revealed in His dealings with Israel.

greatness. The greatness which is His due.

4 הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט
אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃
5 שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דּוֹר עִקֵּשׁ וּפְתַלְתֹּל׃
6 הֲלַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם
שני הֲלוֹא־הוּא אָבִיךָ קָּנֶךָ הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

v. 6. ה׳ רבתי והיא תיבה בפני עצמה

4–6. God's Faithfulness and Israel's Folly

A contrast between the unchangeable rectitude of God and the fickle behaviour of His people.

4. "This *v.* gives a concise and forcible declaration of the ethical perfection of God, maintained by Him uniformly in His moral government of the world" (Driver).

the Rock. "Nine times in the course of this single hymn is repeated this most expressive figure, taken from the granite crags of Sinai, and carried thence through psalms and hymns of all nations, like one of the huge fragments which it represents, to regions as remote in aspect as in distance from its original birthplace" (Stanley). It denotes the Divine unchangeableness and its refuge for men. Ages pass away, but the rock remains a place of safety in time of storm and flood. Similarly God is from everlasting unto everlasting, a very present help in trouble.

perfect. Irreproachable.

judgement. In line with the justice and wisdom of His nature.

a God of faithfulness. "Faithful to give the righteous his due reward in the life after death. Even though to our seeming this reward be unduly delayed in its coming, God will certainly keep faith in bringing it to pass" (Rashi).

iniquity. Better, *injustice.* Maimonides makes the recognition of the justice of God one of the fundamental principles of the Jewish Faith, even as the Rabbis make it one of the fundamental duties of the Jew (צידוק הדין).

4. The Rock, his work is perfect;
For all his ways are judgement:
A God of faithfulness and without iniquity,
Just and right is he.
5. They have dealt corruptly with him, they
are not his children, it is their blemish;
They are a perverse and crooked generation.
6. Do ye thus requite the LORD,
O foolish people and unwise?
Is not he thy father that hath gotten thee?
He hath made thee and established thee.*ii

5. *they have . . . blemish.* Better, *Is corruption His? No! His children—it is their blemish* (Maimonides, AJ). The Heb. Text is very difficult, and the Ancient Versions render little help. M. Friedländer took מומם as a parallel form to חנם, ריקם, with the meaning of "fault-laden": "Is corruption His? No, O ye His fault-laden children, ye perverse and crooked generation."

The sinning of Israel is not a blemish upon the goodness of God. He gave them a Law which would render them happy, but they chose sin and its subsequent sorrows (Leeser).

6. *requite.* Will ye thus treat your Father and Benefactor?

gotten thee. lit. "acquired thee," by delivering them out of Egypt.

he hath made thee. Constituted thee a nation (Rashi).

and established thee. Set thee upon a firm basis so as to play a great and lasting part in world-history.

7 זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּר־וָדֹר
שְׁאַל אָבִיךָ וְיַגֵּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ־לָךְ׃

7–14. THE LESSON OF HISTORY

7. *the days of old.* The story of Israel's birth as a nation.
of many generations. The Heb. דר ודר may also mean either, "successive generations," or, "of each generation."
father . . . elders. The depositaries of religious tradition.

THE HALLOWING OF HISTORY

I

Israel is the author of the idea of History. The Egyptians and Babylonians left behind them annals of events, chronicles of dynasties, and boastful inscriptions of victories; but nothing that can be dignified by the name of historical writing. It is only in Israel that the whole human scene on earth was conceived as a unity, from its very beginning to the end of time. Thus Scripture does not begin with the Exodus, or even with the Call of Abraham, but with the Creation of the world and the birth of man. We are, of course, dogmatically told that "the writing of history begins, like so many other things, with the Greeks." But this is part of the Hellenic myth dominant in academic quarters. The Greeks could not rise to the concept of universal History without the belief in the *unity of mankind;* a conception they only learned centuries later through the Septuagint Version of the Hebrew Scriptures. Furthermore, the universe to the Greeks was not the creation of one supreme Mind, but the confused inter-play of blind natural forces going on forever in a vain, endless recurrence, leading nowhither. Hence, they could not see any higher meaning in the story of man. Such also has ever been the opinion of those who share the Greek view of God and the universe, as did the free-thinkers of the eighteenth century. To them, "history is little more than a register of the crimes, follies and misfortunes of mankind" (Gibbon). Not so the Teachers in Israel. They conceived of God as a Moral Power, and saw Him at work in the world. They traced the line of Divine action in the lives of men and

7. Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thine elders, and they will tell thee.

nations. They saw in history a continuous revelation of Divine thought and purpose across the abyss of time. In clarion tones they proclaimed that Right was irresistible; and *that what ought to be must be, and will be.* They taught men to see the vision of "the kingdom of God"—human society based on righteousness—as the Messianic goal of history. Schiller's profound utterance, *Die Weltgeschichte ist das Weltgericht* ("History is one long Day of Judgment"), which would have been unintelligible to a Greek or Roman, is but a striking epitome of Hebrew thought. And no view of the course of history is worth anything that is *not* essentially one with the Biblical position. Froude has eloquently restated it in the noble words: "History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offenders, but paid by some one. Justice and truth alone endure and live."

II

Israel, moreover, was the first to conceive of *history as a guide to the generations of men*, as is done throughout Deuteronomy, and to grasp its vital importance in the education of the individual as of the human group. A recent historian of British civilisation has well put it: "The past does not die; so long as spiritual continuity is maintained, the present life of a community is its whole accumulated past; and only by understanding that past can it understand itself or determine its future. A people, unconscious of its history, is like a man smitten with loss of memory, who wanders aimlessly, till he comes to grief" (Wingfield-Stratford). It is history that preserves men and nations

8 בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם
יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל׃

from loss of memory, from loss of spiritual identity. "Man is made man by history. The Jew is what he is by the history of his fathers, and he would be losing his better self were he to lose hold of his past history" (J. Jacobs).

The field of Jewish history is immeasurably vast; the Jew is met with everywhere, and his story opens very near the beginning of human civilisation. And that story has, as no other, left its mark on the souls of men. "The first part of Jewish history, the Biblical part, is a source from which, for many centuries, millions of human beings have derived instruction, solace, and inspiration. Its heroes have long ago become types, incarnations, of great ideals. The events it relates serve as living ethical formulae. But a time will come—perhaps it is not very far off—when the second half of Jewish history, that people's life after the Biblical period, will be accorded the same treatment. The thousand years' martyrdom of the Jewish People, its unbroken pilgrimage, its tragic fate, its teachers of religion, its martyrs, philosophers, champions—this whole epic will, in days to come, sink deep into the memory of men. It will speak to the heart and conscience of men, and secure respect for the silvery hair of the Jewish People" (Dubnow).

III

Even a brief history of Jewish history, *i.e.* a critical estimate of Jewish historians, ancient, medieval and modern —cannot here be attempted. A few words might, however, be added on the *task of the Jewish historian* at the present day.

His primary aim should be neither to lament the past, nor to denounce, or to idealise it; but *to understand it.* He is, therefore, no longer to confine himself to the martyrdoms of the Jewish People, as the medieval chroniclers did; or even exclusively to the strivings of the Jewish spirit in the world of thought—which so largely claimed the attention of Graetz. Both the story of the martyrdoms and the spiritual strivings are, of course,

8. When the Most High gave to the nations
their inheritance,
When he separated the children of men,
He set the bounds of the peoples,
According to the number of the children of
Israel.

basic. But, in addition, the historian to-day must seek to explain the position of the Jews in the national history of the countries where they dwelt. This calls, on the one hand, for a detailed study of Jewish communities—their institutions, cultural values, and religious endeavour; and, on the other hand, for a knowledge of the Jew's social, economic, and political relations to the general population. In this way alone can we in time hope to understand the "cross-fertilisation" of Jewish and non-Jewish ideas and influences in literature, folklore and life. The truth will then dawn upon the student that Judaism, in addition to being a body of doctrine and faith, a way of life and salvation, is also a *civilisation*, a civilisation that has made distinct contributions in every sphere of human life, human thought, and human achievement.

IV

"The history of Israel is *the great living proof of the working of Divine Providence* in the affairs of the world. Alone among the nations, Israel has shared in all great movements since mankind became conscious of their destinies. If there is no Divine purpose in the long travail of Israel, it is vain to seek for any such purpose in man's life. In the reflected light of that purpose, each Jew should lead his life with an added dignity" (J. Jacobs).

8–14. The Answer of the Fathers and Elders

When God first allotted the nations a place and a heritage, as described in Gen. x and xi, He had respect to the special necessities of the Israelites by reserving for them an inheritance proportioned to their numbers.

9 כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

י יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן

יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

11 כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף

יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

שלישי 12 יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

13 יַרְכִּבֵהוּ עַל־בָּמֳתֵי אָרֶץ וַיֹּאכַל תְּנוּבֹת שָׂדָי

v. 13. ר׳ יתירה ibid. קמץ בח״ק

9. *for the* LORD's *portion is his people.* Separated from the heathen, Israel belonged to God in a more intimate sense than any other ethnic group.

10. *he found him in a desert land.* This *v.* and those immediately following depict God's fatherly care of Israel. Israel is represented as an abandoned, starving child left to die in a wilderness (cf. Ezekiel XVI, 3–6). God finds and rescues him. Israel's history begins with the forty years' march through the desert—where he must have perished, had not God supplied the food and the necessary protection.

howling wilderness. Where wild beasts howl.

compassed him about. By a pillar of cloud by day, and a pillar of fire by night.

cared for him. Or, " gave him understanding " (Onkelos, Rashi) ; Israel's spiritual wants were cared for, inasmuch as he received the Law in that desert.

the apple of his eye. The pupil of his eye ; the Heb. phrase is equivalent to the English, " as his very life."

11. *as an eagle.* God's loving care for Israel is likened to the tender affection that is shown by the eagle towards its young when it teaches them to fly.

stirreth up her nest. When the time comes for the young to leave the nest, the mother-bird does not rouse them suddenly, but strikes her wings against the surrounding branches. Having thus gently awakened them, she " stirs up " the nest, and allures them to imitate her fluttering in flight.

9. For the LORD's portion is his people;
Jacob is the lot of his inheritance.
10. He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye:
11. As an eagle that stirreth up her nest,
That fluttereth over her young,
Spreadeth abroad her wings, taketh them,
beareth them on her pinions:
12. The LORD alone did lead him,
And there was no strange God with him.*iii
13. He made him ride on the high places of the
earth,
And he did eat the increase of the field;

fluttereth over her young. She hovers over them in loving solicitude, and has her wings in readiness to catch them, should they become exhausted.

spreadeth abroad her wings, taketh them. If the young are too weak or too timid to fly, the eagle takes them upon her outspread wings and carries them. This is done to protect, as well as to aid, them. The arrow shot by the hunter must first penetrate the body of the mother-bird, before it can touch the young. In all this, we have a picture of the fostering care, the discipline and training to independence, that Israel received at the Divine hands in the initial stages of his world-historic career.

13-14. Israel would enjoy all the luxuries of a pastoral people in abundance.

13. *ride on the high places.* A figure of speech denoting the triumphant and undisputed possession of the land, even of its high mountain fastnesses, which the Prophet-poet foresees as an accomplished fact.

of the earth. Better, *of the land.*

וַיֵּנִקֵהוּ דְבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר׃
14 חֶמְאַת בָּקָר וַחֲלֵב צֹאן עִם־חֵלֶב כָּרִים
וְאֵילִים בְּנֵי־בָשָׁן וְעַתּוּדִים עִם־חֵלֶב כִּלְיוֹת חִטָּה
טו וְדַם־עֵנָב תִּשְׁתֶּה־חָמֶר׃ וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט
שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַ עָשָׂהוּ
16 וַיְקַנְאֻהוּ בְּזָרִים וַיְנַבֵּל צוּר יְשֻׁעָתוֹ׃

v. 15. קמץ בז״ק

and he made him to suck honey . . . rock. Over and above the fruitful increase of the field, even from the rocks He had given them honey, and the flinty soil produced the olive tree. Palestine is by its flora (it has 3,000 species of flowers), and by its innumerable caves and fissures of the dry limestone rocks, well suited to honey-culture. "Honey might literally be found oozing out from among the rocks" (Driver).

suck. Enjoy with relish.

14. *butter of kine . . . wine.* The very products for which the Trans-jordanic lands they had just conquered were famous.

Bashan. A portion of the lands east of the Jordan, famous for its cattle.

fat of kidneys of wheat. Or, "the kidney-fat of wheat," the best and the most nutritious wheat, even as the fat of the kidneys is the choicest of fat.

wine. Better, *foaming wine.*

15–18. Israel's Ingratitude

15. *Jeshurun.* This title of honour for *Israel* is formed from the root ישר, "to be righteous," and designates Israel under its ideal character as "the Upright One." It is used here ironically, as a rebuke to Israel's ingratitude and perfidy.

waxed fat, and kicked. Like an ox grown intractable through good feeding, and refusing to bear the yoke of the master.

And he made him to suck honey out of the
rock,
And oil out of the flinty rock ;
14. Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat ;
And of the blood of the grape thou drankest
wine.
15. But Jeshurun waxed fat, and kicked :
Thou art waxen fat, thou art grown thick,
thou art become sleek :
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
16. They moved him to jealousy with strange
gods,
With abominations provoked they him to
anger.

art become sleek. Or, "wast gorged with food" (Driver).

God. Heb. אלוה, is used only in poetry ; it is a singular obtained from אלהים.

lightly esteemed. lit. "and treated as a נבל," a senseless person who only deserves contempt. "How often in their superstition do men act as if God could be tricked ; and in their immorality, as if He were senseless" (G. A. Smith).

16. *moved him to jealousy.* See on IV, 24.

strange gods. False gods, to whom they gave the honour which was His due. These false gods were served with "abominations," *i.e.* wicked and idolatrous practices, and thus were themselves *abominations*.

17 בְּתוֹעֵבֹת יַכְעִיסֻהוּ׃ יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ
אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ
18 לֹא שְׂעָרוּם אֲבֹתֵיכֶם׃ צוּר יְלָדְךָ תֶּשִׁי
רביעי 19 וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ׃ וַיַּרְא יְהוָה וַיִּנְאָץ
כ מִכַּעַס בָּנָיו וּבְנֹתָיו׃ וַיֹּאמֶר אַסְתִּירָה פָנַי מֵהֶם
אֶרְאֶה מָה אַחֲרִיתָם כִּי דוֹר תַּהְפֻּכֹת הֵמָּה
21 בָּנִים לֹא־אֵמֻן בָּם׃ הֵם קִנְאוּנִי בְלֹא־אֵל
כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם

v. 17. חל v. 18. ת׳ זעירא v. 21. חל ibid. קמץ בז״ק

17. *demons.* Heb. שדים. In Assyrian, *shidu* are the demi-gods usually represented by the bull-colossi in front of palaces. According to Ibn Ezra, שדים are identical with the "satyrs" in Lev. XVII, 7.

new gods. Upstart deities recently invented or imported, of whom their fathers had never heard.

dreaded not. The Heb. verb is from the root שער, "hair"; gods in whose presence your fathers "shuddered" not, and the hair of their head did not stand on end (Sifri, Rashi).

18. *of the Rock that begat thee . . . gave thee birth.* A figure as bold as it is beautiful. God is represented as a Father, to whom Israel owed its existence as a people; and, at the same time, as a Mother, travailing with her infant, and forever watching over it with tender affection.

19–25. The Merited Punishment

19. *provocation.* Vexation, disappointment at the unmerited dishonour.

20. *I will hide my face.* I will leave them to themselves, even as a human father leaves to himself a son who wantonly offended him.

a froward generation. lit. "a generation given to perverseness," *i.e.* evasions of truth and right; a falsehood-loving race (Driver).

no faith. No loyalty to a tender Parent.

21. *vanities.* lit. "breaths"—something insubstantial,

17. They sacrificed unto demons, which were
no God,
To gods whom they knew not,
To new gods that came up of late,
Whom your fathers dreaded not.
18. Of the Rock that begat thee thou art unmindful,
And hast forgotten God that gave thee birth.*iv
19. And the LORD saw it, and abhorred them,
Because of the provocation of his sons and
his daughters.
20. And he said, I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
21. They have moved me to jealousy with that
which is not God;
They have provoked me to anger with their
vanities:
And I will move them to jealousy with those
which are not a people;
I will provoke them to anger with a foolish
nation.

vaporous, unreal; hence false gods. The same term is used by Jeremiah (x. 8).

not a people. Measure for measure. Just as they had angered God by adopting a no-god, so would God anger them by bringing against them a no-people; *i.e.* a horde of barbarians, that did not deserve to be called a "people."

a foolish nation. Ignorant and, hence, barbarous and inhuman in its habits and methods (Ibn Ezra). And this people will win successes over Israel!

22 בְּגוֹי נָבָל אַכְעִיסֵם׃ כִּי־אֵשׁ קָדְחָה בְאַפִּי
וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וִיבֻלָהּ
23 וַתְּלַהֵט מוֹסְדֵי הָרִים׃ אַסְפֶּה עָלֵימוֹ רָעוֹת
24 חִצַּי אֲכַלֶּה־בָּם׃ מְזֵי רָעָב וּלְחֻמֵי רֶשֶׁף
וְקֶטֶב מְרִירִי וְשֶׁן־בְּהֵמֹת אֲשַׁלַּח־בָּם
כה עִם־חֲמַת זֹחֲלֵי עָפָר׃ מִחוּץ תְּשַׁכֶּל־חֶרֶב
וּמֵחֲדָרִים אֵימָה גַּם־בָּחוּר גַּם־בְּתוּלָה
26 יוֹנֵק עִם־אִישׁ שֵׂיבָה׃ אָמַרְתִּי אַפְאֵיהֶם
27 אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם׃ לוּלֵי כַּעַס אוֹיֵב אָגוּר
פֶּן־יְנַכְּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדֵנוּ רָמָה

22. *unto the lowest pit.* Heb. Sheol; the depths of the nether-world.

fire . . . mountains. Possibly a reference to volcanic activity, conceived as an expression of Divine anger.

23. *mischiefs.* Misfortunes, evils.

spend mine arrows. Exhaust the whole quiverful of evils upon them. "The evils, like arrows, fall *suddenly* upon their unprotected victims" (Ibn Ezra).

24. *hunger.* This and the succeeding *v.* define the "misfortunes" of *v.* 23—famine, fever, plague, wild beasts and war.

with burning heat. Of fever. Others understand by רשף, fiery darts that produce pestilence; Hab. III, 5.

bitter destruction. Deadly pestilence and malignant plague.

25. *without . . . terror.* War, the climax to these natural horrors. Death will stalk through the streets and invade the homes. Neither age nor sex is spared.

26–33. The Stay of God's Vengeance

God's resolve on Israel's annihilation was stayed by the consideration of the adversaries' taunts. Nothing could save Israel, but God's respect for His own Name.

22. For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase.
And setteth on fire the foundations of the mountains.
23. I will heap mischiefs upon them;
I will spend mine arrows upon them:
24. They shall be wasted with hunger, and devoured with burning heat
And bitter destruction;
And the teeth of beasts will I send upon them,
With the poison of crawling things of the dust.
25. Without shall the sword bereave,
And in the chambers terror;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs.
26. I said, I would scatter them afar,
I would make the remembrance of them to cease from among men:
27. Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the LORD hath not done all this.

26. *I said.* Better, *I would have said.*
scatter them afar. Or, "cleave them in pieces" (Driver).
27. *provocation of the enemy.* The taunts of Israel's foes. They would fail to see God's retributive justice in it all.
misdeem. Misapprehend.

28 וְלֹא יְהוָה פָּעַל כָּל־זֹאת׃ כִּי־גוֹי אֹבַד עֵצוֹת הֵמָּה

חמישי 29 וְאֵין בָּהֶם תְּבוּנָה׃ לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת

ל יָבִינוּ לְאַחֲרִיתָם׃ אֵיכָה יִרְדֹּף אֶחָד אֶלֶף

וּשְׁנַיִם יָנִיסוּ רְבָבָה אִם־לֹא כִּי־צוּרָם מְכָרָם

31 וַיהוָה הִסְגִּירָם׃ כִּי לֹא כְצוּרֵנוּ צוּרָם

32 וְאֹיְבֵינוּ פְּלִילִים׃ כִּי־מִגֶּפֶן סְדֹם גַּפְנָם

וּמִשַּׁדְמֹת עֲמֹרָה עֲנָבֵמוֹ עִנְּבֵי־רוֹשׁ

33 אַשְׁכְּלֹת מְרֹרֹת לָמוֹ׃ חֲמַת תַּנִּינִם יֵינָם

34 וְרֹאשׁ פְּתָנִים אַכְזָר׃ הֲלֹא הוּא כָּמֻס עִמָּדִי

29. *Oh that they were wise.* If those enemies were wise, they would look at things in the right light, past their temporary triumph over Israel. They would see their own inevitable undoing, as soon as Israel returned to God.

30. *how should one chase a thousand.* Their victory over Israel is not their work. How should Israel be so completely crushed, unless it were that God, the Rock of Israel, had deliberately abandoned His people.

31. *for their rock is not as our Rock.* "All this the heathens have understood; viz., that God had delivered Israel into their hands and that, therefore, the victory belonged neither to them nor to their gods; as hitherto their gods were powerless against Israel's Rock" (Rashi).

our enemies themselves being judges. They themselves must admit that such deeds as were performed by Israel's God stand unrivalled; cf. Exod. XIV, 25; Num. XXIII.

32. *the vine of Sodom.* Neither is the victory over Israel due to God's approval of the deeds and spirit of the heathens. They are corrupt in root and fruit. The nations are compared to a vine whose stock is derived from Sodom and Gomorrah; hence, tainted by the corruption of which these cities are a type. Ancient writers (Strabo, Pliny, Tacitus and Josephus) speak of *apples of Sodom* that "have

28. For they are a nation void of counsel,
And there is no understanding in them.*v
29. Oh that they were wise, that they understood this,
That they would consider their latter end!
30. How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had delivered them up?
31. For their rock is not as our Rock,
Even our enemies themselves being judges.
32. For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
33. Their wine is the poison of dragons,
And the cruel venom of asps.
34. Is not this laid up in store with me,
Sealed up in my treasuries?

a colour as if they were fit to be eaten; but, if you pluck them with your hands, they dissolve into smoke and ashes" (Josephus).

gall. Poison; XXIX, 17. The grapes on a vine of Sodom are a mockery—fair outside, but ashes within.

33. *asps.* Cobras, poisonous snakes.

34–43. THE LOT OF ISRAEL'S ENEMIES

34. *is not this laid up in store with me.* Such corruption and moral poison as is the life and example of the heathens could not remain forever unpunished. God would, therefore, interpose on His people's behalf. The punishment to be meted out to Israel's enemies has been duly written down and sealed in the Divine archives.

לה חָתוּם בְּאוֹצְרֹתָי׃ לִי נָקָם וְשִׁלֵּם
לְעֵת תָּמוּט רַגְלָם כִּי קָרוֹב יוֹם אֵידָם
36 וְחָשׁ עֲתִדֹת לָמוֹ׃ כִּי־יָדִין יְהוָה עַמּוֹ
וְעַל־עֲבָדָיו יִתְנֶחָם כִּי יִרְאֶה כִּי־אָזְלַת יָד
37 וְאֶפֶס עָצוּר וְעָזוּב׃ וְאָמַר אֵי אֱלֹהֵימוֹ
38 צוּר חָסָיוּ בוֹ׃ אֲשֶׁר חֵלֶב זְבָחֵימוֹ יֹאכֵלוּ
יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וְיַעְזְרֻכֶם
39 יְהִי עֲלֵיכֶם סִתְרָה׃ רְאוּ ׀ עַתָּה כִּי אֲנִי אֲנִי הוּא
וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה
מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל׃ ששי

חל v. 39.

35. *vengeance.* Is here used in the general sense of punishment. God's long-suffering towards the heathen doers of evil must not be taken for forgetfulness on His part. Retribution would assuredly come.

recompence. "Recompense" (AJ).

at the time when. As soon as.

the day of their calamity. The occasion of their sudden and irreparable disaster.

36-42. Hitherto Moses spoke to the Israelites words of warning, so that the Song might testify against them in the day of calamity. In the remainder of this Song, he utters words of consolation—what would befall them, if they turned from their evil ways in consequence of the calamities that befell them (Rashi).

36. *for the* LORD *shall judge his people.* The very extremity of Israel's need will move Him to vindicate Israel against foes and detractors.

and repent himself for his servants. Or, "have compassion on his servants," in their desolate and downtrodden state.

none remaining . . . large. "Nothing is left, except the things imprisoned or abandoned" (Luzzatto).

shut up or left at large. Or, "bond or free" (Gesenius).

37-39. God would speak to them through the extremity of their need, bring them to own, by the logic of facts,

35. Vengeance is mine, and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them
shall make haste.*vi
36. For the LORD shall judge his people,
And repent himself for his servants;
When he seeth that their power is gone,
And there is none remaining, shut up or left
at large.
37. And he shall say, Where are their gods,
The rock in which they took refuge;
38. Which did eat the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise up and help you,
Let them be your protection,
39. See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I have wounded, and I heal:
And there is none that can deliver out of
my hand.*vi

that the gods in whom they trusted were unworthy of their regard, and so making it possible for Himself to interpose on their behalf (Driver). Moses endeavours to strengthen "their faith in a moral government of the world, because it was in the hands of a righteous God. In spite of the conditions which might well make men despair, the world was one in a Divine purpose. And Israel, to whom this Divine purpose had been revealed, could endure through this dark night of the world. It alone had hope, and men who can hope can endure" (Welch).

מ כִּֽי־אֶשָּׂ֥א אֶל־שָׁמַ֖יִם יָדִ֑י וְאָמַ֕רְתִּי חַ֥י אָנֹכִ֖י לְעֹלָֽם׃

41 אִם־שַׁנּוֹתִי֙ בְּרַ֣ק חַרְבִּ֔י וְתֹאחֵ֥ז בְּמִשְׁפָּ֖ט יָדִ֑י

אָשִׁ֤יב נָקָם֙ לְצָרָ֔י וְלִמְשַׂנְאַ֖י אֲשַׁלֵּֽם׃

42 אַשְׁכִּ֤יר חִצַּי֙ מִדָּ֔ם וְחַרְבִּ֖י תֹּאכַ֣ל בָּשָׂ֑ר

מִדַּ֤ם חָלָל֙ וְשִׁבְיָ֔ה מֵרֹ֖אשׁ פַּרְע֥וֹת אוֹיֵֽב׃

43 הַרְנִ֤ינוּ גוֹיִם֙ עַמּ֔וֹ כִּ֥י דַם־עֲבָדָ֖יו יִקּ֑וֹם

וְנָקָם֙ יָשִׁ֣יב לְצָרָ֔יו וְכִפֶּ֥ר אַדְמָת֖וֹ עַמּֽוֹ׃ שביעי

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v. 41. קמץ בז״ק

39. *see now, that I, even I am he.* Let Israel now see from the calamities it has suffered and from what it has learnt of the utter helplessness of the idols and their worshippers, that the God of Israel is the only true God; and that with Him alone is the power of life and death, of wounding and of rescuing from mortal peril.

40-42. Divine Retribution on Israel's Foes

40. *I lift up my hand to heaven.* Equivalent to, "I swear."

as I live for ever. An emphatic variation of the usual phrasing of an oath, As I live.

41. *if.* When.

take hold on judgement. The figure is that of God marching forth as a warrior with justice ("judgement") as his invincible weapon. The "judgement" over the foes would be remorseless and complete.

that hate me. Israel's enemies are God's enemies.

42. *from the head of the leaders.* *i.e.* the king; the "slain" and the "captives" being the common soldiers.

40. For I lift up my hand to heaven,
And say, As I live for ever,
41. If I whet my glittering sword,
And mine hand take hold on judgement ;
I will render vengeance to mine adversaries,
And will recompense them that hate me.
42. I will make mine arrows drunk with blood,
And my sword shall devour flesh ;
With the blood of the slain and the captives,
From the head of the leaders of the enemy.
43. Rejoice, O ye nations, with his people :
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for
his people.*vii

43. Conclusion of the Song

43. *rejoice, O ye nations, with his people.* Or, " sing aloud, O ye nations, of his people." The Poet calls upon the nations to join Israel in its song of deliverance. That deliverance has been so great that even the heathen, seeing it, must rejoice at it and celebrate it in song. " They will see His justice and His faithfulness and will gain new confidence in the stability and moral character of the forces which rule the world " (Harper).

his adversaries. They alone who had brought Israel to the brink of destruction are threatened with vengeance, and not the heathen in general who are invited to rejoice with Israel.

and will make expiation for his land, for his people. Or, " and doth make expiation for the land of His people " (AJ). The expiation is for the massacred innocent Israelites whose blood was in the land of Israel, and for other defilements wrought either by enemies or, earlier by back-sliding Israelites on the soil of the Promised Land.

44 וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי הָעָם
מה הוּא וְהוֹשֵׁעַ בִּן־נוּן׃ וַיְכַל מֹשֶׁה לְדַבֵּר אֶת־כָּל־הַדְּבָרִים
46 הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל׃ וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם
לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוֻּם
אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃
47 כִּי לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה
תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן
שָׁמָּה לְרִשְׁתָּהּ׃ פ מפטיר
48 49 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר׃ עֲלֵה
אֶל־הַר הָעֲבָרִים הַזֶּה הַר־נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר
עַל־פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי

44. *Hoshea the son of Nun.* Hoshea, the original name of Joshua, before he came into prominence as Moses' lieutenant and future successor (Num. XIII, 16), was still the name by which he was popularly known. "Why is Joshua here called Hoshea? It is to show us his modesty. Although he was now about to become the Divinely-appointed Leader of Israel, he still felt himself the same humble youth that he was in the days of his obscurity" (Sifri).

45–47 THE LAW IS ISRAEL'S LIFE

46. *which ye shall command.* Better, *that ye may command.* One more reference to the duty of impressing the coming generation with the necessity of knowing and observing the Torah.

47. *no vain thing.* Or, "no empty thing"; the Torah is no mere book of empty words, without meaning or message.

ye shall prolong your days. The Torah is your very life—the foundation of your moral and material well-being. Obedience to it tends to length of life, in that it restrains

44. And Moses came and spake all the words
of this song in the ears of the people, he, and
Hoshea the son of Nun. 45. And Moses made an
end of speaking all these words to all Israel: and
he said unto them, 46. Set your heart unto all the
words which I testify unto you this day; which
ye shall command your children to observe to do
all the words of this law. 47. For it is no vain
thing for you; because it is your life, and through
this thing ye shall prolong your days upon the
land whither ye go over Jordan to possess it.*m

48. And the LORD spake unto Moses that selfsame
day, saying, 49. Get thee up into this mountain of
Abarim, unto mount Nebo, which is in the land of
Moab, that is over against Jericho; and behold the
land of Canaan, which I give unto the children of

from sin, which shortens it. A life led in harmony with the demands of the Torah is a life of health and cheerfulness and holiness. "The fear of the LORD prolongeth days, but the years of the wicked shall be shortened" (Prov. x, 27).

48–52. MOSES ORDERED TO ASCEND MOUNT NEBO

48. *that selfsame day.* The day on which Moses rehearsed the Song in the hearing of the people.

49. *into this mountain of Abarim.* The mountain-range in the north-west of Moab, overlooking the north end of the Dead Sea.

unto mount Nebo. The summit of the aforementioned range of mountains.

נ יִשְׂרָאֵל לַאֲחֻזָּה׃ וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף
אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־
51 עַמָּיו׃ עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי־מְרִיבַת
קָדֵשׁ מִדְבַּר־צִן עַל אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי
52 יִשְׂרָאֵל׃ כִּי מִנֶּגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־
הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל׃

50. *and be gathered unto thy people.* Be joined in soul to the souls of thy people who have preceded thee. A similar expression is used of the death of Abraham (Gen. xxv, 8) and of Jacob (Gen. xlix, 33).

as Aaron thy brother died. Moses had witnessed the passing of Aaron on Mount Hor.

51. *ye trespassed against me.* lit. "ye brake faith with me"; see on Numbers xx, 12.

in the midst of the children of Israel. It seems that these words are intended to be emphatic. Moses had made Pharaoh acknowledge the greatness of God; the princes of Edom and mighty men of Moab trembled at this achievement (Exod. xv)—but all this was among those outside Israel. In Israel itself, both princes and masses remained unimpressed. Moses' work, therefore, was in this sense not a success—"ye sanctified me not *in the midst of the children of Israel*;" see on Lev. xxii, 32.

52. *before thee.* Afar off; from a distance.

Israel for a possession: 50. and die in the mount
whither thou goest up, and be gathered unto thy
people; as Aaron thy brother died in mount Hor, and
51. was gathered unto his people: because ye tres-
passed against me in the midst of the children of
Israel at the waters of Meribah of Kadesh, in the
wilderness of Zin; because ye sanctified me not in
the midst of the children of Israel. 52. For thou
shalt see the land before thee; but thou shalt not
go thither into the land which I give the children
of Israel.

For the Lesson from the Prophets, when HAAZINU is Sabbath Shuvah, Hosea XIV, 2-10, and Joel II, 15-27, p. 554; when it is on the Sabbath between the Day of Atonement and Tabernacles, II Samuel XXII; *see* The Haftorahs, p. 564.

For the Blessings before and after the Haftorah, see p. 460.

Cap. XXXIII. לג

פ פ פ נד 54

לג א וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי
2 יִשְׂרָאֵל לִפְנֵי מוֹתוֹ׃ וַיֹּאמַר יְהוָה מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר

XI. VEZOTH HA-BERACHAH

(Chapters XXXIII–XXXIV)

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3) The Blessing of Moses

Chapter XXXIII

The Song opened the final day of Deuteronomy, and in the course of that day the long-expected summons comes. " The whole people understand the mysterious doom, and line the route by which Moses sets out on the journey from which there will be no return. Like a father laying his hands from a death-bed on the heads of his children, the departing Leader blesses the several tribes, as he passes along ; then turning to behold the whole multitude for the last time, Moses lifts his hands in general blessing :

' There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.
The eternal God is thy dwelling place,
And underneath are the everlasting arms.'

Simple, bare prose tells the rest : the solitary ascent into the mount, the long gaze over the Land of Promise, the death. But no wealth of poetic imagination could have made a close for Deuteronomy more harmonious with the body of the book. The life of the lonely Leader has passed out into solitude : and ' no man knoweth of his sepulchre unto this day ' " (Moulton).

XI. VEZOTH HA-BERACHAH

(CHAPTERS XXXIII—XXXIV)

CHAPTER XXXIII

33 1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. 2. And he said,

1. *and this is the blessing.* This Blessing is a complement as well as a counterpart to the Song in the preceding chapter. Whereas the Song is an admonition, depicting the calamities that were to befall a wayward and disloyal Israel, here is all-blessing, foreshadowing a bright and happy destiny. As to form and contents, it is modelled on the Blessing of Jacob; Gen. XLIX.

the man of God. Moses is given this title in Josh. XIV, 6, and in the heading of Psalm XC, "A Prayer of Moses the Man of God." The title is sometimes applied to the Prophets; *e.g.*, I Sam. IX, 6.

before his death. Just prior to his death, probably the very day on which he died; cf. Gen. XXVII, 7.

2-5. INTRODUCTION

God, revealing Himself majestically unto His people in the desert, gave them a Law through Moses, and united the tribes with God as their king. A similar opening is found in Judges V, Habakkuk III, and Psalm LXVIII.

The happiness and felicity of the tribes of Israel is all traced back to the Divine Revelation which God bestowed upon His people, as He came with them through the wilderness.

לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשְׁדָּת
3 לָמוֹ׃ אַף חֹבֵב עַמִּים כָּל־קְדֹשָׁיו בְּיָדֶךָ וְהֵם תֻּכּוּ לְרַגְלֶךָ
4 יִשָּׂא מִדַּבְּרֹתֶיךָ׃ תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת

v. 2. תרין מילין קרי

2. *the* LORD *came from Sinai.* The mountain of Revelation, to make His abode in Israel's midst. Sinai was the starting-point in the manifestation of the Divine glory to Israel.

and rose. A metaphor of sunrise. God had "dawned" on them; had "risen" for them, and had shed forth the light of His Law upon Israel, so that henceforth they walked in His light.

from Seir. The hill-country of Edom, to the east of Sinai.

mount Paran. Perhaps the mountain-range forming the southern boundary of Canaan. The Divine Presence journeyed, as it were, with Israel from Sinai, through Seir, through Paran, and then finally through the desert; aiding and guarding them, even until they became established in the good inheritance Divinely promised to the Fathers.

of holy ones. As in Psalm LXVIII, 18, God is here poetically depicted as coming forth from the angelic hosts that surround His throne, in order to manifest Himself to His people.

a fiery law. A Law given out of the midst of the fire (Deut. v, 19-23, Targum); "a Law of fire" (Mendelssohn, Hirsch). This translation takes the Heb. אש דת, with the Massoretes, as two words. The second of these words, דת "Law," however, occurs only in the latest books of Scripture. Many translators, therefore, follow the *Kethib* and translate the phrase, "at his right hand were streams for them."

3. *he loveth the peoples. i.e.*, the tribes of Israel; cf. Gen. XXVIII, 3. If the word "peoples" is taken literally, the meaning is that, although the Divine Law was given to Israel alone, God's love embraces all peoples. "The LORD is good to all; and his tender mercies are over all His works" (Ps. CXLV, 9.)

The LORD came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of holy ones:
At his right hand was a fiery law unto them.
3. Yea, he loveth the peoples;
All their saints are in thy hand:
And they sat down at thy feet;
Every one received thy words.
4. Moses commanded us a law,
An inheritance for the assembly of Jacob.

their saints. Either of the "tribes," or of the peoples. If the latter, then the good and pious of all nations are meant, as well as of Israel. RV has "his saints;" *i.e.* Israel's Saints.

are in thy hand. Under Thy protection and guardianship.

they sat down at thy feet. Like pupils in the presence of the master, ready to receive instruction.

received thy words. The next *v.* defines "thy words," *i.e.*, "the Law which Moses commanded us, as an inheritance of the congregation of Jacob."

4. *inheritance.* Better, *heritage*; Heb. מורשה, not ירושה, "inheritance." The latter may be spent by the heir at his discretion. A מורשה, however, is an entailed estate, inalienable, and must remain in the family to be handed on from father to son undiminished. Such is the Torah unto Israel. It is transmitted from age to age and generation to generation, so that it is never forgotten.

for the assembly of Jacob. Better, *of the congregation of Jacob.* The words of this verse have deservedly become a national motto in Israel. They form part of the little child's Morning Prayer; see Authorised Prayer Book, p. 328.

ה יַעֲקֹב׃ וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי
6 7 יִשְׂרָאֵל׃ יְחִי רְאוּבֵן וְאַל־יָמֹת וִיהִי מְתָיו מִסְפָּר׃ ס וְזֹאת
לִיהוּדָה וַיֹּאמַר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל־עַמּוֹ תְּבִיאֶנּוּ
יָדָיו רָב לוֹ וְעֵזֶר מִצָּרָיו תִּהְיֶה׃ פ שני

v. 5. קמץ בז״ק v. 7. דר׳ בקמץ

5. *and he was king in Jeshurun.* Thus began God's Kingdom over Israel.

all the tribes of Israel together. In the presence of the whole People gathered together to enter into the covenant at Sinai.

The above section, especially *v.* 1-3, is among the most difficult passages in Scripture. The different translations are, therefore, both numerous and uncertain. In a popular commentary it is not possible to take note of them all.

6-25. THE BLESSINGS OF THE TRIBES

6. Reuben

6. *let Reuben live.* The Heb. idiom is equivalent to "long live Reuben," or, "God save Reuben" (as in I Kings I, 25).

and not die. Living in Transjordania, he was exposed to constant attacks from numerous enemies.

let not his men be few. Better, *in that his men become few* (AJ). Let not the death of Reuben take place through a diminution in his numbers. At the first census taken in the time of Moses, the number of Reubenites capable of bearing arms was 46,500 men (Num. I, 21). At the second, it had dwindled to 43,730 men (Num. XXVI, 7). In David's time much of their territory was conquered by the Moabites. Mesha, in the 9th century B.C.E., when describing his victories against the Eastern tribes, does not even mention the tribe of Reuben.

5. And he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.
6. Let Reuben live, and not die;
And let not his men be few.
7. And this is the blessing of Judah: and he said,
Hear, LORD, the voice of Judah,
And bring him in unto his people:
With his hands he contended for them;
And thou shalt be an help against his adversaries.*ii

7. JUDAH

7. *hear,* LORD . . . *unto his people.* "Hear, O LORD, the prayer of Judah when he goeth forth to battle; and bring him back to his people in peace" (Onkelos). Judah was the first to undertake the conquest of the unconquered portion of Palestine; and for some time, his possessions were an *enclave*, surrounded by the Canaanites. Hence this prayer that he be united to the other tribes.

with his hands he contended for them. Better, *his hands shall contend for him* (AJ). He needs and deserves Divine help, as he will be fighting the fight of all Israel.

8-11. LEVI

We note the omission of Simeon, who is joined with Levi in Jacob's Blessing, Gen. XLIX, 5. The probable explanation is that Jacob had foretold that both Simeon and Levi should have their territories divided up among the other tribes. And as Simeon's possessions consisted of only 19 unconnected cities within the territory of Judah (Josh. XIX, 2-9), the tribe of Simeon was regarded as included in Judah.

In blessing Levi, Moses prays that the privilege of guarding the Urim and the Thummim may remain with Levi, who had proved his fidelity to the Divine cause in the Wilderness.

8 וּלְלֵוִי אָמַר תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ אֲשֶׁר נִסִּיתוֹ
9 בְּמַסָּה תְּרִיבֵהוּ עַל־מֵי מְרִיבָה׃ הָאֹמֵר לְאָבִיו וּלְאִמּוֹ
לֹא רְאִיתִיו וְאֶת־אֶחָיו לֹא הִכִּיר וְאֶת־בָּנָו לֹא יָדָע כִּי שָׁמְרוּ
י אִמְרָתֶךָ וּבְרִיתְךָ יִנְצֹרוּ׃ יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ
11 לְיִשְׂרָאֵל יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ וְכָלִיל עַל־מִזְבְּחֶךָ׃ בָּרֵךְ
יְהוָה חֵילוֹ וּפֹעַל יָדָיו תִּרְצֶה מְחַץ מָתְנַיִם קָמָיו וּמְשַׂנְאָיו

v. 9. בנו קרי

8. *thy Thummim and thy Urim.* First mentioned in Exod. XXVIII, 30, as objects connected with the breast-plate of the High Priest when officiating in the sanctuary.

thy godly one. *i.e.*, the tribe of Levi, personified as an individual.

didst prove. At Massah (Exod. XVII, 1-7) and at Meribah (Num. XX, 1-13), when the piety of Moses and Aaron, the two great sons of Levi, was put to a severe test.

9. *who said of his father . . . children.* This describes in emphatic language the disinterested spirit in which the tribe of Levi discharges its office: the disregard of even the closest family ties, when they interfere with the performance of religious duties. Thus, the Levites slew every man his companion and every man his neighbour, as a punishment for their worship of the Golden Calf; Exod. XXXII, 27.

and keep thy covenant. See Mal. II, 5-7 ("My covenant was with him of life and peace. The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with me in peace and uprightness, and did turn away many from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth").

10. *thy judgements.* Such being the Levites' record, they are worthy of having the prerogative of teaching Israel the precepts of God as laid down in the Torah, and designed for the maintenance of justice between man and man. The God of Israel "is distinguished from the gods of Israel's neighbours, and towers above them as the God in Whose name justice was administered, and of Whom it could be said that He was not known where the laws of honour and good

8. And of Levi he said,
Thy Thummim and thy Urim are with thy godly one,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;
9. Who said of his father, and of his mother, I have not seen him;
Neither did he acknowledge his brethren,
Nor knew he his own children:
For they have observed thy word,
And keep thy covenant.
10. They shall teach Jacob thy judgements,
And Israel thy law:
They shall put incense before thee,
And whole burnt offering upon thine altar.
11. Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise up against him,
And of them that hate him, that they rise not again.

faith were violated. The priest, His interpreter, is the bearer and appointed upholder of right" (Kuenen).

they shall put . . . upon thine altar. In addition to being the guardians and teachers of right in Israel, theirs is the charge of the sacrificial system.

11. *his substance.* Better, *his might* (Driver); *i.e.*, his ability for the efficient performance of his duties.

the loins. The seat of bodily strength; Nahum II, 11.

them that hate him. Those who are opposed to the priestly prerogatives, like Korah (Num. XVI).

12 מִן־יְקוּמוּן׃ ס לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לָבֶטַח
שלישי 13 עָלָיו חֹפֵף עָלָיו כָּל־הַיּוֹם וּבֵין כְּתֵפָיו שָׁכֵן׃ ס וּלְיוֹסֵף
אָמַר מְבֹרֶכֶת יְהוָה אַרְצוֹ מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְּהוֹם רֹבֶצֶת
14 טו תָּחַת׃ וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים׃ וּמֵרֹאשׁ

v. 13. קמץ בז״ק

12. Benjamin

12. *the beloved of the* Lord. Even as Benjamin was the favourite of Jacob, Moses sees in that parental love for Benjamin a reflection of God's love for that tribe.

shall dwell in safety by him. God shall ever be at the side of Benjamin to aid and shield him. Rashi explains this "nearness" of Benjamin to God to mean that the Temple would be situated in his territory. The Temple itself was just within the rocky border of Benjamin, whilst its courts were in Judah.

he covereth him. As with a canopy.

all the day long. For ever. Once Jerusalem—which was in Benjamin's territory—had been chosen as the spot for the Sanctuary, the Shechinah never left it for another spot.

between his shoulders. Josh. xv, 8, uses the same Hebrew word for "shoulder" to denote the side of the hill on which Jerusalem and the Temple were to stand.

13-17. Joseph

The twin tribe, Ephraim and Manasseh, receives the temporal blessings of fertility of soil and military prowess, accompanied by uninterrupted enjoyment of the Divine favour.

13. *the precious things of heaven.* The gifts of nature—rain, sunshine, warmth—that are indispensable for fertility.

12. Of Benjamin he said,
The beloved of the LORD shall dwell in safety by him;
He covereth him all the day long,
And he dwelleth between his shoulders.*iii
13. And of Joseph he said,
Blessed of the LORD be his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
14. And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
15. And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,

for the dew. Cf. Isaac's blessing of Jacob (Gen. XXVII, 28), "God give thee of the dew of heaven."

for the deep. The fountains and floods which spring up from the depths of the earth.

coucheth. Old English for "croucheth."

14. *fruits of the sun.* Every form of yearly produce matured by the light and warmth of the sun.

growth of the moons. "The produce of the months"; *i.e.*, the fruit and vegetation of successive seasons.

15. *chief things of the ancient mountains.* The vegetation which so luxuriantly adorns the peaks and slopes of the mountain-ranges of Palestine.

16 הַרְרֵי־קֶדֶם וּמִמֶּגֶד גִּבְעוֹת עוֹלָם׃ וּמִמֶּגֶד אֶרֶץ וּמְלֹאָהּ
וּרְצוֹן שֹׁכְנִי סְנֶה תָּבוֹאתָה לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר
17 אֶחָיו׃ בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רְאֵם קַרְנָיו בָּהֶם עַמִּים
יְנַגַּח יַחְדָּו אַפְסֵי־אָרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אַלְפֵי
18 מְנַשֶּׁה׃ ס וְלִזְבוּלֻן אָמַר שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר רביעי

16. *precious things of the earth.* After speaking of the fertility of the hills and mountains, the Seer turns to the precious products of the plains and valleys.

good will. Favour.

that dwelt in the bush. See Exod. III, 2-10, when God, after making Himself known to Moses "in a flame of fire out of the midst of the bush," promises to become the Redeemer of Israel.

separate from his brethren. Apart from, eminent among, his brethren; the last two lines (in the English) are a quotation from Gen. XLIX, 26.

17. *his firstling bullock. i.e.*, Ephraim, to whom Jacob had given the precedence over the elder brother Manasseh; Gen. XLVIII, 19.

and his horns. The figure of the bull is here employed as the emblem of strength.

wild-ox. See on Num. XXIII, 22.

he shall push. Ephraim shall extend his conquests over remote peoples.

and they are. Better, *and these be*; *i.e.*, the reference is to the myriads of the men of Ephraim, and the thousands of the men of Manasseh.

18a. Zebulun

18. *going out. i.e.*, general activity; here probably a reference to the maritime enterprises of the tribe. The territory of Zebulun stretched from what is now known as Lake Tiberias to the Mediterranean, which fact gave it an active share in the sea-traffic. Jacob's blessing is, "Zebulun shall dwell at the beach of the sea, and he shall be for an haven of ships."

16. And for the precious things of the earth and
the fulness thereof,
And the good will of him that dwelt in the
bush:
Let the blessing come down upon the head
of Joseph,
And upon the crown of the head of him that
was separate from his brethren.
17. His firstling bullock, majesty is his;
And his horns are the horns of the wild-ox:
With them he shall push the peoples all of
them, even the ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.*iv
18. And of Zebulun he said,
Rejoice, Zebulun, in thy going out;
And, Issachar, in thy tents.

18b-19. Issachar

in thy tents. In the enjoyment of rest; in the quiet pursuit of a peaceful life, possibly an agricultural one. While Zebulun chose adventure and enterprise, Issachar preferred "a stay-at-home" existence. The Talmud interprets "tents" as homes for the study of the Law. In I Chron. XII, 32, the men of Issachar are said to have been the religious teachers in Israel. Scripture here links Zebulun, the merchant and man of action, with Issachar, the student, the man of spirit; as if to show how necessary it is for the welfare of society that these two types should always work in co-operation.

19 בְּאֹהָלֶיךָ׃ עַמִּים הַר־יִקְרָאוּ שָׁם יִזְבְּחוּ זִבְחֵי־צֶדֶק כִּי שֶׁפַע

כ יַמִּים יִינָקוּ וּשְׂפֻנֵי טְמוּנֵי חוֹל׃ ס וּלְגָד אָמַר בָּרוּךְ

21 מַרְחִיב גָּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוֹעַ אַף־קָדְקֹד׃ וַיַּרְא

רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם

חמישי 22 צִדְקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃ ס וּלְדָן אָמַר

v. 19. קמץ בז״ק . v. 21. קמץ בז״ק

19. *they shall call the peoples.* Zebulun and Issachar shall invite the tribes to join them in thanksgiving to God.

the mountain. Zion, the place which God shall choose as His sanctuary. This is nowhere expressly named in Deuteronomy, and is here likewise left undefined.

sacrifices of righteousness. Due, fitting, legal sacrifices; Ps. IV, 6.

for. Gives the reason why the two tribes invite "the peoples" to worship: it is because of the rich blessings which Zebulun and Issachar enjoy.

suck . . . the seas. A reference to Zebulun's fishing and sea-carrying trade.

hidden treasures of the sand. Probably a reference to Issachar's manufacture of glass, which, according to Josephus, Targum Jonathan and Talmud, took place on the sands of Acre.

20-21. Gad

20. *that enlargeth Gad.* Gad's territory was east of Jordan—the territory of Sihon, king of the Amorites, and was larger than the territory of any of the Western tribes. Gad's "enlarger" is God.

as a lioness. Gad was famed for courage and success in war. In I Chron. XII, 8f, it is said of the Gadites that "their faces were like the faces of lions, and they were as swift as the roes upon the mountains."

arm . . . crown. The hosts of his enemies . . . and their leaders.

19. They shall call the peoples unto the mountain;
There shall they offer sacrifices of righteousness:
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.
20. And of Gad he said,
Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.
21. And he chose the first part for himself,
For there was a ruler's portion reserved;
And he came with the heads of the people,
He executed the justice of the LORD,
And his judgements with Israel.*v

21. *and he chose the first part.* Gad is praised for his foresight in being the first of all the tribes to choose his territory; Num. XXXII, 1f.

a ruler's portion. Or, "commander's portion," a district worthy of a martial leader. The meaning of this and the following line is very uncertain.

he came with the heads. He took his part in the conquest of Western Palestine.

he executed the justice of the LORD. He (Gad) fulfilled that which he had promised; viz., to cross the Jordan and assist the other tribes to dispossess their enemies (Num. XXXII, 31f). This is probably a case of the Perfect of certainty—the future action being viewed as past. In this way he did his duty in carrying out the righteous will and ordinances of God who had decreed that Israel should inherit the land of Canaan.

23 דָּ֣ן גּ֣וּר אַרְיֵ֑ה יְזַנֵּ֖ק מִן־הַבָּשָֽׁן׃ וּלְנַפְתָּלִ֣י אָמַ֔ר נַפְתָּלִי֙ שְׂבַ֣ע
24 רָצ֔וֹן וּמָלֵ֖א בִּרְכַּ֣ת יְהוָ֑ה יָ֥ם וְדָר֖וֹם יְרָֽשָׁה׃ ס וּלְאָשֵׁ֣ר
אָמַ֔ר בָּר֥וּךְ מִבָּנִ֖ים אָשֵׁ֑ר יְהִ֤י רְצוּי֙ אֶחָ֔יו וְטֹבֵ֥ל בַּשֶּׁ֖מֶן רַגְלֽוֹ׃
כה 26 בַּרְזֶ֥ל וּנְחֹ֖שֶׁת מִנְעָלֶ֑ךָ וּכְיָמֶ֖יךָ דָּבְאֶֽךָ׃ אֵ֥ין כָּאֵ֖ל יְשֻׁר֑וּן
ששי 27 רֹכֵ֤ב שָׁמַ֙יִם֙ בְּעֶזְרֶ֔ךָ וּבְגַאֲוָת֖וֹ שְׁחָקִֽים׃ מְעֹנָה֙ אֱלֹ֣הֵי קֶ֔דֶם

22. Dan

22. *lion's whelp.* In the Blessing of Jacob (Gen. XLIX, 17), Dan is compared to a serpent for mischievous subtlety. Here he is spoken of as a lion for agility, as a young lion leaping forth from the crevices and caves of the rocks of Bashan, a land celebrated for the size and strength of its cattle (Deut. XXXII, 14). Both similes refer to the nimbleness and adventurous spirit for which the tribe of Dan was celebrated. Samson was a Danite.

23. Naphtali

23. *satisfied with favour.* Satiated with good will. "Ancient and modern writers vie with one another in praising the soil and climate of the territory owned by Naphtali" (Driver).

possess thou the sea. The sea of Kinnereth; *i.e.*, Lake Tiberias.

the south. On the west side of the sea of Kinnereth, Naphtali's territory was "so styled in contrast to the main possessions of the tribe which were further north" (Driver). Its soil was specially fruitful in the region of Huleh and on the shore of the sea. The "fruits of Kinnereth" are celebrated in the Talmud.

24-25. Asher

24. *blessed be Asher above sons.* An exposition of the meaning of the name Asher ("happy"). He was to be blessed "above sons"; *i.e.*, to enjoy exceptional prosperity.

acceptable. Favoured of his brethren, so that they delight in his good fortune.

dip his foot in oil. A metaphor for great abundance. The olive tree was specially fruitful in the territory of Asher.

22. And of Dan he said,
Dan is a lion's whelp,
That leapeth forth from Bashan.
23. And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessing of the LORD:
Possess thou the sea and the south.
24. And of Asher he said,
Blessed be Asher above sons;
Let him be acceptable unto his brethren,
And let him dip his foot in oil.
25. Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.
26. There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.*vi

25. *thy bars shall be iron and brass.* Asher's dwelling shall be impregnable. His territory being in the far north and also on the sea-coast, it needed to be strongly fortified.

as thy days, so shall thy strength be. "May your strength last like your days" (Moffatt); or, "as thy younger days, so shall thy old age be" (Leeser).

26-29. EPILOGUE: GOD, THE ABIDING SOURCE OF ISRAEL'S SECURITY, PROSPERITY AND VICTORY

Like the introductory section, *v.* 2-6, the epilogue celebrates the felicity, material and spiritual, of the nation as a whole, through the goodness and protecting care of God.

26. *there is none like unto God, O Jeshurun.* "There is no God, but the God of Israel" (Onkelos).

rideth upon the heaven for thy help. The Seer compares God to a king in his chariot, and he sees God ride upon the heavens to bring victory to Israel.

in his excellency. In His loftiness and surpassing grandeur.

וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃
28 וַיִּשְׁכֹּן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב אֶל־אֶרֶץ דָּגָן וְתִירוֹשׁ
29 אַף־שָׁמָיו יַעַרְפוּ־טָל׃ אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע
בַּיהוָה מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ
וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃ ס שביעי

27. *the eternal God is thy dwelling place.* He is Israel's home and refuge; even, as Moses himself declares, "Lord, Thou hast been our dwelling place in all generations" (Ps. xc, 1).

the everlasting arms. i.e., arms whose strength shall never be exhausted. He who is enthroned in heaven above is also the God who is with His people below. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. XLIII, 2). Not only is God a dwelling-place for His people, He is their unfailing support. His everlasting arms, which do not grow weary, are ever bearing them up and sustaining them.

he thrust out the enemy from before thee. God proved that He is His people's everlasting Friend and Helper by the fact that He dislodged their enemies.

28. *dwelleth in safety . . . alone.* "Every individual Israelite would dwell in isolated security, each one singly under his vine and under his fig-tree. There would be no need to mass themselves together for self-protection against any external enemy" (Rashi).

the fountain of Jacob. "The succession of generations in Israel figured as a stream ever welling forth freshly from its source" (Driver).

29. *who is like unto thee.* What nation on earth is like unto Israel! A unique people, in the care of a unique God.

saved. Victorious, and not by the weapons of war, but by the protecting love of God.

27. The eternal God is thy dwelling place,
And underneath are the everlasting arms:
And he thrust out the enemy from before thee,
And said, Destroy.
28. And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, his heavens drop down dew.
29. Happy art thou, O Israel:
Who is like unto thee, a people saved by the LORD.
The shield of thy help,
And that is the sword of thy excellency!
And thine enemies shall yield feigned obedience unto thee;
And thou shalt tread upon their high places.*vii

that is the sword of thy excellency. God's protection of Israel is Israel's excellent and triumphant sword.

yield feigned obedience unto thee. The insincere homage rendered by the vanquished to the conqueror. AJ translates, "shall dwindle away before thee."

tread on their high places. See on XXXII, 13.

"With such golden words Moses takes leave of his people. Israel should have been a brave mountaineer people, if Moses' will had been fulfilled. The land lies apart, surrounded by mountains, seas and deserts—a Divinely blessed corner of the earth that, with industrious cultivation and the security that comes from unity, could have flourished wonderfully. To the north and south of Judea were the trade routes of the ancient world. By its very position alone, it could have become the happiest people of the world, if it had made use of its position and remained faithful to the spirit of its Laws" (Herder).

Cap. XXXIV. לד

לד א וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה אֲשֶׁר
עַל־פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־
2 דָּן׃ וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל־
3 אֶרֶץ יְהוּדָה עַד הַיָּם הָאַחֲרוֹן׃ וְאֶת־הַנֶּגֶב וְאֶת־הַכִּכָּר
4 בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־צֹעַר׃ וַיֹּאמֶר יְהוָה אֵלָיו

4) The Death of Moses

Chapter XXXIV

Before his eyes close for ever, Moses beholds from afar the Promised Land from the top of Pisgah, and dies there according to God's decree. His incomparable rank as a prophet and unique place in the history of Israel.

1. *went up . . . Nebo.* From that height he came down no more.

"Amidst the tears of the people, the women beating their breasts and the children giving way to uncontrolled wailing, he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high priest Eleazar and the general Joshua. At the top of the mountain, he dismissed the elders, and then, as he was embracing Eleazar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley" (Josephus).

unto mount Nebo, to the top of Pisgah. "Pisgah" was the specific name for a series of mountain-ranges in the high plateau of Moab. In Deut. xxxii, 49, as well as in Num. xxvii, 12, these ranges are designated by the more general name of הר העברים, *i.e.*, "the mountain of the regions beyond." Nebo was the special name of one of these mountain-ranges (cf. Num. xxi, 20).

the land of Gilead, unto Dan. Better, *all the land—Gilead unto Dan* (G. A. Smith).

Chapter XXXIV

34 1. And Moses went up from the plains of Moab
unto mount Nebo, to the top of Pisgah, that is
over against Jericho. And the Lord shewed him
all the land of Gilead, unto Dan; 2. and all
Naphtali, and the land of Ephraim and Manasseh,
and all the land of Judah, unto the western sea;
3. and the South, and the Plain of the valley of
Jericho the city of palm trees, unto Zoar. 4. And
the Lord said unto him, This is the land which I
sware unto Abraham, unto Isaac, and unto Jacob,
saying, I will give it unto thy seed: I have caused

In the clear air of Palestine, he saw the Land lying before him. From the top of Pisgah all Western Palestine is in sight—the undulating forests of Southern Gilead, the snow-clad top of Hermon, mounts Tabor and Gilboa, Ebal and Gerizim, the heights of Benjamin and Judah, the Mount of Olives, and Zion, Bethlehem and Hebron and Beersheba. Rashi remarks that Moses was given something more than a mere physical glimpse of the Holy Land. He was shown all the land of Israel as it then was in its prosperity, and as it would be in the days of its adversity. He was given a prophetic vision of the main episodes in the future history of Israel; so that he saw Samson and Gideon, Deborah and David, and all the national heroes taking up his unfinished task of leadership.

unto the western sea. The Mediterranean. Noting the similarity between ים "sea," and יום "day," Rashi remarks that unto Moses was vouchsafed a vision of all that would happen unto Israel till the Judgment Day.

3. *the South.* The Negeb; the arid territory south of the mountains of Judah.

valley of Jericho. The Plain through which Jordan flows. At its southern extremity is the Dead Sea.

זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב
לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר׃
ה וַיָּמָת שָׁם מֹשֶׁה עֶבֶד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה׃
6 וַיִּקְבֹּר אֹתוֹ בַגַּי בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא־יָדַע
7 אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃ וּמֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים
8 שָׁנָה בְּמֹתוֹ לֹא־כָהֲתָה עֵינוֹ וְלֹא־נָס לֵחֹה׃ וַיִּבְכּוּ בְנֵי

4. *thou shalt not go over thither.* "To labour and not to see the end of our labours; to sow and not to reap; to be removed from this earthly scene before our work has been appreciated, and when it will be carried on not by ourselves but by others—is a law so common in the highest characters of history, that none can be said to be altogether exempt from its operation" (Stanley).

5. *so Moses the servant of the* LORD. Ibn Ezra remarks that even in the act of dying Moses was still the servant of God, obeying the command of the Master.

died there. Scripture thus stresses the fact that Moses was human in regards to death, even as he was as to birth; see on Exod. II, 1.

according to the word of the LORD. lit. "at the mouth of the LORD." God, say the Rabbis, spares the righteous the bitterness of death, and takes away their souls with a kiss.

6. *he buried him in the valley.* Or, "he was buried in the valley," in some depression on the Pisgah range. According to Rabbinic legend, God buried Moses in a grave that had been prepared for him at Creation (Ethics of the Fathers, v, 6).

over against Beth-peor. In atonement, says the Talmud, for the sin which Israel committed with the idol Peor; Num. XXV, 1-9.

no man knoweth of his sepulchre. It has been hidden from human ken, say the Rabbis, so that it might not become a place of pilgrimage for those who deify national heroes.

He lies in an unknown sepulchre and unvisited tomb. It is the seal of his self-effacement: "In Egypt he threw

thee to see it with thine eyes, but thou shalt not go
over thither. 5. So Moses the servant of the LORD
died there in the land of Moab, according to the
word of the LORD. 6. And he buried him in the
valley in the land of Moab over against Beth-peor:
but no man knoweth of his sepulchre unto this day.
7. And Moses was an hundred and twenty years
old when he died: his eye was not dim, nor his
natural force abated. 8. And the children of Israel

himself into the thankless cause of his oppressed brethren; at his earliest call, he prayed that Aaron might be the leader instead of himself; at Sinai, he besought that his name might be blotted out if only his people might be spared; in the desert, he wished that not only he but all the LORD's people might prophesy. He founded no dynasty: his own sons were left in deep obscurity" (Stanley).

unto this day. These words, as the whole of the latter portion of this chapter, were added by Joshua. This is the opinion of Rabbi Judah. Poetic and touchingly beautiful are the words of Rabbi Meir: "These verses, the Holy One, blessed be He, dictated, and Moses wrote them down in tears." Such also was the view of Philo:—"The Divine Spirit fell upon him, and he prophesied with discernment while still alive the story of his own death; told, ere the end, how the end came; told how he was buried with none present, surely by no mortal hands but by immortal powers; how also he was not laid to rest in the tomb of his forefathers, but was given a monument of special dignity which no man has ever seen; how all the nation wept and mourned for him a whole month and made open display, private and public, of their sorrow, in memory of his vast benevolence and watchful care for each one of them and for all."

7. *nor his natural force abated.* lit. "neither had his freshness fled." He suffered none of the infirmities of age, and the natural freshness of his body had not become dried up.

יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעַרְבֹת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יְמֵי
9 בְכִי אֵבֶל מֹשֶׁה׃ וִיהוֹשֻׁעַ בִּן־נוּן מָלֵא רוּחַ חָכְמָה כִּי־סָמַךְ
מֹשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ
10 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל
11 כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יְהוָה פָּנִים אֶל־פָּנִים׃ לְכָל־הָאֹתֹת
וְהַמּוֹפְתִים אֲשֶׁר שְׁלָחוֹ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרָיִם

8. *the mourning for Moses were ended.* The days of mourning even for the best of men must have an end. It is wrong unduly to prolong them. The workman passes, but the work must be continued. "No sooner did the sun of Moses set, than the sun of Joshua rose" (Talmud).

9. *spirit of wisdom.* But another name for the Spirit of God (Ibn Ezra).

Moses had laid his hands upon him. Thus endowing him with a portion of his spirit, and imparting the necessary qualification to be his successor; Num. XXVII, 18.

10. *and there hath not arisen . . . like unto Moses.* The pre-eminence of Moses is one of the Articles of Maimonides' Creed. "To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman—

wept for Moses in the plains of Moab thirty days:
so the days of weeping in the mourning for Moses
were ended. 9. And Joshua the son of Nun was
full of the spirit of wisdom; for Moses had laid his
hands upon him: and the children of Israel
hearkened unto him, and did as the LORD
commanded Moses. 10. And there hath not arisen
a prophet since in Israel like unto Moses, whom the
LORD knew face to face; 11. in all the signs and
the wonders, which the LORD sent him to do in
the land of Egypt, to Pharaoh, and to all his

the union of the wisdom of the Egyptian with the unselfish devotion of the meekest of men. . . . To dispute about the inspiration of such a man were to dispute about words. From the depths of the Unseen such characters must draw their strength; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter; of something higher than the stars; of a light that will endure when suns are dead and dark; of a purpose of which the physical universe is but a passing phase, such lives tell" (Henry George).

whom the LORD *knew face to face.* Moses was unique in respect of the unwonted closeness of his fellowship with God, as well as in respect to his sublime comprehension of the Divine Nature and purpose. "He had not to wait, or prepare, for communion with the Divine as is the case with other men. Such communion was his at any time he wished. Moses could approach God with the ease and freedom with which a man speaks unto his neighbour" (Rashi).

12 לְפַרְעֹ֥ה וּלְכָל־עֲבָדָ֖יו וּלְכָל־אַרְצֽוֹ׃ וּלְכֹל֙ הַיָּ֣ד הַחֲזָקָ֔ה
וּלְכֹ֖ל הַמּוֹרָ֣א הַגָּד֑וֹל אֲשֶׁר֙ עָשָׂ֣ה מֹשֶׁ֔ה לְעֵינֵ֖י כָּל־יִשְׂרָאֵֽל׃

חזק

נשלמו חמשה חומשי תורה. תהלה לאל גדול ונורא:

סכום פסוקי דספר דברים תשע מאות וחמשים וחמשה הנ״ץ סימן: וחציו. ועשית על פי הדבר אשר יגידו לך: ופרשיותיו אחד עשר אסרו חג בעבותים סימן: וסדריו עשרים ושבעה יפיח אמונה יגיד צדק סימן: ופרקיו שלשים וארבעה אודה יי׳ בכל לבב סימן: מניין הפתוחות שלשים וארבעה והסתומות מאה ועשרים וארבעה הכל מאה וחמשים ושמנה פרשיות וכסא כבוד ינחילם סימן:

סכום הפסוקים של כל התורה חמשת אלפים ושמנה מאות וארבעים וחמשה ואור החמה יהיה שבעתים סימן: וחציו. וישם עליו את החשן ויתן אל החשן את האורים ואת התמים: מניין פתוחות של כל התורה מאתים ותשעים יבא דודי לגנו ויאכל פרי מגדיו סימן: והסתומות שלש מאות ושבעים ותשעה או אסרה אפר על נפשה בשבעה סימן: נמצאו מניין כל הפרשיות פתוחות וסתומות שש מאות וששים ותשעה לא תחסר כל בה סימן:

servants, and to all his land; 12. and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of Israel.

12. *In the sight of all Israel.* Moses was no worker in the dark, no miracle-monger or sorcerer. His work was performed in the open, in the light of all Israel. "Such was the end of the Hebrew Lawgiver—a man who, considered merely in an historical light, without any reference to his Divine inspiration, has exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large than any other individual recorded in the annals of the world" (Milman).

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the Synagogue by the congregation exclaiming, חזק חזק ונתחזק, "Be strong, be strong, and let us strengthen one another"—an echo of the words of the ancient warrior, "Be of good courage, and let us play the men, for our people and the cities of our God." (II Samuel, x, 12). *Be strong. i.e.* to carry out the teaching contained in the Book just completed.

The first Massoretic Note states the number of verses in the Book of Deuteronomy to be 995; its Sedrahs (parshiyoth) 11; its Sedarim, smaller divisions according to the Triennial Cycle, 27; and its chapters 34.

The second Massoretic Note states the number of verses in the whole Torah to be 5,845.

Chapters XXXIII and XXXIV, *form the Reading for Rejoicing of the Law.*

When the last verses of Chapter XXXIV *have been read, the Torah is immediately begun again by the reading of Gen.* I-II, 3.

The Haftorah is JOSHUA I, 1-18. *See* The Haftorahs, *p.* 578.

Note G

DEUTERONOMY: ITS ANTIQUITY AND MOSAIC AUTHORSHIP

1. Deuteronomy and the Religious Revival under King Josiah (621 b.c.e.)

King Josiah was the grandson of idolatrous King Manasseh, whose reign of fifty-five years was the longest in the annals of the Jewish People, and the darkest. Manasseh was swayed by a fanatical hatred for the Faith of his fathers. He nearly succeeded in uprooting True Religion in Israel, and flooded the land with obscene and gruesome idolatries. The Temple itself did not escape profanation: the sacred Altar was desecrated; the Ark itself was removed from out of the Holy of Holies; and new altars were erected for various weird cults. His years were one long Reign of Terror to the loyal minority who attempted to withstand the tide of religious barbarism. "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another," says the author of the Book of Kings; and, according to a tradition preserved by Josephus, day by day a fresh batch of the Prophetic Order was led to execution. The aged Isaiah, it is said, met a martyr's death by being sawn asunder in a forest-tree in which he hid himself when attempting to escape from the fury of the tyrant.

No wonder that, when two years after the death of Manasseh, Josiah, a child of eight, came to the throne, the sacred books and teachings of Israel's Faith had been all but forgotten. However, in the group of influential persons responsible for the education and policy of the young King, there was a strong revulsion of feeling from the apostasy of the previous two generations, and a sincere yearning for a return to the historical Jewish national worship. It was, no doubt, due to the fact of having grown to manhood under such influences, that Josiah decided in the eighteenth year of his reign to repair the Temple, which had been permitted under his predecessors to fall into a shameful state of neglect. In the course of this restoration of the Temple, a discovery was made that was to prove of far-reaching importance for the spiritual revival of Israel. Under the accumulated rubbish and ruins of the decayed Temple-walls, Hilkiah the High Priest came upon a scroll which he handed to the King's scribe with the words, "I have found the book of the law in the house of the Lord." Shaphan the scribe brought

the scroll to King Josiah, saying:

> "Hilkiah, the priest, hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah, the priest . . . and Shaphan, the scribe, . . . saying, Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book to do according unto all that which is written concerning us" (II Kings xxii, 3–14).

The following questions arise in connection with this narrative:

a) What is here meant by "the book of the law"?

Jewish and non-Jewish tradition and opinion hold that the scroll brought to the King was the Book of Deuteronomy. Some interpret Hilkiah's words ("I have found *the* book of the law!") to mean that he had found the autograph copy of Deuteronomy (ביד משה in th account given in I. Chron. xxxiv, 14, being taken to mean, "written by the hand of Moses himself"). Hence the extraordinary interest of all concerned in the discovery of this Book of the Law, and the effect of such discovery on the conscience of the King.

Neither is it accidental that the rediscovery of Deuteronomy in Josiah's day coincided with the rebuilding of the Jerusalem Sanctuary. Throughout the Ancient East, books of religious law and sacred documents were deposited in Temples at their erection, and were often found when the buildings were repaired. Naville, the renowned Egyptologist, instances from the Egyptian "Book of the Dead" an exact parallel to the Hilkiah incident. He further adduces evidence that this custom was known and observed in Palestine at the time of Solomon. In that case, the copy of the Book of Deuteronomy in question would at least date from that reign. It had been immured in a foundation wall when the Temple was first built. In the time of Josiah, the breaches in the Temple-walls had become so considerable that great sums were required for "the carpenters, the builders and the masons; and for buying timber and hewn stone to repair the House" (II Kings xxii, 6). In the process of demolition, either the workmen must have come upon a foundation deposit, or the Book

must have fallen out from a crevice; and the High Priest picked it up among the rubbish. In view of this general Eastern custom, and especially of the Egyptian parallel, "there is no longer any justification for seeing any mystery or mystification in the incident of the finding of the Book of the Law by Hilkiah, the High Priest" (Jirku).

b) How are we to explain the behaviour of the King?

The behaviour of the King—he is stirred to the depths of his being by the message of the Book, and yet that message is new to him—is easy of explanation. Though during the half-century and longer of the royal apostasy the public reading of the Torah had been interrupted, and though the Book itself had disappeared or had been destroyed by the idolatrous priests, men still knew of the existence of such a Book, and had sufficient idea of its contents to be able to recognise it when the old Temple copy was suddenly brought to light. But so little were its contents *common knowledge* that, on its first reading, the King was struck with terror at its solemn prediction of the evils which would overtake a sinful Israel. "The ignorance of the King, brought up by the priesthood, may well be accounted for by supposing him to have been vaguely taught the general precepts of the Law, but to have seen or heard for the first time this special Book" (Milman).

Ancient and medieval history records several instances of codes of law or sacred documents disappearing, and of their rediscovery generations, and even centuries, later. Such, for example, was the fate that overtook the code of Charlemagne in the ninth century. "Before the close of the century in which he died, the whole body of his laws had fallen into utter disuse throughout the whole extent of his dominions. The charters, laws and chronicles of the later Carlovingian princes indicate either an absolute ignorance or an entire forgetfulness of the legislation of Charlemagne" (Sir James Stephen). The general neglect of the Scriptures in the age before the Reformation furnishes a partial illustration of the disappearance of Deuteronomy; even as the recovery, at the time of the Renaissance, of the original Hebrew Text of the Bible for the Western peoples is a parallel to its re-emergence under Josiah. In our own day, wherever the extirpation of religion is part of the State policy, as in Soviet Russia, we can quite imagine men and women who may have a superficial knowledge of the observances and beliefs of Judaism, but who had never read, or heard of, Deuteronomy, or any other Scripture.

2. Doubts in Regard to the Discovery of Deuteronomy

Nothing could be simpler than the above explanation of the finding of the scroll of Deuteronomy during the repair of the Temple. Bible Critics think otherwise. For over 150 years, they have declared that Deuteronomy, the Book of the Farewell Orations of Moses, was not the work of the Lawgiver, but was a spurious production written *during the generation of Josiah.* Some of them maintain further that this spurious work was hidden in the Temple with the intention that it should be brought to light, reach the King, and influence him in a definite way.

Not a word of all this appears in II Kings xxii, which describes the finding of the Book of the Law in the Temple; and there is nothing in that account that can justifiably serve as a basis for so strange a hypothesis. Hilkiah speaks of "*the* book of the law," ספר התורה, *i.e.*, the well-known Torah. He could not have used such a phrase—it would not have been understood—if it were not known that such a book had been in existence before. It is clear that the finding of the book was regarded as the discovery of an old lost Scripture, a book of the Law of Moses. It was this fact alone which gave it authority. The King, when the book had been read to him, rent his garments, and sent to inquire of the Lord what it portended for him and his people; for "great is the wrath of the Lord that is kindled against us because our fathers have not hearkened unto the words of this book." The King was thus convinced of the Divine character of the Book, and also of its existence in the time of his forefathers. And it was this conviction alone that led to the religious revolution associated with his name—a revolution which succeeded despite all the machinery of heathenism that would recoil from nothing to thwart it. Not a whisper of doubt as to the Mosaic origin of the book is heard on any side, not from priests whose revenues it seriously interfered with, nor from prophets on many of whom it bore hardly less severely. "It is plainly inconceivable that the whole nation should have at once adopted, without objection or criticism, a book of the existence of which no one knew anything before that time, a book which demanded radical modification of worship as well as of the whole religious life" (B. Jacob).

Though many of the Critics do not hesitate to bring the grave moral charge of forgery in connection with the Book, they are themselves not at all agreed on the question whether the author belonged to the prophetic circle or

to the priestly class; whether the Book was the work of one man, or of a "school"; whether it was produced in the time of Josiah, Manasseh, Hezekiah or even earlier; whether it originally was the same as we now have it, or it consisted of merely the code of laws—the historical orations having been added later; whether that code of laws came from one hand, or represented the gradual growth of centuries; whether some portion of the Book was Mosaic, or none of it; and whether it even *claimed* to be a work of Moses, or it made no such claim.

It was the English deists of the sixteenth century who first set afloat the theory that Deuteronomy was an essential forgery of the subtle priest, Hilkiah. That theory will not bear serious examination. This priest whose ministrations in the Zion Sanctuary are not marked by any particular devotion or zeal, would not be the man to undertake to make it the one and only Place of Worship in Israel; neither was he the man to write those exhortations to godliness and humanity that have made Deuteronomy a pure stream of righteousness to the children of men. And surely this crafty ecclesiastic would not have invented laws (Deuteronomy XVIII, 6) which seriously infringed the vested privileges of the Jerusalem priesthood—unless we are to attribute to him a height of folly that would be psychologically inexplicable. In our generation, W. R. Smith, Dillmann, Kittel, Driver and many others have repudiated this absurd theory.

Even less convincing, but far more shocking to the moral sense, is the attempt to find the forger among the Prophets. A pioneer of nineteenth century Bible criticism in England, Bishop Colenso, thinks it likely that Jeremiah was the falsifier. "What the inner voice ordered him to do," Colenso has the shamelessness to write, "he would do without hesitation, as by direct command of God, and all considerations of morality or immorality would not be entertained." Verily, there are some things that do not deserve to be refuted: they should be exorcised.

It is refreshing to turn to the words of Rudolf Kittel written in 1925: "There is no real evidence to prove that a pious or impious deceit was practised on Josiah. The assumption of forgery may be one of those hypotheses which, once set up, is so often repeated that finally every one believes it has been proven. Then one seems ultra-conservative and unscientific not to believe it. Who, nowadays, would take upon himself the odium of being behind the times?"

3. Internal Evidence as to the Antiquity of Deuteronomy

The internal evidence *against* the late composition of Deuteronomy, and *for* its Mosaic authorship, is overwhelming. From whatever side the question is examined, we find that the Book and the history of Josiah's times do not fit each other. To take a few examples. In the reign of Josiah, or in that of his immediate predecessors, the injunction to exterminate the Canaanites (xx, 16–18) and the Amalekites (xxv, 17–19) who had long since disappeared, would have been as utterly out of date as a royal proclamation in Great Britain at the present day ordering the expulsion of the Danes (W. H. Green). And how can a Code belong to the time of Josiah which, while it provides for the possible selection of a king in the future, nowhere implies an actual monarchical government ? It finds it necessary to ordain that the king must be a native and not a foreigner (xvii 15), when the undisputed line of succession had for ages been fixed in the family of David. It furthermore regulates that the king must not " cause the people to return to Egypt," as they seemed ready to do on every grievance in the days of Moses (Num. xiv, 4), but which no one ever dreamed of doing after they were fairly established in Canaan. In brief, regarding this whole law of the monarchy, H. M. Wiener rightly says, " As part of the work of Moses, all is clear ; place it in a later age, all is confusion."

This same judgment must be pronounced in regard to dozens of other matters in Deuteronomy. Thus, Israel is treated in its unbroken unity as a nation : *one* Israel is spoken of. There is not the slightest hint of the great secession of the Ten Tribes which had rent Israel in twain. Furthermore, in Deuteronomy the hope and the promise is that Israel is to be, " high above all nations ; " and the Law actually contemplates foreign wars (xx, 10–15). This is quite understandable of the Mosaic generation, just about to embark on the conquest of Canaan. In the days of Josiah, however, it was a question whether Judah could even maintain its own existence. It had been brought to the edge of ruin by the Assyrian world-power, and within two decades of Josiah's day, its inhabitants were to be exiled to the banks of the Euphrates. Again, Edom is mentioned as the people to be most favoured by Israel ; whereas from the time of David onwards, Edom was Judah's bitterest enemy, and is unsparingly denounced by Jeremiah, as by

Isaiah before him. Lastly, in a book assumed to be specially produced to effect reformation in *worship*, how are we to explain the presence of such laws as regulate birds' nests or parapets upon a roof? Or, for that matter, what relevancy is there, for such a purpose, in Moses' historical retrospect? "As part of the work of Moses, all is clear; place it in a later age, all is confusion."

4. Centralisation of Worship

The above considerations, and scores more of the same force and moment, have long been urged against the hypothesis of the late production of Deuteronomy. How is it that they have made so little impression upon the mass of the Critics?

The reason is as follows: the assumption that Deuteronomy is a product of Josiah's age is the basis of the theory on which the Critics have built their whole reconstruction of Bible history and religion. That theory—*viz. the Centralisation of Worship in ancient Israel*—they have raised to a *dogma*, which it is in their opinion sheer heresy to question. Till the time of Josiah, they tell us, the ancient Israelite could sacrifice at any place he desired; numberless local shrines, "high places," dotted the land; and, though there was a good deal of pagan revelry, natural piety was a living thing among the people. But with the appearance of Deuteronomy the local cults were uprooted, religion was separated from "life," and worship was centred in Jerusalem. There arose the idea of a Church; religion was now contained in a book; and it became an object of study, a theology. All these things, we are told, flowed from the centralisation of worship; and such centralisation was the result exclusively of the finding of Deuteronomy in the days of Josiah.

What is the truth in regard to centralisation of worship, and these claims of the Wellhausen school of Bible Critics?

Briefly, not a single one of the Critical claims in connection with their dogma of centralisation is in agreement with the historical facts. Centralisation of worship did not originate in the age of Josiah; it was not the dominant motive of his reformation; neither was there any freedom of indiscriminate sacrifice before his day.

a) *Centralisation of worship did not originate in the age of Josiah.* It was present from the beginnings of Israel as a nation (Baxter). One need not be a great Bible scholar to know that, four hundred years before Josiah, the splendid

Temple of Solomon was built on Mount Zion. That Temple was built by "a levy out of all Israel" (I Kings v, 13); and for its dedication, Solomon assembles "the elders of Israel and all the heads of the tribes" (VIII, 1). It is the central shrine of the whole House of Israel. (Wellhausen says, "this view of Solomon's Temple is unhistorical," because no king after Solomon is left uncensured for having tolerated the continuance of "the high places." It is the old familiar argument (see *Leviticus*, p. 322), that the Law could not have existed because it can be shown that it was broken! According to such logic, there could never have been any Prohibition law in America.

And for centuries before Solomon, there was the Central Sanctuary *at Shiloh*. Elkanah, the father of Samuel, "went out of his city from year to year to worship and to sacrifice unto the LORD of hosts in Shiloh" (I Samuel I, 3). We are told of "all the Israelites coming hither" (II, 15); and that the presiding priest represented "all the tribes of Israel."

But even centuries before Shiloh, we have the *Sanctuary at Sinai*. Nothing in Scripture is more minutely or more solemnly described than the building of the Mosaic tabernacle. Hyper-critics have, in obedience to their programme, denied its existence. However, the study of comparative religions and their sacred structures has rendered their position absurd. Kittel's considered opinion is: "It is part of the knowledge which has been confirmed in recent times, that in Moses' day and during the Desert wanderings there was a sacred tent (Tent of Meeting), which was the religious centre of the congregation in the Desert."

b) Centralisation of worship was not the dominant motive in Josiah's reformation. Josiah's reformation from beginning to end was a crusade against the idolatry which had flooded the land, the Jerusalem sanctuary included; and the "high places" were put down as part of this stern suppression of all idolatrous practices. Of a movement for centralisation of worship as such, the narrative gives not a single hint. The whole condition of Jerusalem and Judah, as described in II Kings XXIII, was in flagrant violation of far more fundamental statutes than that of the central Sanctuary in Deuteronomy. And it cannot be repeated with sufficient emphasis that there *are* far more fundamental laws in Deuteronomy than this law concerning the Sanctuary. It has its place in chap XII, and recurs in the regulations for feasts, tithing, and priestly duty; but it is quite incorrect

to say that this is the one grand idea which inspires the Book.

c) *There was no freedom of indiscriminate altar-building in early Israel.* The alleged legitimacy, before the reformation of Josiah, of sacrificing wherever one desired, is based upon a wrong interpretation of Exodus xx, 21 (in English Bibles, xx, 24). "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings and thy peace offerings, thy sheep, and thine oxen; in every place where I cause my name to be remembered I will come unto thee and I will bless thee" (the last clause should be translated, "in *whatever place I record my name*, I will come unto thee, and will bless thee"). This law does *not* authorise worship "at the altars of earth and unhewn stones in all corners of the land," as claimed by W. Robertson Smith and those of his school. The law does not speak of "altars," but only of "an altar"; and that altar was to be erected "in whatever place I record my name": *i.e.*, in any place sanctified by a special revelation of God. There is here nothing that conflicts with the command concerning centralisation of worship in Deut. xii. There we have the general rule of worship at the Central Sanctuary; but that general rule does not forbid that, under proper Divine authority, exceptional sacrifices might be offered elsewhere. The clearest proof of this is that *Deuteronomy itself* orders the building of an Altar on Mount Ebal, precisely in the manner of Exodus xx, 21. Critics unanimously assign Exod. xx, 21, to what they call "the Book of the Covenant," which they deem to be many centuries older than Josiah. But the "Book of the Covenant" has the same ideal of centralisation as Deuteronomy! It takes for granted a Central Shrine, and prescribes that three times in the year all males shall present themselves there before the Lord (Exod. xxiii, 17).

In view of all the above, one need not be surprised to learn that the alleged evil effects which followed the eventual enforcement of this ancient law of centralisation of worship are purely imaginary. "Centralisation is the necessary consequence of monotheism and of the actual or ideal unity of Israel. The regulation of life according to Divine Law, the rise of a canon and a theology, are incidental to the development of every religion that has ever controlled and modified the life of a people" (B. Jacob).

Not all Critics have remained blind to the true facts regarding the alleged lateness of the law of Centralisation

summarised above. From the very first the hollowness of the Critical hypothesis was recognized by Sayce (Oxford), Hoffmann (Berlin), Naville (Geneva), Robertson (Glasgow) and W. H. Green (Princeton). Their protests were disregarded, but new recruits were found in Hommel, Dahse, Wiener, Moeller, Orr, Jacob and many others. In recent years, several outstanding scholars—Max Löhr, Th. Oesterreicher, W. Staerk—have come to realise that especially this fundamental pillar of the Bible Critical view has proved a delusion and a snare. In 1924, W. Staerk wrote :—" For over 100 years Old Testament studies have been under the spell of this hypothesis (*i.e.*, centralisation of worship), which in its results has been fatal to the proper understanding of Israel's religion."

5. The Unity and Mosaicity of Deuteronomy

No Book of the Bible bears on its face a stronger impress of unity—unity of thought, language, style and spirit—than Deuteronomy. And there is no reason to doubt that the various Discourses proceed from one hand, and that the same hand was responsible for the Code of laws. The alleged discrepancies between some of its statements and those in the other books of the Pentateuch, are largely the result of what Delitzsch called " hunting for contradictions." These alleged differences between the historical accounts in the earlier books and the rhetorical presentation of the same matter in the Farewell Addresses of the dying Lawgiver, are all of them capable of a natural explanation.

In recent decades, attention has been called to the fact that in some portions of Deuteronomy Israel is addressed in singular (collectively), and in other portions in the plural ; and it is urged that this is evidence of dual authorship. Anyone who is familiar with the Prophetic writings knows that the singular and the plural constantly interchange. This feature is found likewise in other literatures, English included. H. M. Wiener adduces the following from Sir Walter Scott's " St. Ronan's Well " (the italics are Wiener's) :

> " Why, *thou* suspicious monitor, have I not repeated a hundred times . . . And what need *you* come upon me, with *your* long lesson. *Thou* art, indeed, a curious animal. No man like you for stealing other men's inventions, and cooking them up in *your* own way. However,

> Harry, bating a little self-conceit and assumption, *thou* art as honest a fellow as ever man put faith in—clever, too, in *your* own style, though not quite the genius *you* would fain pass for. Come on *thine* own terms, and come as speedily as *thou* canst.

As to the Mosaic authorship, the discoveries, since the beginning of this century, of the ancient Semitic codes confirm the antiquity of Deuteronomy. Thus, when King Amaziah punished his father's murderers, he refrained from having their families killed with them (II Kings XIV, 6), because the Law of Moses (Deut. XXIV, 16) forbade such procedure. To-day we know that the old Hittite law of the fifteenth pre-Christian century—contemporaneous with Moses—contains this same principle. Furthermore, the law concerning the rape of a betrothed or married woman in Deuteronomy has striking similarities to the law on the subject in the Hammurabi, the Hittite, and the Assyrian Codes. What reason, therefore, is there to assume that these laws of Deuteronomy are later than the Mosaic period? Paul Volz, who—together with Benno Jacob and Umberto Cassuto—has recently dealt a staggering blow to the Documentary Theory by demolishing all proof for the so-called Elohist source, has once again recorded his conviction that, on the strictly scientific evidence now available, Moses must have been a genius of the first order, a supreme Lawgiver who shaped an inchoate human mass into a great spiritual nation. *Can* we deny such a genius the ability to deliver his Farewell Discourses? "When we carefully examine the arguments that have been collected in the work of more than a century of criticism, we find that not a shadow of a case can be made against the authenticity of the Mosaic speeches" (Wiener). The same holds true in reference to the Code of laws. Max Löhr and W. Staerk see no valid reason why the Deuteronomic legislation should not be Mosaic. And they are not the only scholars who have come to see the force of Dean Milman's words: "If there are difficulties in connection with the Mosaic date of Deuteronomy, endeavour to assign Deuteronomy to any other period in the Jewish annals, and judge whether difficulties do not accumulate twentyfold."

Die-hard adherents of the Wellhausen school of Pentateuch criticism may derive what comfort they may from the following two concluding selections. The first is: "Speaking for all branches of science, we may say that a hypothesis which has stood for half a century has done its duty.

Measured by this standard, Wellhausen's theory is as good as the best. However, there is increasing evidence that it has had its day ; and that those scholars who, from the first, expressed serious doubts of it are right " (Kittel).

The other selection cuts at the root of the whole method of deciding historical questions merely by so-called literary tests It reads as follows: " Must there not be something essentially illusory in a method which never gives or can give any independent proofs of its conclusions ; and which too leads each new set of inquirers to reject what their next predecessors had been thought to have most clearly established ? " (Speaker's Commentary).

Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince

1) *in middle of verse* 2) *at end of verse*

3) *at end of section*

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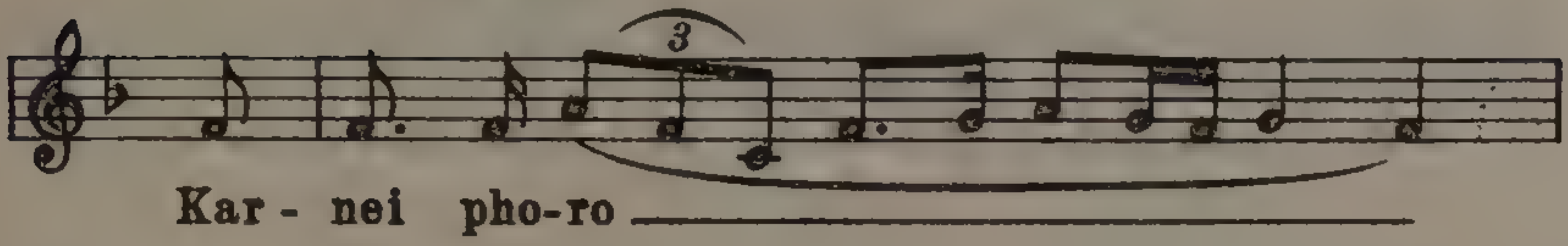

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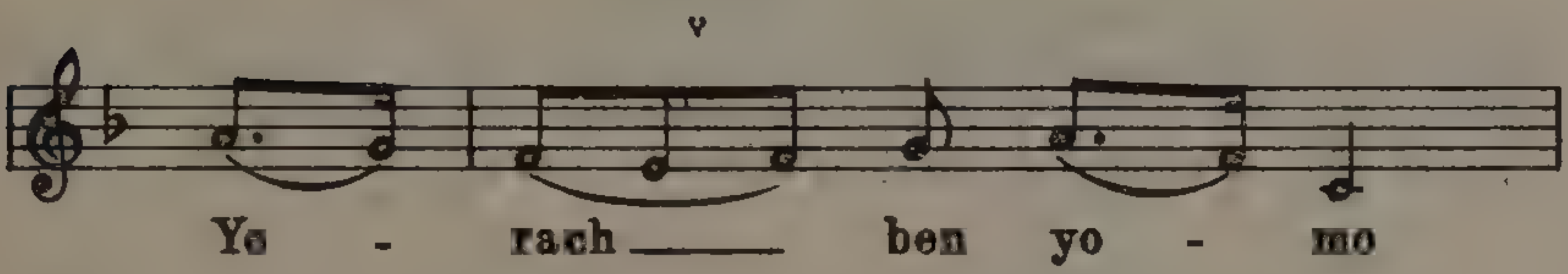

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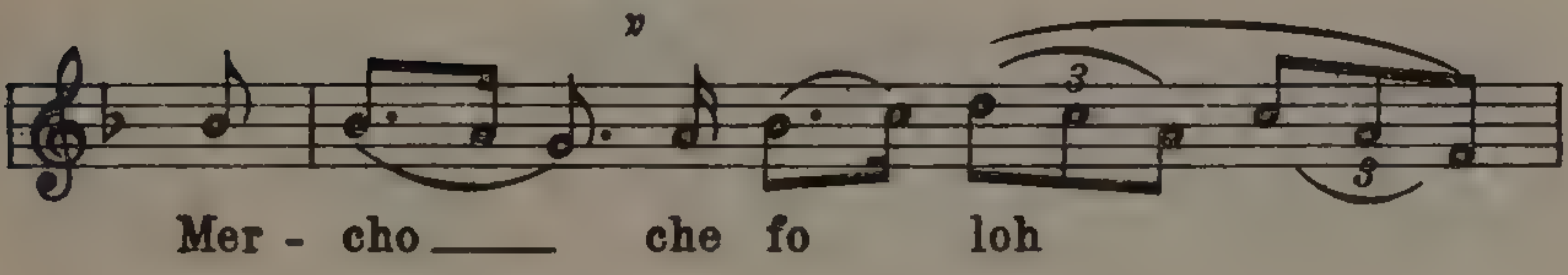

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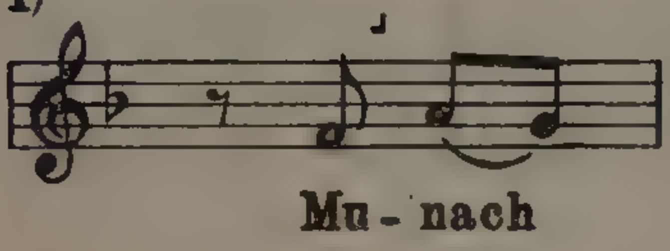

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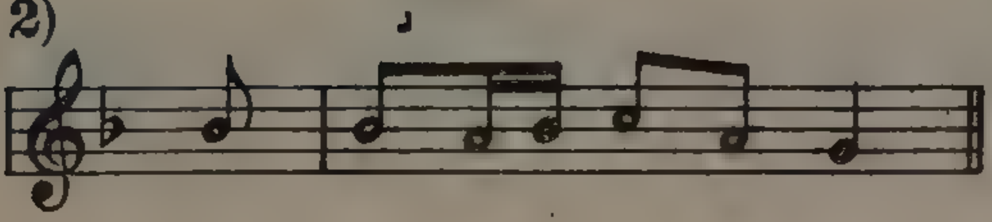

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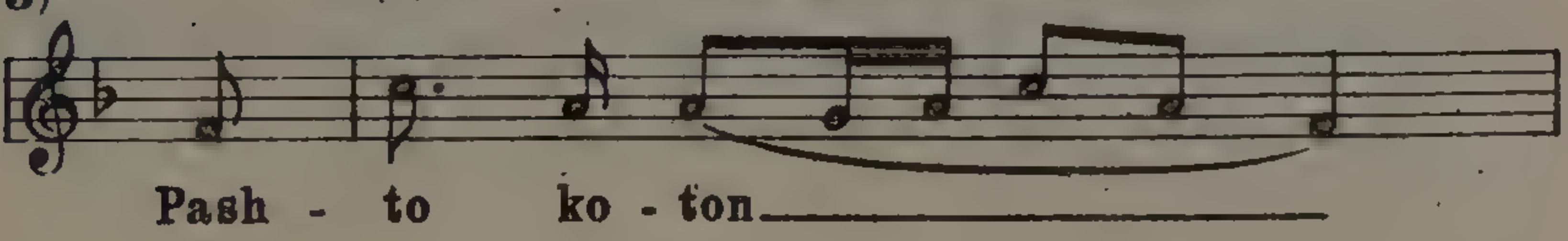

WESTERN ASIA
(TIMES OF ABRAHAM AND CYRUS)
English Miles
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JAVAN
HITTITES
Haran
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ASSYRIA
Nineveh
MEDIA
PERSIA
ELAM
Susa
Kittim
(Cyprus)
MEDITERRANEAN SEA
(GREAT SEA)
ARAM
SYRIA
Hamath
Damascus
Zidon
Tyre
MESOPOTAMIA
Chaboras
Tigris
Euphrates
Accad
Babylon
SHINAR
BABYLONIA
Ur of the Chaldees
KEDAR
CANAAN
Jordan
Shechem
Jericho
Jerusalem
AMMON
Hebron
MOAB
Beersheba
Sodom
Mt. Seir
EDOM
EGYPT
Zoan
MIZRAIM
GOSHEN
On
Memphis
Nile
Wilderness of Sinai
AMALEKITES
Gulf of Akaba
Elath
UZ
MIDIAN
ARABIA
36
32
40
44
48

סדר ההפטרות

לספר הדברים

THE HAFTORAHS

FOR

THE BOOK OF DEUTERONOMY.

Before reading the Lesson from the Prophets, the following is said by the Maftir:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק׃

[*Sephardim conclude each Haftorah with the words:—*

גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל׃]

After the Lesson from the Prophets, the Maftir says the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק׃ נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה׃ בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו׃

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ׃ בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ׃

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ׃ כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד׃

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת׃ עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד׃ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת׃

Before reading the Lesson from the Prophets, the following is said by the Maftir:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words:—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following:—

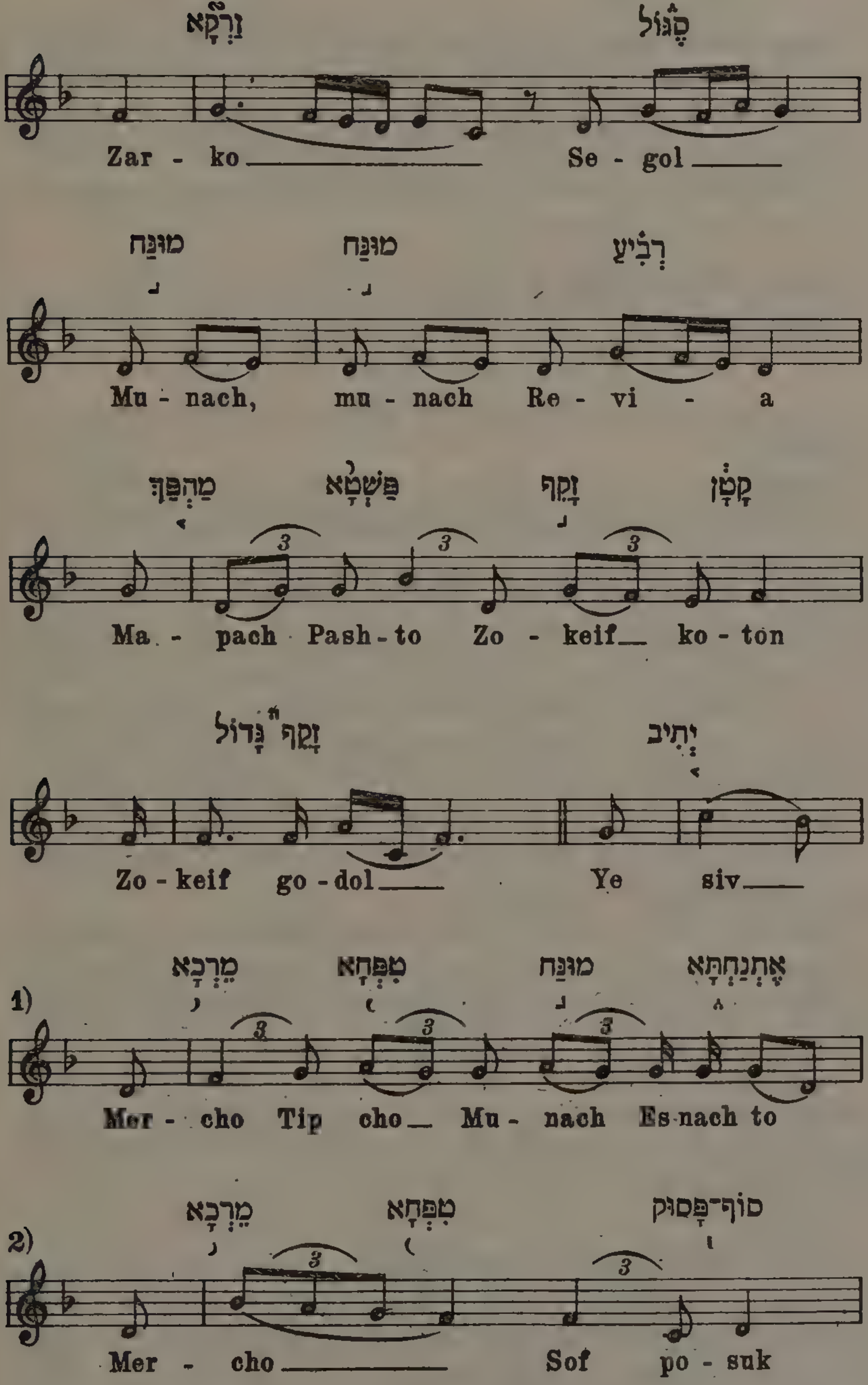
Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

Cantillation of the Prophets



1) *in middle of verse* 2) *at end of verse*

3) *at the end of Haftorah*

סדר הפטרות

ישעיה א

א א חֲזוֹן יְשַׁעְיָהוּ בֶן־אָמוֹץ אֲשֶׁר חָזָה עַל־יְהוּדָה וִירוּשָׁלָ͏ִם

The Haftorah (the Heb. term is *haphtarah*, " conclusion ") is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the " Earlier Prophets " (Joshua, Judges, Samuel and Kings) or from the " Later Prophets " (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But, whatever be the exact origin of the Haftorah, there is always some similarity between the Sidrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sidrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

THE HAFTORAHS

Or the Lessons from the Prophets

I. DEVARIM

Isaiah I, 1–27

1
1. The vision of Isaiah the son of Amoz, which
he saw concerning Judah and Jerusalem, in the

DEVARIM

Isaiah I, 1–27

This Sidrah always precedes the Fast of Av, the anniversary of the Fall of Jerusalem, both at the hands of the Babylonians, and six centuries later at the hands of the Romans, with the consequent dispersion of Israel and the long drawn out suffering, not yet ended, that followed these calamities. The Haftorahs read on the three Sabbaths preceding that Fast are called "Haftorahs of Rebuke." For the third Sabbath, Devarim, the opening chapter of Isaiah—the Great Arraignment of Judah—has been selected, in order to warn all generations in Israel of the moral and social transgressions that led to the downfall of the Jewish State.

Isaiah, the son of Amoz, was a native of Jerusalem. His family seems to have been one of rank, and he moved in royal circles. His Prophetic ministry extended for close upon 40 years, from 740-701 B.C.E. These years were the most stirring that the kingdom of Judah had yet passed through; and, throughout that entire period, he was the dominant figure in the land. The momentous event of his time was the rise of Assyria. From being a mere garrison province of Babylon in northern Mesopotamia, Assyria had become a world power. The kingdoms of Syria and Israel fell before the Assyrians in 721; and only as by a miracle was Jerusalem delivered from their grasp in 701.

With the downfall of the kingdom of Israel, Judah became the sole representative and repository of true

2 בִּימֵי עֻזִּיָּהוּ יוֹתָם אָחָז יְחִזְקִיָּהוּ מַלְכֵי יְהוּדָה׃ שִׁמְעוּ שָׁמַיִם
וְהַאֲזִינִי אֶרֶץ כִּי יְהוָה דִּבֵּר בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם

Religion; and in the fate of that tiny land, the moral destinies of the whole world were involved. In this time of upheaval and spiritual travail, Isaiah brought to King and People the message of the holiness, omnipotence, and sovereignty of God ("Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."). With passionate fervour he sought to instil his own vital faith in God and Providence into the heart of his brethren, and interpret for them the crises of history in the light of Divine guidance and righteousness. His efforts brought him into violent conflict with the war party of his day; and throughout his life, he remained an implacable enemy of shallow "patriots" and opportunist politicians.

Great in thought and great in action, Isaiah united the profoundest religious insight with wide knowledge of men and affairs. The princely personality of the man is reflected in his style. His words are instinct with power, and he is the master of the sublime in universal literature. His moral passion, moreover, marks him as one of the world's greatest orators.

Chapter I

The Great Arraignment

Though Chapter I is not the earliest of Isaiah's prophecies (Rashi), its choice as the opening of the Book is most appropriate. It strikes the fundamental notes of Isaiah's teaching, and at the same time indicates the general line of Prophetic doctrine with a force and clearness unsurpassed in Scripture. The probable date of this prophecy is the time of Sennacherib's campaign in 701 B.C.E., when the Assyrians had overrun the kingdom of Judah, and were now besieging Jerusalem. A less probable date is 734, the year of the Syrian invasion.

days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2. Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled

1. *vision.* Heb. חזון; what the seer saw with the eye of the spirit; here used collectively for visions, Prophetic revelations. From this opening word, the Sabbath before Tisha-be-Av is called, שבת חזון.

Amoz. A different name from *Amos*, the Prophet.

and Jerusalem. Or, "and especially Jerusalem."

This verse is not the heading to the whole Book of Isaiah, but only to the first collection of prophecies (I-XII), none of which is addressed to *foreign* nations.

Uzziah ... Hezekiah. During the reign of Uzziah, the kingdom enjoyed considerable prosperity; but under his weaker successors, the evils latent in an increase of wealth became pronounced. Isaiah preached repentance and faith, and sternly insisted on the moral aspect of the true religious life.

2–3. The LORD's complaint against His people. He has been a father to Israel, but Israel has proved himself ignorant, disobedient, and ungrateful.

2. *hear, O heavens ... earth.* Let all creation hear and shudder at Israel's unnatural conduct; see also on Deut. XXX, 19: XXXII, 1; Micah VI, 1. "In their poetic outbursts, the Prophets not only personify nature, but they *ethicise* nature; *i.e.*, they endow it with the capacity of understanding moral distinctions" (Steinthal).

hath spoken. Better, *speaketh* (Ibn Ezra).

rebelled against me. Faithlessly broken away from me.

3 פָּשְׁעוּ בִי׃ יָדַע שׁוֹר קֹנֵהוּ וַחֲמוֹר אֵבוּס בְּעָלָיו יִשְׂרָאֵל
4 לֹא יָדַע עַמִּי לֹא הִתְבּוֹנָן׃ הוֹי ׀ גּוֹי חֹטֵא עַם כֶּבֶד עָוֺן
זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים עָזְבוּ אֶת־יְהוָֹה נִאֲצוּ אֶת־
ה קְדוֹשׁ יִשְׂרָאֵל נָזֹרוּ אָחוֹר׃ עַל־מֶה תֻכּוּ עוֹד תּוֹסִיפוּ סָרָה
6 כָּל־רֹאשׁ לָחֳלִי וְכָל־לֵבָב דַּוָּי׃ מִכַּף־רֶגֶל וְעַד־רֹאשׁ
אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה לֹא־זֹרוּ וְלֹא
7 חֻבָּשׁוּ וְלֹא רֻכְּכָה בַּשָּׁמֶן׃ אַרְצְכֶם שְׁמָמָה עָרֵיכֶם שְׂרֻפוֹת
אֵשׁ אַדְמַתְכֶם לְנֶגְדְּכֶם זָרִים אֹכְלִים אֹתָהּ וּשְׁמָמָה

3. *ox . . . ass.* Ingratitude reduces Israel below the level of the dumb animals.

doth not know. Does not wish to know (Rashi). Hosea too finds lack of " knowledge of the Lord " the source of all moral evil. High and low alike fail to understand the nature and significance of the spiritual gifts God had conferred upon Israel.

does not consider. i.e. does not try to understand. The Heb. התבונן is the Hithpael and may also mean, " does not understand *himself.*" *Know thyself* is a moral obligation for nations as well as for individuals. The Jew can only know himself through his Judaism and his past; and the great majority of Jews of to-day are ignorant of the ideals of their Faith, their Scripture, their Sacred Language, and the story of Israel. Such lack of self-knowledge is, at all times, monstrous ingratitude to his Heavenly Father.

4–9. The Prophet speaks. The body politic is diseased to the core. But for the lovingkindness of God, their destruction would have been equal to that of Sodom and Gomorrah.

4. *sinful nation.* Ye who were destined to be a " holy nation " (Rashi).

a seed of evildoers. A brood, or generation, consisting of evildoers.

despised. Spurned.

Holy One of Israel. This Divine title is characteristic of Isaiah, occurring 39 times in the Book, and only five times

against me. 3. The ox knoweth his owner, and
the ass his master's crib: but Israel doth not
know, my people doth not consider. 4. Ah
sinful nation, a people laden with iniquity, a
seed of evil-doers, children that deal corruptly:
they have forsaken the LORD, they have despised
the Holy One of Israel, they are estranged and
gone backward. 5. Why will ye be still stricken,
that ye revolt more and more? the whole head
is sick, and the whole heart faint. 6. From the
sole of the foot even unto the head there is no
soundness in it; but wounds, and bruises, and
festering sores: they have not been closed,
neither bound up, neither mollified with oil.
7. Your country is desolate; your cities are burned
with fire; your land, strangers devour it in your
presence, and it is desolate, as the overthrow of

in the rest of Scripture. Holiness is an *essential* attribute of God, signifying His unapproachable exaltation; His abhorrence of all that is untrue, unclean or sinful; and His eternal righteousness; see *Exodus*, p. 509–510.

estranged . . . backward. Sunk back into idolatry; Ezek. XIV, 3.

5. *why.* Or, "on what part"—the whole body being wounded.

6. *closed.* lit. "pressed out"; *i.e.*, cleansed.

7. *your country.* The figure of speech is now explained by concrete details. The wild Assyrian soldiery wrought indescribable ruin in the land.

your cities. In a boasting inscription, the Assyrians claim to have captured 46 cities of Judah.

by strangers. Such as might be expected at the hands of barbarian, enemy strangers. Ibn Ezra translates the Heb. זרים by "floods."

in your presence. And you are powerless to prevent it.

8 כְּמַהְפֵּכַת זָרִים׃ וְנוֹתְרָה בַת־צִיּוֹן כְּסֻכָּה בְכָרֶם כִּמְלוּנָה
9 בְמִקְשָׁה כְּעִיר נְצוּרָה׃ לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ
י שָׂרִיד כִּמְעָט כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ׃ שִׁמְעוּ
דְבַר־יְהוָה קְצִינֵי סְדֹם הַאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ עַם עֲמֹרָה׃
11 לָמָּה לִּי רֹב־זִבְחֵיכֶם יֹאמַר יְהוָה שָׂבַעְתִּי עֹלוֹת אֵילִים
וְחֵלֶב מְרִיאִים וְדַם פָּרִים וּכְבָשִׂים וְעַתּוּדִים לֹא חָפָצְתִּי׃
12 כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמֹס חֲצֵרָי׃

8. *daughter of Zion.* The capital remains—but how forlorn. In Hebrew, lands and cities are personified as the mothers of the inhabitants. These too are spoken of collectively as "the daughter" of the land or city.

is left. Isolated and helpless, owing to the devastation of the land.

booth . . . lodge. A night-watchman's rough and frail shelter.

9. *the* LORD *of hosts.* A peculiarly solemn Divine title to denote the all-embracing sovereignty of God, His command of all the forces of nature and all the powers of men.

had left unto us. Of His own grace and mercy, and not for any righteousness of our own (Rashi).

very small. Heb. כמעט. Rashi and most moderns join this to the second half of the verse, and translate it: "We had all but been as Sodom, and become like unto Gomorrah." Those cities had perished through lack of such a remnant; see Gen. XVIII, 24f.

10–17. The true service of God: obedience to the Moral Law as the prerequisite of all worship.

10. *rulers of Sodom . . . people of Gomorrah.* Thus are emphasised both their wickedness and their peril. "The fate of Sodom had nearly been theirs, the character of Sodom was wholly so" (Davidson). Note that Isaiah, the courtier and aristocrat, blames the *leaders* for the degeneracy of the nation (Marti).

rulers of Sodom. lit. "judges of Sodom," who walked in the ways of Sodom.

strangers. 8. And the daughter of Zion is left as
a booth in a vineyard, as a lodge in a garden
of cucumbers, as a besieged city. 9. Except the
LORD of hosts had left unto us a very small
remnant, we should have been as Sodom, we
should have been like unto Gomorrah.

10. Hear the word of the LORD, ye rulers of
Sodom; give ear unto the teaching of our God,
ye people of Gomorrah. 11. To what purpose is
the multitude of your sacrifices unto me? saith
the LORD: I am full of the burnt offerings of
rams, and the fat of fed beasts; and I delight
not in the blood of bullocks, or of lambs, or
of he-goats. 12. When ye come to appear before
me, who hath required this at your hand, to

11. *to what purpose.* None must have known better than the Prophets that acts of worship both kindle and express true religion. But, it is their immortal merit to have proclaimed that the sacrifices of "judges of Sodom" are an insult to God; cf. Prov. XXI, 27. Throughout this section, it is not the offerings in themselves that are condemned, but the hypocritical character of those who bring the sacrifices. "The sacrifices were commanded to you that ye call Me to mind and refrain from sin; and, having sinned, that ye confess them at the offering of the sacrifice and repent of your evil ways. If ye do so, the sacrifices are a sweet savour unto Me; but, as it is now, I loathe them" (Kimchi); see *Leviticus*, p. 44–46.

to trample my courts. "Like the oxen led in to sacrifice; so formal is your attendance" (Cheyne).

13 לֹא תוֹסִיפוּ הָבִיא מִנְחַת־שָׁוְא קְטֹרֶת תּוֹעֵבָה הִיא לִי
14 חֹדֶשׁ וְשַׁבָּת קְרֹא מִקְרָא לֹא־אוּכַל אָוֶן וַעֲצָרָה׃ חָדְשֵׁיכֶם
וּמוֹעֲדֵיכֶם שָׂנְאָה נַפְשִׁי הָיוּ עָלַי לָטֹרַח נִלְאֵיתִי נְשֹׂא׃
טו וּבְפָרִשְׂכֶם כַּפֵּיכֶם אַעְלִים עֵינַי מִכֶּם גַּם כִּי־תַרְבּוּ תְפִלָּה
16 אֵינֶנִּי שֹׁמֵעַ יְדֵיכֶם דָּמִים מָלֵאוּ׃ רַחֲצוּ הִזַּכּוּ הָסִירוּ רֹעַ
17 מַעַלְלֵיכֶם מִנֶּגֶד עֵינָי חִדְלוּ הָרֵעַ׃ לִמְדוּ הֵיטֵב דִּרְשׁוּ
מִשְׁפָּט אַשְּׁרוּ חָמוֹץ שִׁפְטוּ יָתוֹם רִיבוּ אַלְמָנָה׃
18 לְכוּ־נָא וְנִוָּכְחָה יֹאמַר יְהוָה אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים
19 כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃ אִם־תֹּאבוּ

13. *vain oblations.* False offerings.

incense . . . me. Better, *it is an offering of abomination unto me* (AJ).

calling of assemblies. The sacred convocations, or Festivals; Lev. xxiii, 4.

I cannot away with. I cannot endure.

14. *cumbrance.* Burden.

15. *spread forth your hands.* In prayer. Prayer and festival observance are dear unto God, but not on the part of men whose hands are *full of blood*, through the cruel wrongs perpetrated or tolerated against the innocent and helpless. W. H. Green rightly reminds us that nothing is further from the truth than to believe that the Prophets preached a kind of Confucianism; *i.e.* civic righteousness, without religion or prayer.

16–17. The vital demand of God—repentance, righteousness, charity.

16. *make you clean.* Cleanse your hearts (Kimchi).

17. *learn to do well.* Well-doing must be *learned* by repeated, habitual action. "Happy is he that *wisely* considereth the poor," says the Psalmist. At long last it is recognised that helping others—Philanthropy—is a study, a science! Some connect *learn to do well* with *cease to do evil* of the preceding *v.* Refraining from evil must be

trample my courts? 13. Bring no more vain
oblations; incense is an abomination unto me;
new moon and sabbath, the calling of assemblies,
—I cannot away with iniquity and the solemn
meeting. 14. Your new moons and your appointed
feasts my soul hateth: they are a cumbrance unto
me; I am weary to bear them. 15. And when ye
spread forth your hands, I will hide mine eyes
from you: yea, when ye make many prayers, I
will not hear: your hands are full of blood.
16. Wash you, make you clean; put away the
evil of your doings from before mine eyes; cease
to do evil: 17. learn to do well; seek judgement,
relieve the oppressed, judge the fatherless, plead
for the widow.

18. Come now, and let us reason together, saith
the LORD: though your sins be as scarlet, they
shall be as white as snow; though they be red
like crimson, they shall be as wool. 19. If ye be
willing and obedient, ye shall eat the good of

supplemented by positive acts of lovingkindness.

judgement. Justice—social righteousness that secures for each individual his personal rights.

relieve the oppressed. Or, "set right the oppressor" by opposition to his course of conduct.

judge. Procure justice for.

plead. Take the part of. Heb. ריבו, lit. "strive"; *i.e.* do not refrain from strife and struggle in your endeavour to secure justice to the weak and friendless.

18–20. A free offer of pardon to the penitent, but threat of destruction to those who continue in rebellion. The people is given the choice—obedience and prosperity, or disobedience and destruction.

כ וּשְׁמַעְתֶּם טוּב הָאָרֶץ תֹּאכֵלוּ׃ וְאִם־תְּמָאֲנוּ וּמְרִיתֶם
21 חֶרֶב תְּאֻכְּלוּ כִּי פִּי יְהוָה דִּבֵּר׃ אֵיכָה הָיְתָה
לְזוֹנָה קִרְיָה נֶאֱמָנָה מְלֵאֲתִי מִשְׁפָּט צֶדֶק יָלִין בָּהּ וְעַתָּה
22 מְרַצְּחִים׃ כַּסְפֵּךְ הָיָה לְסִיגִים סָבְאֵךְ מָהוּל בַּמָּיִם׃
23 שָׂרַיִךְ סוֹרְרִים וְחַבְרֵי גַּנָּבִים כֻּלּוֹ אֹהֵב שֹׁחַד וְרֹדֵף
שַׁלְמֹנִים יָתוֹם לֹא יִשְׁפֹּטוּ וְרִיב אַלְמָנָה לֹא־יָבוֹא אֲלֵיהֶם׃
24 לָכֵן נְאֻם הָאָדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוֹי אֶנָּחֵם
כה מִצָּרַי וְאִנָּקְמָה מֵאוֹיְבָי׃ וְאָשִׁיבָה יָדִי עָלַיִךְ וְאֶצְרֹף כַּבֹּר

20. *devoured with the sword.* " A glance at the ravages of the Assyrian soldiery " (Cheyne).

21–26. A dirge (kinah) over the moral decline of Jerusalem.

21. *faithful city.* The once faithful city, faithful of old to her Divine Husband.

harlot. Here in the meaning of " unfaithful wife " ; unfaithful through idolatry and social iniquity to Israel's marriage-bond with God ; see *Numbers*, p. 371–3.

judgement . . . righteousness. " *Righteousness* (zedek) is the principle of right action in individuals or the community ; *judgement* (mishpat) the embodiment of that principle in judicial decisions, use, and wont " (Skinner).

lodged. Permanently dwelt there (Kimchi) ; see II Chronicles XIX, 5–6.

murderers. Men guilty of miscarriages of justice.

22. *dross . . . mixed.* Aside from the literal meaning, these facts are used figuratively to state that the best of the rulers have become debased.

23. *rebellious.* Law-breakers.

companions of thieves. In partnership with thieves.

gifts. Bribes. Moffatt renders : " Your rulers are unruly men, hand in hand with thieves, everyone fond of his bribe, keen upon fees, but careless of the orphan's rights, and of the widow's cause."

the land: 20. but if ye refuse and rebel, ye shall
be devoured with the sword: for the mouth of
the LORD hath spoken it.

21. How is the faithful city become an harlot!
she that was full of judgement! righteousness
lodged in her, but now murderers. 22. Thy
silver is become dross, thy wine mixed with water.
23. Thy princes are rebellious, and companions
of thieves; every one loveth gifts, and followeth
after rewards: they judge not the fatherless,
neither doth the cause of the widow come unto
them.

24. Therefore saith the Lord, the LORD of hosts,
the Mighty One of Israel, Ah, I will ease me
of mine adversaries, and avenge me of mine
enemies: 25. and I will turn my hand upon thee,
and throughly purge away thy dross, and will

24–27. In the absence of every sign of repentance on the part of the perverse rulers, one means only remains to bring about better conditions—the Judgment. Through punishment of these rulers, God will vindicate His honour, and hasten the Restoration in Zion (Dillmann).

24. *ease me of.* "Satisfy myself by bringing retribution upon."

mine enemies. God deems such corrupt rulers and oppressors of the poor and helpless, to be His *enemies*.

25–27. The spiritual future of Israel.

25. *my hand upon thee.* With stroke upon stroke, till the transgressors cease and the nation is purified (Rashi, Malbim).

throughly. lit. "as with lye," used in purifying metals.

26 סִגָּיִךְ וְאָסִירָה כָּל־בְּדִילָיִךְ׃ וְאָשִׁיבָה שֹׁפְטַיִךְ כְּבָרִאשֹׁנָה
וְיֹעֲצַיִךְ כְּבַתְּחִלָּה אַחֲרֵי־כֵן יִקָּרֵא לָךְ עִיר הַצֶּדֶק קִרְיָה
27 נֶאֱמָנָה׃ צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

26. *as at the first.* When David was king. Cf. Jer. II, 2, "I remember for thee the kindness of thy youth"; *Numbers*, p. 451–2.

27. *with judgement.* "Through justice," of the people, especially of the new judges.

that return of her. Those in Zion who turn to God (Rashi); or, those who will come back from exile. Both Zion and her children will be redeemed through the justice and righteousness which the regenerate people exhibit.

Isaiah never lost hope that a part of the nation—a Righteous Remnant—would repent. That sanctified minority would survive the Judgment which would befall Israel, and become the seed of a holy, indestructible, eternal People.

take away all thine alloy: 26. and I will restore
thy judges as at the first, and thy counsellors
as at the beginning: afterward thou shalt be
called The city of righteousness, the faithful city.
27. Zion shall be redeemed with judgement, and
they that return of her with righteousness.

הפטרת ואתחנן

ישעיה מ

מ א 2 נַחֲמוּ נַחֲמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם׃ דַּבְּרוּ עַל־לֵב יְרוּשָׁלִַם
וְקִרְאוּ אֵלֶיהָ כִּי מָלְאָה צְבָאָהּ כִּי נִרְצָה עֲוֺנָהּ כִּי לָקְחָה
3 מִיַּד יְהוָה כִּפְלַיִם בְּכָל־חַטֹּאתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר

VA-ETHCHANAN

Isaiah XL, 1–26

The Prophetic Reading of this Sabbath is the first of the seven "Haftorahs of Consolation" that follow the Fast of Av. They consist of sublime messages of encouragement that have sustained and fortified Israel during its ordeals of cruelty and persecution throughout the ages.

This chapter opens the Rhapsody of "Zion Redeemed" that occupies the second half of the Book of Isaiah. For the understanding of the historical situation, it is necessary to recall that the Babylonians had, in the year 586, taken Jerusalem, destroyed the kingdom of Judah, and deported the greater portion of its inhabitants to the banks of the Euphrates. After their exile had lasted 47 years, Babylon itself, the "mistress of the world," was about to fall at the hands of Cyrus, the founder of the Persian Empire. Great was the commotion among Babylon's subject peoples, not least so among the Jewish exiles. "Against their enslaver and oppressor, they saw uplifted the irresistible sword of God's instrument, this Persian prince to whose religion the Babylonian idolatry was hateful; a victorious warrior, a

II. VA-ETHCHANAN

Isaiah XL, 1–26

40 1. Comfort ye, comfort ye my people, saith
your God. 2. Speak ye to the heart of to Jerusa-
lem, and cry unto her, that her time of service is
accomplished, that her punishment is accepted;
that she hath received of the Lord's hand double
for all her sins.

wise and just statesman, favourable to Babylon's prisoners and victims, and disposed to restore the exiles of Judah to their own land" (Matthew Arnold); see *Genesis*, p. 436.

In this supreme hour is heard the voice of God's Prophet, commanded to comfort Israel, and proclaim the Restoration to Zion.

1–2. The Proclamation of Divine Forgiveness.

1. *comfort ye my people.* This does *not* mean, "Be comforted, O my people"; but the prophets, or all who love Jerusalem, are commanded to comfort Israel. The Targum translates, "Prophets, prophesy consolations to My people." This opening word of this Haftorah, נחמו "Comfort ye," has given the name to the Sabbath, שבת נחמו.

2. *speak to the heart of.* "Speak tenderly."

Jerusalem. Here the symbol of the whole of Israel.

time of service. Term of punishment; lit. the period of enforced service imposed upon a conscript soldier.

accepted. Worked off; see Lev. XXVI, 43.

double. More than ample. "These words of the Prophet are like balm upon a wound, or like a soft breath upon a fevered brow" (Graetz). "The Hebrew language and genius are seen in the Book of Isaiah at their perfection—this has naturally had its effect on the English translators of the Bible, whose Version nowhere perhaps rises to such beauty as in this Book" (Matthew Arnold).

4 פַּנּוּ דֶּרֶךְ יְהוָה יַשְּׁרוּ בָּעֲרָבָה מְסִלָּה לֵאלֹהֵינוּ׃ כָּל־גֶּיא
יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הֶעָקֹב לְמִישׁוֹר
ה וְהָרְכָסִים לְבִקְעָה׃ וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר
6 יַחְדָּו כִּי פִּי יְהוָה דִּבֵּר׃ קוֹל אֹמֵר קְרָא וְאָמַר מָה
7 אֶקְרָא כָּל־הַבָּשָׂר חָצִיר וְכָל־חַסְדּוֹ כְּצִיץ הַשָּׂדֶה׃ יָבֵשׁ
חָצִיר נָבֵל צִיץ כִּי רוּחַ יְהוָה נָשְׁבָה בּוֹ אָכֵן חָצִיר הָעָם׃
8 יָבֵשׁ חָצִיר נָבֵל צִיץ וּדְבַר אֱלֹהֵינוּ יָקוּם לְעוֹלָם׃
9 עַל הַר־גָּבֹהַּ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ

3–5. The Prophet hears the sound of Heavenly voices announcing that Israel's Deliverance from exile is at hand. The message of the first of these celestial heralds is: "Prepare the way of the Lord." The return from captivity is conceived as a Divine triumphal march.

3. *the voice . . . crieth.* lit. "A voice! one is crying." A Heavenly voice cries to his fellows to make a road through the desert for the return of exiled Israel, with God as the Leader.

prepare. lit. "clear of obstacles." In the Orient, the custom of repairing roads for a royal journey continues to this day.

in the wilderness. The shortest line from Babylon to Judea was nearly all through desert.

4. *every valley . . . plain.* Whatever would obstruct the path of the returning exiles will be smoothed away, in order to make a level and easy road for the returning exiles.

exalted. Raised.

5. *glory of the* LORD. Israel's redemption will be "the talk of the world," and lead to a new recognition of the Divine among mankind.

6–8. Second herald: all earthly might is transitory—Israel's oppressors will perish; the word of God alone is eternal.

7. *breath of the* LORD. Probably refers to the sirocco, the scorching wind that often blights the spring vegetation in Palestine.

3. The voice of one that crieth, Prepare ye
in the wilderness the way of the LORD, make
level in the desert a high way for our God. 4.
Every valley shall be exalted, and every mountain
and hill shall be made low: and the crooked
shall be made straight, and the rough places
plain: 5. and the glory of the LORD shall be
revealed, and all flesh shall see it together: for
the mouth of the LORD hath spoken it. 6. The
voice of one saying, Cry. And one said, What
shall I cry? All flesh is grass, and all the good-
liness thereof is as the flower of the field: 7.
the grass withereth, the flower fadeth; because
the breath of the LORD bloweth upon it: surely
the people is grass. 8. The grass withereth, the
flower fadeth: but the word of our God shall
stand for ever.

9. O thou that tellest good tidings to Zion,
get thee up into the high mountain; O thou

the people. Here signifying the same as *all flesh*, and, in particular, Israel's enemies who will wither like grass.

8. *the word of our God.* God's immutable purposes as announced to Israel and mankind by Israel's Prophets—"the one permanent factor in human history" (Skinner).

shall stand for ever. The glory of human plans and achievements is as ephemeral as the flower of the field. The word of God alone is forever certain of triumphant fulfilment.

9–11. Third herald: the news announced in Palestine, "God is coming, bringing His People back to Zion."

9. *into the high mountain.* So that the glad herald may be heard from afar.

מְבַשֶּׂרֶת יְרוּשָׁלִָם הָרִימִי אַל־תִּירָאִי אִמְרִי לְעָרֵי יְהוּדָה
י הִנֵּה אֱלֹהֵיכֶם׃ הִנֵּה אֲדֹנָי יֱהוִה בְּחָזָק יָבוֹא וּזְרֹעוֹ מֹשְׁלָה
11 לוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו׃ כְּרֹעֶה עֶדְרוֹ יִרְעֶה
12 בִּזְרֹעוֹ יְקַבֵּץ טְלָאִים וּבְחֵיקוֹ יִשָּׂא עָלוֹת יְנַהֵל׃ מִי־
מָדַד בְּשָׁעֳלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשָּׁלִשׁ עֲפַר
13 הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃ מִי־תִכֵּן
14 אֶת־רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֶנּוּ׃ אֶת־מִי נוֹעָץ וַיְבִינֵהוּ
וַיְלַמְּדֵהוּ בְּאֹרַח מִשְׁפָּט וַיְלַמְּדֵהוּ דַעַת וְדֶרֶךְ תְּבוּנוֹת
טו יוֹדִיעֶנּוּ׃ הֵן גּוֹיִם כְּמַר מִדְּלִי וּכְשַׁחַק מֹאזְנַיִם נֶחְשָׁבוּ הֵן

be not afraid. Of being put to shame, through failure of the event announced. Or, fear not the Babylonian authorities, who were still the nominal rulers in Jerusalem (Krauss).

10. *arm.* His power.

reward. Probably the exiles themselves, regarded as spoil recovered from the heathen nations (Skinner).

11. *like a shepherd.* The Almighty God reveals Himself to the returning exiles as a God of infinite tenderness to the weak and the helpless.

12–26. God's Incomparable wisdom and might shown in Creation and the government of the World. And yet there are those, weak in faith, who doubt the possibility of Israel's Deliverance !

12. *measured.* What sort of infinite Being must He be who actually can take all the waters of the universe in the hollow of His hand ?

comprehended. Old English for "included" or "held."

a measure. lit. "a third," probably of an ephah.

13. *directed.* Or, "estimated," *i.e.* been able to fathom.

spirit of the Lord. The Divine intelligence. These are rhetorical questions; the answer in this and following verse is, "No one."

14. *judgement.* Right. "The conception of the orderliness of Creation took almost as firm a hold on the Hebrew mind as the Greek" (Cheyne).

that tellest good tidings to Jerusalem, lift up
thy voice with strength; lift it up, be not afraid;
say unto the cities of Judah, Behold, your God!
10. Behold, the Lord GOD will come as a mighty
one, and his arm shall rule for him: behold,
his reward is with him, and his recompence
before him. 11. He shall feed his flock like a
shepherd, he shall gather the lambs in his arm,
and carry them in his bosom, and shall gently
lead those that give suck.

12. Who hath measured the waters in the hollow
of his hand, and meted out heaven with the
span, and comprehended the dust of the earth
in a measure, and weighed the mountains in
scales, and the hills in a balance? 13. Who hath
directed the spirit of the LORD, or being his
counsellor hath taught him? 14. With whom
took he counsel, and who instructed him, and
taught him in the path of judgement, and taught
him knowledge, and shewed to him the way of
understanding? 15. Behold, the nations are as a
drop of a bucket, and are counted as the small
dust of the balance: behold, he taketh up the

15. *behold.* Having shown God's infinite wisdom and might in Nature, the Prophet proceeds to show it in History.

of a bucket. From a bucket. Such a drop falls quite unregarded back into the well or on the ground—an illustration of the insignificance of mankind in comparison with the Creator of all things.

small dust. A few grains of dust in the balance, which make no appreciable difference in the weight.

16 אִיִּים כַּדַּק יִטּוֹל׃ וּלְבָנוֹן אֵין דֵּי בָּעֵר וְחַיָּתוֹ אֵין דֵּי
17 עוֹלָה׃ כָּל־הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאֶפֶס וָתֹהוּ נֶחְשְׁבוּ־
18 19 לוֹ׃ וְאֶל־מִי תְּדַמְּיוּן אֵל וּמַה־דְּמוּת תַּעַרְכוּ־לוֹ׃ הַפֶּסֶל
נָסַךְ חָרָשׁ וְצֹרֵף בַּזָּהָב יְרַקְּעֶנּוּ וּרְתֻקוֹת כֶּסֶף צוֹרֵף׃
כ הַמְסֻכָּן תְּרוּמָה עֵץ לֹא־יִרְקַב יִבְחָר חָרָשׁ חָכָם יְבַקֶּשׁ־
21 לוֹ לְהָכִין פֶּסֶל לֹא יִמּוֹט׃ הֲלוֹא תֵדְעוּ הֲלוֹא תִשְׁמָעוּ
הֲלוֹא הֻגַּד מֵרֹאשׁ לָכֶם הֲלוֹא הֲבִינֹתֶם מוֹסְדוֹת הָאָרֶץ׃
22 הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיֹשְׁבֶיהָ כַּחֲגָבִים הַנּוֹטֶה כַדֹּק
23 שָׁמַיִם וַיִּמְתָּחֵם כָּאֹהֶל לָשָׁבֶת׃ הַנּוֹתֵן רוֹזְנִים לְאָיִן שֹׁפְטֵי
24 אֶרֶץ כַּתֹּהוּ עָשָׂה׃ אַף בַּל־נִטָּעוּ אַף בַּל־זֹרָעוּ אַף בַּל־

v. 21. קמץ בז״ק

isles. Here, "the habitable lands."

16. *to burn.* The forests of Lebanon are not enough wood for a sacrifice commensurate with God's greatness.

17. *vanity.* lit. "a waste," emptiness, nothing.

18–20. The absurdity, therefore, of representing God in the form of a man-made idol! The utter folly of such worship.

20. *a tree.* See Isa. XLIV, 12–17, for a similar contrast between the costly and the cheap idol, and ridiculing description of the trivial details of idol-manufacture.

not be moved. That will not totter.

21–26. The Creator of Nature is also the Ruler of Mankind.

21. *have ye not known?* Better, *know ye not?* (AJ).

ye. Mankind as a whole is addressed in this indignant double question.

from the beginning. Of Israel's being. All ages in Israel have proclaimed the world as the work of a Creator.

understood the foundations. Which, like the heavens, declare the glory of God.

22. *above the circle of the earth.* The line of the vault of the sky, from horizon to horizon, so high that human beings appear like insects.

gauze. Fine cloth.

isles as a very little thing. 16. And Lebanon is
not sufficient to burn, nor the beasts thereof
sufficient for a burnt offering. 17. All the nations
are as nothing before him; they are counted
to him less than nothing, and vanity. 18. To
whom then will ye liken God? or what likeness
will ye compare unto him? 19. The graven
image, a workman melted it, and the goldsmith
spreadeth it over with gold, and casteth for it
silver chains. 20. He that is too impoverished
for such an oblation chooseth a tree that will not
rot; he seeketh unto him a cunning workman
to prepare a graven image, that shall not be
moved. 21. Have ye not known? have ye not
heard? hath it not been told you from the
beginning? have ye not understood from the
foundations of the earth? 22. It is he that sitteth
above the circle of the earth, and the inhabitants
thereof are as grasshoppers; that stretcheth out
the heavens as gauze, and spreadeth them out
as a tent to dwell in: 23. that bringeth princes
to nothing; he maketh the judges of the earth
as vanity. 24. Scarce are they planted, scarce

23. *princes to nothing.* The Prophet now illustrates God's infinite power and wisdom in the affairs of mankind. The downfall of the King of Media and Crœsus, King of Lydia, before Cyrus must have been fresh in the minds of the exiles (Whitehouse).

judges. Throughout Isaiah, the Heb. word for judges, Shofetim, seems to retain much of its primitive meaning as seen in the Phœnician *suffetes*, "rulers."

שֹׁרֵשׁ בָּאָרֶץ גִּזְעָם וְגַם נָשַׁף בָּהֶם וַיִּבָשׁוּ וּסְעָרָה כַּקַּשׁ
כה 26 תִּשָּׂאֵם׃ וְאֶל־מִי תְדַמְּיוּנִי וְאֶשְׁוֶה יֹאמַר קָדוֹשׁ׃ שְׂאוּ־
מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם
לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא
נֶעְדָּר׃

24. *they wither.* So fleeting and feeble is earthly power and pomp.

26. *lift up your eyes.* "Regard the heavenly bodies, and consider with understanding that they are merely created things. Their creator is God the Incomparable, who musters them all, and knows the name and nature of each" (Kimchi).

created. Heb. ברא ; denotes effortless production, by bare volition, which is the manner of God's working. "No other language possesses a word so exclusively appropriated to the Divine activity" (Skinner).

these. The stars.

host. The host of the stars.

calleth . . . by name. He marshalls them forth by name.

not one is lacking. Each star responds with unswerving obedience to the Divine roll-call.

are they sown, scarce hath their stock taken root
in the earth, when he bloweth upon them, and
they wither, and the whirlwind taketh them
away as stubble. 25. To whom then will ye liken
me, that I should be equal to him? saith the
Holy One. 26. Lift up your eyes on high and
see: who hath created these? he that bringeth
out their host by number: he calleth them all
by name; by the greatness of his might, and
for that he is strong in power, not one is lacking.

The verses immediately following (*v.* 27–31) give the application, "If such be the God of Israel, how can the exiles think that He is indifferent to their fate? The everlasting God is omnipotent, and His understanding is unsearchable. They who trust in Him shall find in Him an inexhaustible source of life and energy."

Note H

THE AUTHORSHIP OF THE SECOND PART OF ISAIAH

Chapters xl–lxvi

These chapters differ considerably from those in the first half of Isaiah (chapters i–xxxix). There the Prophet is speaking to the citizens of the independent state of Judah; here the Jewish exiles in Babylon are addressed—whose Temple has been destroyed, whose city Jerusalem is desolate and forsaken, and the people themselves suffering the physical and moral miseries of captivity. Thus there is a span of some 150 years between the political and social conditions reflected in the two parts of the Book. Furthermore, the predominant note in the prophecies of the first part of Isaiah is *warning*, lest Israel suffer destruction through rebellion against God; the note of the second

part is *comfort*—Israel having suffered more than due for its sins.

Are both parts of the Book the work of one hand, Isaiah, the statesman-prophet of Jerusalem? Or, Is the second part the work of an unknown prophet in Babylon, whose anonymous writings were later appended to the Prophecies of Isaiah?

This question can be considered dispassionately. It touches no dogma, or any religious principle in Judaism; and, moreover, does not materially affect the understanding of the prophecies, or of the human conditions of the Jewish people that they have in view.

Until the beginning of the nineteenth century, it was almost the universal belief that the whole Book of Isaiah is by one hand. As early as 200 B.C.E. (Ecclesiasticus XLVIII, 23–25), chapters XL–LXVI were looked upon as the prediction of national disaster by Isaiah, and the consolation which the Prophet bequeathed to his brethren who were doomed in later times to the fate of exile. In these chapters, it was held, the Prophet is by the Spirit carried forward out of his own age; so that, in spirit, he is living amidst the exiles one hundred and fifty years after his day. Prediction, though not by any means the whole of prophecy, is yet of its very essence. This is particularly true of the prophecies of Isaiah. Thus, he *foretold* the fall of the Northern Kingdom; and we read that he prepared a written record of his teaching in another connection and deposited it as a sealed document for future days. "Bind up the testimony, seal the instruction among my disciples. And I will wait for the LORD, that hideth his face from the house of Jacob, and I will hope in him" (Isa. VIII, 16, 17). Why then could not his Prophetic gaze penetrate the future that awaited his people across the generations, and send his exiled brethren a message of comfort and hope? There is thus nothing inherently improbable in the traditional belief; and, though it finds few modern supporters, it has had able defenders among scholars, Jewish and non-Jewish; to name only Luzzatto in the nineteenth century, and Kaminka in the twentieth.

However, nearly all scholars to-day assume that the author of the later chapters was not identical with the author of chapters I–XXXIX. Ibn Ezra was the first who maintained that they are the work of a contemporary of the events which they presuppose. And it has often been pointed out that neither the appearance of Cyrus nor the captivity of

Israel is ever *predicted* in them; they are everywhere assumed as facts known to the readers. The name "Isaiah," it is argued, does not occur in the second part, nor any personal reference that could connect the author with the older Prophet. It is also held to be significant that, in the Synagogue, the order in which the Great Prophets were originally arranged was Jeremiah, Ezekiel, Isaiah—suggesting that those responsible for this ancient arrangement were conscious that elements were contained in the Book of Isaiah which were of a later date than the Prophet Ezekiel. For these reasons, among others, modern scholars refer to the author of chapters XL–LXVI as the Second Isaiah, or some equivalent term like Deutero-Isaiah, or Isaiah of Babylon.

None of the arguments for the dual authorship of Isaiah explain how the name of that Prophet whose outpouring brought about a resurrection of Jewish life in the Holy Land should have been clean forgotten; and forgotten by the very people who cherished the name of the earlier seer for prophecies which were of no direct concern to them (Kaminka). Neither is the newer view strengthened by those who would restrict the work of the Second Isaiah to chapters XL–LV, and confer the authorship of the remaining eleven chapters to "Trito-Isaiah," or divide them among a third *and fourth* Prophet of that later age. The arguments on which such further sub-division is based are extremely precarious. And even from the literary angle, that procedure disregards the "Law of parsimony" in Nature. The prophecies in chapters XL–LV reveal one of the world's greatest masters of literature; and no less so do the portions assigned by the Critics to "Trito-Isaiah." In grandeur, spiritual insight, and religious power, these chapters reach a level that is not surpassed by Isaiah of Jerusalem. It is no small strain on credulity to believe in two or three contemporary literary and spiritual geniuses of the first order (Wiener).

It may be added that the Critics are hopelessly at variance as to the place where those prophecies have been written. Some favour Babylon; others, Palestine, Egypt or Phœnicia.

הפטרת עקב

ישעיה מט

מט 14 וַתֹּאמֶר צִיּוֹן
טו עֲזָבַנִי יְהוָה וַאדֹנָי שְׁכֵחָנִי׃ הֲתִשְׁכַּח אִשָּׁה עוּלָהּ מֵרַחֵם
16 בֶּן־בִּטְנָהּ גַּם־אֵלֶּה תִשְׁכַּחְנָה וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ׃ הֵן עַל־
17 כַּפַּיִם חַקֹּתִיךְ חוֹמֹתַיִךְ נֶגְדִּי תָּמִיד׃ מִהֲרוּ בָּנָיִךְ מְהָרְסַיִךְ

EKEV

Isaiah XLIX, 14–LI, 3

This is the second of the Haftorahs of Consolation. These Haftorahs are primarily chosen because of the message of comfort and hope they bring during the weeks that follow the Fast of Av. Yet, in addition, there is a fundamental similarity between the teaching of our Sidrah and Haftorah. The former stresses the vital duty for Israel to maintain its spiritual identity in the face of Canaanite idolatry. This, together with the recognition that man doth not live by bread only, and the proper understanding of the Divine discipline of suffering—would fit Israel for the role of "the Servant of the Lord," as conceived by the Prophet in this and other portions of his prophecies.

14–21. Zion's Despondency and Consolation

The great body of the Jewish people had lost hope of a national restoration. They thought that Israel's history was definitely closed.

14. *Zion.* Is here pictured as the forsaken wife, mourning for her children. She despairs of her future : "God hath forgotten me."

III. EKEV

Isaiah XLIX, 14–LI, 3

49 14. But Zion said, the Lord hath forsaken me,
and the Lord hath forgotten me. 15. Can a
woman forget her sucking child, that she should
not have compassion on the son of her womb?
yea, these may forget, yet will not I forget thee.
16. Behold, I have graven thee upon the palms
of my hands; thy walls are continually before
me. 17. Thy children make haste; thy destroyers
and they that made thee waste shall go forth

the Lord. RV has here the Divine Name of four letters.

15. *these may forget.* Even a mother's pity for her own helpless infant may fail, but not God's mercy. That is more enduring than the strongest human affection.

16. *have graven thee.* By a bold figure the Prophet poetically represents Zion as being engraved on God's hands, so that it and its ruined walls are continually in His mind.

17–21. The Return of the Children

17. *haste.* From the ends of the earth, to return to Mother Zion.

destroyers . . . waste. Some take these words to refer to the garrison left in Palestine by the Babylonians, and now forced to depart by the Persians after their conquest of Babylon. Kimchi refers them to the wicked in Israel who were the cause of the nation's destruction. The Heb. words, מהרסיך ומחריביך ממך יצאו, have become a popular Jewish saying in the translation, "Thy destroyers and they that make thee waste *come forth from thee*"; *i.e.*, Israel's worst enemies, and those who do most to tarnish Israel's fair name, come from Israel's own camp.

18 וּמַחֲרִיבַיִךְ מִמֵּךְ יֵצֵאוּ׃ שְׂאִי־סָבִיב עֵינַיִךְ וּרְאִי כֻּלָּם
נִקְבְּצוּ בָאוּ־לָךְ חַי־אָנִי נְאֻם־יְהוָה כִּי כֻלָּם כַּעֲדִי תִלְבָּשִׁי
19 וּתְקַשְּׁרִים כַּכַּלָּה׃ כִּי חָרְבֹתַיִךְ וְשֹׁמְמֹתַיִךְ וְאֶרֶץ הֲרִסֻתֵךְ
כ כִּי עַתָּה תֵּצְרִי מִיּוֹשֵׁב וְרָחֲקוּ מְבַלְּעָיִךְ׃ עוֹד יֹאמְרוּ בְאָזְנַיִךְ
21 בְּנֵי שִׁכֻּלָיִךְ צַר־לִי הַמָּקוֹם גְּשָׁה־לִּי וְאֵשֵׁבָה׃ וְאָמַרְתְּ
בִּלְבָבֵךְ מִי יָלַד־לִי אֶת־אֵלֶּה וַאֲנִי שְׁכוּלָה וְגַלְמוּדָה גֹּלָה ׀
וְסוּרָה וְאֵלֶּה מִי גִדֵּל הֵן אֲנִי נִשְׁאַרְתִּי לְבַדִּי אֵלֶּה אֵיפֹה
22 הֵם׃ כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אֶשָּׂא אֶל־גּוֹיִם יָדִי
וְאֶל־עַמִּים אָרִים נִסִּי וְהֵבִיאוּ בָנַיִךְ בְּחֹצֶן וּבְנֹתַיִךְ עַל־כָּתֵף
23 תִּנָּשֶׂאנָה׃ וְהָיוּ מְלָכִים אֹמְנַיִךְ וְשָׂרוֹתֵיהֶם מֵינִיקֹתַיִךְ אַפַּיִם

18. *all these . . . come to thee. All* thy children, even "thy destroyers," *i.e.*, the wicked that have gone away from thee (quoted by Ibn Ezra).

with an ornament. Her returning children are likened to the bridal attire that now replaces for Zion the signs of her widowhood.

19–20. "In place of her present solitude, Zion shall yet look down on a densely-populated city, whose inhabitants are embarrassed for want of room" (Skinner).

19. *too strait.* Too small and too restricted in area, for the multitude of returning exiles.

20. *of thy bereavement.* Of whom thou hast been bereft (Kimchi); *i.e.* thy lost children.

21. *who hath borne me these?* She cannot believe herself the mother of all these children, who were born and had grown up away from the Holy Land.

an exile. Applicable only to the former inhabitants, but transferred to Zion, as standing for Israel.

22–23. The Restoration of the Exiles

22. *ensign.* Standard, as a signal to mark the spot to which the nations are to assemble the exiles for return to their fatherland.

of thee. 18. Lift up thine eyes round about, and
behold : all these gather themselves together, and
come to thee. As I live, saith the LORD, thou
shalt surely clothe thee with them all as with an
ornament, and gird thyself with them, like a
bride. 19. For, as for thy waste and thy desolate
places and thy land that hath been destroyed,
surely now shalt thou be too strait for the in-
habitants, and they that swallowed thee up shall
be far away. 20. The children of thy bereavement
shall yet say in thine ears, The place is too strait
for me : give place to me that I may dwell.
21. Then shalt thou say in thine heart, Who
hath borne me these, seeing I have been bereaved
of my children, and am solitary, an exile, and
wandering to and fro ? and who hath brought
up these ? Behold, I was left alone ; these,
where were they ?

22. Thus saith the Lord GOD, Behold, I will
lift up mine hand to the nations, and set up my
ensign to the peoples : and they shall bring thy
sons in their bosom, and thy daughters shall
be carried upon their shoulders. 23. And kings
shall be thy nursing fathers, and their queens

they shall bring. As an act of spontaneous homage to God.

in their bosom. As little children are carried, carefully and with tenderness.

23. *nursing fathers.* Guardians. The meaning of the metaphor is, Foreign potentates will shield and support thee, and the restoration shall take place under royal sanction (Wiener).

אֶרֶץ יִשְׁתַּחֲווּ־לָךְ וַעֲפַר רַגְלַיִךְ יְלַחֵכוּ וְיָדַעַתְּ כִּי־אֲנִי יְהוָה
24 אֲשֶׁר לֹא־יֵבֹשׁוּ קֹוָי׃ הֲיֻקַּח מִגִּבּוֹר מַלְקוֹחַ וְאִם־שְׁבִי
כה צַדִּיק יִמָּלֵט׃ כִּי־כֹה ׀ אָמַר יְהוָה גַּם־שְׁבִי גִבּוֹר יֻקָּח
וּמַלְקוֹחַ עָרִיץ יִמָּלֵט וְאֶת־יְרִיבֵךְ אָנֹכִי אָרִיב וְאֶת־בָּנַיִךְ
26 אָנֹכִי אוֹשִׁיעַ׃ וְהַאֲכַלְתִּי אֶת־מוֹנַיִךְ אֶת־בְּשָׂרָם וְכֶעָסִיס
דָּמָם יִשְׁכָּרוּן וְיָדְעוּ כָל־בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֵךְ וְגֹאֲלֵךְ
אֲבִיר יַעֲקֹב׃
נ א כֹּה ׀ אָמַר יְהוָה אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ
אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֺנֹתֵיכֶם
2 נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם׃ מַדּוּעַ בָּאתִי וְאֵין

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v. 25. v. 18. קמץ בז״ק

lick the dust. An Oriental metaphor for abject self-humiliation.

24–26. Fate of the Nations Who Oppose God's Will

24. *lawful captives.* Better, *the captives of the victor.* (צדקה also means "victory"; hence, צדיק, "victor"). This seems to be in reply to a new utterance of doubt and despondency on the part of the Israelites, "Shall Israel be really rescued from such a mighty victor as Babylon?" The answer is, "Yes, I, the Lord, will rescue them."

26. *feed . . . own flesh.* They will be destroyed by warfare among themselves.

Chapter L

Another cause of despondency to the exiles was the doubt, "Is the ancient covenant-relation between God and Israel still in existence? Has not God, by exiling Israel, *divorced* Israel?" The answer is, "Where is your mother's *get*, which alone would make the separation final? It does not

thy nursing mothers: they shall bow down to
thee with their faces to the earth, and lick the
dust of thy feet; and thou shalt know that I am
the LORD, and they that wait for me shall not
be ashamed. 24. Shall the prey be taken from
the mighty, or the lawful captives be delivered?
25. But thus saith the LORD, Even the captives of
the mighty shall be taken away, and the prey
of the terrible shall be delivered: for I will
contend with him that contendeth with thee,
and I will save thy children. 26. And I will feed
them that oppress thee with their own flesh;
and they shall be drunken with their own blood,
as with sweet wine: and all flesh shall know
that I the LORD am thy saviour, and thy re-
deemer, the Mighty One of Jacob.
50 1. Thus saith the LORD, Where is the bill of
your mother's divorcement, wherewith I have
put her away? or which of my creditors is it
to whom I have sold you? Behold, for your
iniquities were ye sold, and for your trans-
gressions was your mother put away. 2. Where-
fore, when I came, was there no man? when

exist. Israel, therefore, is still *Israel*, and there is no hindrance to Israel's restoration."

1. *divorcement.* As there is no such document to prove a formal divorce, the door is open for a reconciliation.

creditors . . . sold you. As poor fathers sold their children in liquidation of debts they owed to pitiless creditors, and thereby forfeited all possession or authority over them.

were ye sold. God surrendered you temporarily to your enemies for a punishment. He now cancels the punishment, and renews the parental relationship.

אִישׁ קָרָאתִי וְאֵין עוֹנֶה הֲקָצוֹר קָצְרָה יָדִי מִפְּדוּת וְאִם־
אֵין־בִּי כֹחַ לְהַצִּיל הֵן בְּגַעֲרָתִי אַחֲרִיב יָם אָשִׂים נְהָרוֹת
3 מִדְבָּר תִּבְאַשׁ דְּגָתָם מֵאֵין מַיִם וְתָמֹת בַּצָּמָא׃ אַלְבִּישׁ
4 שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃ אֲדֹנָי יֱהוִה נָתַן
לִי לְשׁוֹן לִמּוּדִים לָדַעַת לָעוּת אֶת־יָעֵף דָּבָר יָעִיר ׀ בַּבֹּקֶר
ה בַּבֹּקֶר יָעִיר לִי אֹזֶן לִשְׁמֹעַ כַּלִּמּוּדִים׃ אֲדֹנָי יֱהוִה פָּתַח־
6 לִי אֹזֶן וְאָנֹכִי לֹא מָרִיתִי אָחוֹר לֹא נְסוּגֹתִי׃ גֵּוִי נָתַתִּי
לְמַכִּים וּלְחָיַי לְמֹרְטִים פָּנַי לֹא הִסְתַּרְתִּי מִכְּלִמּוֹת וָרֹק׃

2. *wherefore, when I came.* The Prophet rebukes the faint-hearted response of the despondent and inert people to the message of Redemption.

is my hand shortened. Not long enough to render assistance ? Is there lack of power on the part of God to save and restore ?

dry up the sea. As at the exodus from Egypt.

stinketh. Better, *become foul* (AJ).

3. *clothe the heavens with blackness.* A reference to God's power in nature as manifested in eclipses (Ibn Ezra.)

"The Servant of the Lord": The Consciousness of His Mission

4-9. This is one of the four passages in the Second Part of Isaiah that either describe the "Servant of the Lord," or, as here, introduce him as the speaker. These passages are of exceptional beauty and religious depth, but presenting great difficulties of interpretation. The "Servant of the Lord" is Ideal Israel, the sanctified minority who are willing to suffer and die for their Faith. They are ready to bear all uncharitableness and persecution at the hands of

I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3. I clothe the heavens with blackness, and I make sackcloth their covering.

4. The Lord GOD hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. 5. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7. For the Lord

those of their brethren who may be blind and deaf to the signs of the times, and to the fulfilment of God's purposes in regard to Israel and mankind. See also Isa. XLII, 1–4; XLIX, 1–6; LII, 13–LIII.

4. *them that are taught.* Or, "the learned."

to sustain with words. Or, "to speak a word in season to."

to hear. He is roused early by his visions, and God makes him receptive of their message and teaching.

5. *neither turned away backward.* "I did not turn back," nor hesitate, despite abuse and ill-treatment.

6. *gave my back.* The Servant accepts the disgrace to which he was subjected as part of God's discipline.

7 וַאדֹנָי יֱהוִה יַעֲזָר־לִי עַל־כֵּן לֹא נִכְלָמְתִּי עַל־כֵּן שַׂמְתִּי
8 פָנַי כַּחַלָּמִישׁ וָאֵדַע כִּי־לֹא אֵבוֹשׁ׃ קָרוֹב מַצְדִּיקִי מִי־
9 יָרִיב אִתִּי נַעַמְדָה יָּחַד מִי־בַעַל מִשְׁפָּטִי יִגַּשׁ אֵלָי׃ הֵן
אֲדֹנָי יֱהוִה יַעֲזָר־לִי מִי־הוּא יַרְשִׁיעֵנִי הֵן כֻּלָּם כַּבֶּגֶד יִבְלוּ
י עָשׁ יֹאכְלֵם׃ מִי בָכֶם יְרֵא יְהוָה שֹׁמֵעַ בְּקוֹל עַבְדּוֹ
אֲשֶׁר ׀ הָלַךְ חֲשֵׁכִים וְאֵין נֹגַהּ לוֹ יִבְטַח בְּשֵׁם יְהוָה וְיִשָּׁעֵן
11 בֵּאלֹהָיו׃ הֵן כֻּלְּכֶם קֹדְחֵי אֵשׁ מְאַזְּרֵי זִיקוֹת לְכוּ ׀
בְּאוּר אֶשְׁכֶם וּבְזִיקוֹת בִּעַרְתֶּם מִיָּדִי הָיְתָה־זֹּאת לָכֶם
לְמַעֲצֵבָה תִּשְׁכָּבוּן׃

7. *confounded.* By the tremendous spiritual problem, Why do the righteous suffer? How can a holy, loving, omnipotent God permit His faithful servants to endure such undeserved suffering?

ashamed. This unflinching faith of the Servant has many parallels; e.g. Jeremiah (XVII), Job, and the Psalms (XXII).

8. *justifieth me.* "Showeth me to be in the right, by giving me victory in my cause." The time-long conflict of Israel with the nations and their idolatries is represented under the figure of a process at law before God's tribunal (Davidson).

stand together. In litigation or debate.

9. *condemn me.* Prove me in the wrong.

10–11. A message of encouragement and warning based on the Song of the Servant.

10. *among you.* The general body of Israelites, as distinct from the Servant, or Righteous Remnant.

in darkness. In despondency or affliction.

11. *walk ye in the flame.* "Fire" and "firebrands" are images for the designs of the ungodly against Ideal Israel. Their mischievous machinations shall recoil on themselves; Ps. VII, 15.

GOD will help me; therefore have I not been
confounded: therefore have I set my face like
a flint, and I know that I shall not be ashamed.
8. He is near that justifieth me; who will contend
with me? let us stand up together: who is mine
adversary? let him come near to me. 9. Behold,
the Lord GOD will help me; who is he that
shall condemn me? behold, they all shall wax
old as a garment; the moth shall eat them up.
10. Who is among you that feareth the LORD,
that obeyeth the voice of his servant? though
he walketh in darkness, and hath no light, let him
trust in the name of the LORD, and stay upon
his God. 11. Behold, all ye that kindle a fire, that
gird yourselves about with firebrands: walk ye
in the flame of your fire, and among the brands
that ye have kindled. This shall ye have of
mine hand; ye shall lie down in sorrow.

If *fire* and *firebrands* refer to idolatrous rites, there is here possibly "an allusion to the strange but apparently authentic fact that in certain forms of heathen worship the devotees, under the stress of excitement, become impervious to the ordinary effects of heat on the human body. If so, the boasted marvels of their fire-walking will not render them immune from the retribution of God" (Elmslie).

נא

א שִׁמְעוּ אֵלַי רֹדְפֵי צֶדֶק מְבַקְשֵׁי יְהוָה הַבִּיטוּ אֶל־צוּר
2 חֻצַּבְתֶּם וְאֶל־מַקֶּבֶת בּוֹר נֻקַּרְתֶּם׃ הַבִּיטוּ אֶל־אַבְרָהָם
אֲבִיכֶם וְאֶל־שָׂרָה תְּחוֹלֶלְכֶם כִּי־אֶחָד קְרָאתִיו וַאֲבָרְכֵהוּ
3 וְאַרְבֵּהוּ׃ כִּי־נִחַם יְהוָה צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם
מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־יְהוָה שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא
בָהּ תּוֹדָה וְקוֹל זִמְרָה׃

Chapter LI

1–3. The strain of consolation is resumed. The wonders of God's Providence in the past would once more be repeated. Let not the true believers fear that they are too few to rebuild Zion.

1. *rock . . . pit.* The Patriarchs, the founders of the race, are the quarry from which their descendants were digged.

2. *Abraham.* God's Promise to make him a great nation and a blessing to all the families of the earth has been fulfilled; so would the faith of the Righteous Remnant in Zion's restoration be rewarded.

when he was but one. When he had not even a child, God called him to make him a great nation; "Abraham was one, and he inherited the land," Ezek. XXXIII, 24.

3. *hath comforted Zion.* The verbs are perfects of certainty (the "Prophetic future"), and equivalent to *shall surely comfort Zion*, despite the fewness of those who hear the call of Zion.

51 1. Hearken to me, ye that follow after right-
eousness, ye that seek the LORD: look unto the
rock whence ye were hewn, and to the hole of
the pit whence we were digged. 2. Look unto
Abraham your father, and unto Sarah that bare
you: for when he was but one I called him, and
I blessed him, and made him many. 3. For the
Lord hath comforted Zion: he hath comforted
all her waste places, and hath made her wilderness
like Eden, and her desert like the garden of
the LORD; joy and gladness shall be found
therein, thanksgiving, and the voice of melody.

wilderness. The exiles, no doubt, hesitated to leave the fertile fields of Babylon, and argued that Palestine was now a barren wilderness. The Prophet, therefore, assures them that the barren districts in the Holy Land shall be made exceedingly fruitful (Ehrlich). Such marvellous transformations in the fertility of Palestine have been witnessed in our own day.

voice of melody. Even as the *chalutzim* to-day sing at their work.

הפטרת ראה

ישעיה נד

When Sabbath Re'eh falls on the New Moon, read the next Haftorah.

נד 11 עֲנִיָּה סֹעֲרָה
לֹא נֻחָמָה הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ וִיסַדְתִּיךְ
12 בַּסַּפִּירִים׃ וְשַׂמְתִּי כַּדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח
13 וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃ וְכָל־בָּנַיִךְ לִמּוּדֵי יְהוָה וְרַב
14 שְׁלוֹם בָּנָיִךְ׃ בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי
טו וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃ הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי

RE'EH

ISAIAH LIV, 11–LV, 5

This is the third of the Haftorahs of Consolation. Its central promise is: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn." The fulfilment of this promise is dependent on Israel's right choice in regard to the Two Ways, "Behold I set before you this day a blessing and a curse," with which the Sidrah opens.

11–17. OUTER AND INNER SPLENDOUR OF ZION

13. *all thy children shall be taught of the Lord.* Or, "all thy children shall be disciples of the Lord". Zion's peace will be based not on armed force, but on the God-fearing lives of all its inhabitants. In some ancient manuscripts the second word for "thy children" (*banayich*) in this verse was read as *bonayich,* "thy builders." This proclaims a wonderful truth: the *children* of an ation are the *builders*

IV A. RE'EH

Isaiah LIV, 11–LV, 5

When Sabbath Re'eh falls on the New Moon, read the next Haftorah.

54 11. O thou afflicted, tossed with tempest, and
not comforted, behold, I will set thy stones in fair
colours, and lay thy foundations with sapphires.
12. And I will make thy pinnacles of rubies, and
thy gates of carbuncles, and all thy border of
pleasant stones. 13. And all thy children shall
be taught of the Lord; and great shall be the
peace of thy children. 14. In righteousness shalt
thou be established: be thou far from oppression,
for thou shalt not fear; and from terror, for it
shall not come near thee. 15. Behold, they may

of its future. And every Jewish child must be reared to become such a builder of his People's better future; every Jewish child must be fortified by a knowledge of Judaism, and trained for a life of beneficence for Israel and humanity. This verse ("All thy children shall be taught of the Lord,") is an important landmark in the history of civilisation. In obedience to it, Israel led the way in universal education. Thus, in his *History of the World*, H. G. Wells records, "The Jewish religion, because it was a literature-sustained religion, led to the first efforts to provide elementary instruction for all the children of the community."

14. *be thou far from oppression.* Be steadfast in righteousness, and panic ("terror") shall not touch thee.

16 מִי־גָר אִתָּךְ עָלַיִךְ יִפּוֹל׃ הֵן אָנֹכִי בָּרָאתִי חָרָשׁ נֹפֵחַ
בְּאֵשׁ פֶּחָם וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי בָּרָאתִי מַשְׁחִית
17 לְחַבֵּל׃ כָּל־כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח וְכָל־לָשׁוֹן תָּקוּם־
אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם
מֵאִתִּי נְאֻם־יְהוָה׃
נה א הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ
וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃
2 לָמָּה תִשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה
שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ־טוֹב וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם׃

v. 16. הנה ק   v. 17. קמץ בז״ק

15. *not by me.* All those who now stir up strife with thee shall shatter themselves against thee.

17. Israel's vindication in history is assured: neither might nor malice can destroy the Servant of the Lord.

condemn. Overthrow in argument.

this. *i.e.* no weapon forged against Israel shall succeed.

the servants. The worshippers.

their righteousness which is of me. "Their due reward from me" (AJ). צדקה means both "righteousness" (*i.e.* holiness of life in the individual) and "victory" (*i.e.* the triumph of right in the world).

Chapter LV. The Return to Zion should also be a Return to God

1. A call to rich and poor alike to participate in the blessings of the new era, by coming to the Source whence the knowledge of duty springs—the word of God. The

stir up strife, but not by me: whosoever shall
stir up strife against thee shall fall because of
thee. 16. Behold, I have created the smith
that bloweth the fire of coals, and bringeth forth
a weapon for his work; and I have created the
waster to destroy. 17. No weapon that is formed
against thee shall prosper; and every tongue that
shall rise against thee in judgement thou shalt
condemn. This is the heritage of the servants
of the Lord, and their righteousness which is
of me, saith the Lord.
55 1. Ho, every one that thirsteth, come ye to the
waters, and he that hath no money; come ye,
buy, and eat; yea, come, buy wine and milk
without money and without price. 2. Wherefore
do ye spend money for that which is not bread?
and your earnings for that which satisfieth not?
hearken diligently unto me, and eat ye that
which is good, and let your soul delight itself in

cry is like that of the water-carrier in Eastern cities, and blessings are expressed in Oriental imagery, in terms of quickening water, nourishing milk, and gladdening wine. "One cannot fail to perceive the note of wistfulness in the appeal, suggestive of the dread of an unspeakable disappointment" (Elmslie-Skinner).

2. Why spend time and labour and money on material pursuits that cannot in the end satisfy the soul created for holiness and righteousness?

fatness. Spiritual well-being. Its contrast is "leanness of soul," Ps. CVI, 15.

3 הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה
4 לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים׃ הֵן עֵד לְאוּמִּים
ה נְתַתִּיו נָגִיד וּמְצַוֵּה לְאֻמִּים׃ הֵן גּוֹי לֹא־תֵדַע תִּקְרָא וְגוֹי
לֹא־יְדָעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל
כִּי פֵאֲרָךְ׃

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v. 4. דגש אחר שורק

3. *the sure mercies of David.* The new covenant shall be the fulfilment of the promise that the Davidic Kingdom would endure; II Sam. VII, 8–16.

4. *I have given him.* David, or the representative of David's family. Zerubbabel, the leader of the returning exiles, was a descendant of David.

5. *thou shalt call.* A return to the description of the unconscious influence which Israel's loyalty to his Divinely-appointed mission is sure to effect.

fatness. 3. Incline your ear, and come unto me;
hear, and your soul shall live: and I will make
an everlasting convenant with you, even the sure
mercies of David. 4. Behold, I have given him
for a witness to the peoples, a leader and com-
mander to the peoples. 5. Behold, thou shalt
call a nation that thou knowest not, and a nation
that knew not thee shall run unto thee, because
of the Lord thy God, and for the Holy One of
Israel; for he hath glorified thee.

הפטרת שבת וראש חדש

ישעיה ס

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה
2 בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃ וְאֶת־כָּל־אֵלֶּה
יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

v. 2. קמץ בד״ק ibid. למדנחאי אֶל־

SABBATH AND NEW MOON

Isaiah LXVI

An interpretation of this prophecy other than that adopted in the first four volumes of this Commentary, is that of H. M. Wiener. As it casts new light on many of the obscurities in this difficult chapter, it is here given: "In *v.* 1-4, the Prophet appears to be protesting energetically against the erection of some temple and its actual or projected sacrifices. Then in *v.* 5, he turns to some other party who had been faithful to God and had consequently been cast out by certain opponents who were their brethren. These opponents had said incredulously, 'Let the Lord be glorified, that we may see your joy.' The Prophet predicts that the result will rebuke their lack of faith. 'They shall be ashamed.' How will this come about? 'A voice of tumult from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies' (*v.* 6). In others word, there will be fighting in the city centering about the temple. The sequel will be the painless and unprecedented rebirth of the Holy Land, bringing comfort and joy as the result of the Divine intervention (manifesting itself in the Persian campaigns of Cyrus). What then are the temple against the erection of which the

IV B. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my
throne, and the earth is my footstool: what
manner of house will ye build unto me? and
what place shall be my rest? 2. For all these
things hath mine hand made, and so all those
things came to be, saith the LORD: but to this
man will I look, even to him that is poor and
of a contrite spirit, and that trembleth at my

prophet protests, the two parties, and the city and temple connected with the fighting? The obvious explanation is that there was a proposal to build a temple of the Lord in or near Babylon. This led to violent divisions of opinion in the community. Its supporters held that the exile was permanent and a Jewish restoration out of the question. The Prophet was strongly opposed to this idea. . . . He assures the orthodox party that events will prove how right they were in their faith for the future. The city in which the voice of tumult is heard is Babylon and it too contained the temple, which is not a temple of God. It is probable that Isaiah LXVI was written considerably earlier than some of the other chapters of the Prophet of Consolation, at a time when ordinary observers could not discern the eventual triumphs and policy of Cyrus (Wiener)."

2. *all these things.* *i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Although heaven is My throne, yet will I direct My attention "to him who is of contrite spirit" (Ibn Ezra).

3 עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עוֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלוּלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְּבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

v. 3. קמץ בז״ק

3. The lit. translation of the first part of this verse is : "The slaughterer of an ox, a slayer of a man ; the sacrificer of the sheep, a breaker of a dog's neck ; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship. There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean "striketh a man" (Ibn Ezra), and not "slayeth a man." The Heb. root of מכה is used for "inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship !

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

word. 3. He that killeth an ox is as he that
slayeth a man: he that sacrificeth a lamb, as
he that breaketh a dog's neck; he that offereth
a meal offering, as he that offereth swine's blood;
he that burneth frankincense, as he that blesseth
an idol: yea, they have chosen their own ways,
and their soul delighteth in their abominations;
4. I also will choose their mockings, and will bring
their fears upon them; because when I called,
none did answer; when I spake, they did not
hear: but they did that which was evil in mine
eyes, and chose that wherein I delighted not.

5. Hear the word of the LORD, ye that tremble
at his word: Your brethren that hate you, that
cast you out for my name's sake, have said, Let
the LORD be glorified, that we may see your
joy; but they shall be ashamed. 6. A voice of
tumult from the city, a voice from the temple,
a voice of the LORD that rendereth recompense

their fears. *i.e.* the very things they fear, I will bring upon them.

5-6. Addressed to the faithful ("ye that tremble at My word"), whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified . . joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

7 בְּטֶרֶם תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה
8 זָכָר׃ מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַּם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלִַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ׃ לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ׃ כִּי־כֹה ׀ אָמַר יְהוָה הִנְנִי
נֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֳשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלִַם תְּנֻחָמוּ׃ וּרְאִיתֶם

v. 3. 8. כצ״ל

7-14. The Prophet again breaks off with words of comfort and hope to the faithful community.

7. Zion is the mother, and the verse describes the swift increase in her population through the return of her faithful children from all parts.

8. *shall be a land be born in one day.* Emphasises the rapidity of this remarkable rebirth. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, or those of the Return who have been depressed at the slow realisation of their hopes concerning Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

to his enemies. 7. Before she travailed, she
brought forth; before her pain came, she was
delivered of a man child. 8. Who hath heard
such a thing? who hath seen such things? Shall
a land be born in one day? shall a nation be
brought forth at once? for as soon as Zion
travailed, she brought forth her children. 9. Shall
I bring to the birth, and not cause to bring forth?
saith the LORD: shall I that cause to bring forth
shut the womb? saith my God.

10. Rejoice ye with Jerusalem, and be glad
for her, all ye that love her: rejoice for joy with
her, all ye that mourn over her: 11. that ye may
suck and be satisfied with the breasts of her
consolations; that ye may milk out, and be
delighted with the abundance of her glory. 12.
For thus saith the LORD, Behold I will extend
peace to her like a river, and the glory of the
nations like an overflowing stream, and ye shall
suck thereof; ye shall be borne upon the side,
and shall be dandled upon the knees. 13. As
one whom his mother comforteth, so will I com-
fort you; and ye shall be comforted in Jerusalem.

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

וְשָׂשׂ לִבְּכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו׃ כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ׃ כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה׃ הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפוּ נְאֻם־יְהוָה׃ וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי׃
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15-16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. *i.e.* to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the Keri is followed, and the word is read *as written*, אחר, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "detestable things," eaten as part of the rites of this heathen cult.

14. And ye shall see it, and your heart shall
rejoice, and your bones shall flourish like the
tender grass: and the hand of the Lord shall
be known toward his servants, and he will have
indignation against his enemies. 15. For behold;
the LORD will come in fire, and his chariots shall
be like the whirlwind; to render his anger with
fury, and his rebuke with flames of fire. 16. For
by fire will the LORD plead, and by his sword,
with all flesh: and the slain of the LORD shall
be many. 17. They that sanctify themselves
and purify themselves to go unto the gardens,
behind one in the midst, eating swine's flesh,
and the abomination, and the mouse; they shall
come to an end together, saith the LORD. 18. For
I know their works and their thoughts: the time
cometh, that I will gather all nations and tongues;
and they shall come, and shall see my glory. 19.
And I will set a sign among them, and I will
send such as escape of them unto the nations, to
Tarshish, Pul and Lud, that draw the bow, to
Tubal and Javan, to the isles afar off, that have
not heard my fame, neither have seen my glory;
and they shall declare my glory among the nations.

19. *I will set a sign among them.* *i.e.* the nations, by a mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

כ אֶת־כְּבוֹדִ֖י בַּגּוֹיִֽם׃ וְהֵבִ֣יאוּ אֶת־כָּל־אֲחֵיכֶ֣ם ׀ מִכָּל־הַגּוֹיִ֣ם ׀
מִנְחָ֣ה ׀ לַֽיהוָ֡ה בַּסּוּסִ֡ים וּ֠בָרֶכֶב וּבַצַּבִּ֨ים וּבַפְּרָדִ֜ים
וּבַכִּרְכָּר֗וֹת עַ֣ל הַ֥ר קָדְשִׁ֛י יְרוּשָׁלַ֖͏ִם אָמַ֣ר יְהוָ֑ה כַּאֲשֶׁ֣ר יָבִ֣יאוּ
21 בְנֵ֧י יִשְׂרָאֵ֛ל אֶת־הַמִּנְחָ֛ה בִּכְלִ֥י טָה֖וֹר בֵּ֥ית יְהוָֽה׃ וְגַם־
22 מֵהֶ֥ם אֶקַּ֛ח לַכֹּהֲנִ֥ים לַלְוִיִּ֖ם אָמַ֥ר יְהוָֽה׃ כִּ֣י כַאֲשֶׁ֣ר הַשָּׁמַ֣יִם
הַ֠חֲדָשִׁים וְהָאָ֨רֶץ הַחֲדָשָׁ֜ה אֲשֶׁ֨ר אֲנִ֥י עֹשֶׂ֛ה עֹמְדִ֥ים לְפָנַ֖י
23 נְאֻם־יְהוָ֑ה כֵּ֛ן יַעֲמֹ֥ד זַרְעֲכֶ֖ם וְשִׁמְכֶֽם׃ וְהָיָ֗ה מִדֵּי־חֹ֙דֶשׁ֙ בְּחָדְשׁ֔וֹ
וּמִדֵּ֥י שַׁבָּ֖ת בְּשַׁבַּתּ֑וֹ יָב֧וֹא כָל־בָּשָׂ֛ר לְהִשְׁתַּחֲוֺ֥ת לְפָנַ֖י אָמַ֥ר

v. 23. סבירי׳ יבואו

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

21. *and of them also will I take for priests and Levites.* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

20. And they shall bring all your brethren out of
all the nations for an offering unto the LORD, upon
horses, and in chariots, and in litters, and upon
mules, and upon swift beasts, to my holy mountain
Jerusalem, saith the LORD, as the children of Israel
bring their offering in a clean vessel into the
house of the LORD. 21. And of them also will I
take for priests and for Levites, saith the LORD.
22. For as the new heavens and the new earth,
which I will make, shall remain before me, saith
the LORD, so shall your seed and your name
remain. 23. And it shall come to pass, that from
one new moon to another, and from one sabbath
to another, shall all flesh come to worship before

22–23. In this new, and better, order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath ; New Moon by New Moon and Sabbath by Sabbath. This *v.* renders this chapter especially appropriate as Haftorah for Sabbath Rosh Chodesh.

24 יְהוָֽה׃ וְיָצְא֣וּ וְרָא֔וּ בְּפִגְרֵי֙ הָאֲנָשִׁ֔ים הַפֹּשְׁעִ֖ים בִּ֑י כִּ֣י תוֹלַעְתָּ֞ם
לֹ֣א תָמ֗וּת וְאִשָּׁם֙ לֹ֣א תִכְבֶּ֔ה וְהָי֥וּ דֵרָא֖וֹן לְכָל־בָּשָֽׂר׃
וְהָיָ֗ה מִֽדֵּי־חֹ֙דֶשׁ֙ בְּחָדְשׁ֔וֹ וּמִדֵּ֥י שַׁבָּ֖ת בְּשַׁבַּתּ֑וֹ יָב֨וֹא
כָל־בָּשָׂ֧ר לְהִשְׁתַּחֲוֺ֛ת לְפָנַ֖י אָמַ֥ר יְהוָֽה׃

v. 23. סבירין יבואו

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all (" And they shall go forth and look "), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

me, saith the LORD. 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

הַפְטָרַת שֹׁפְטִים

ישעיה נא

נא 12 אָנֹכִי אָנֹכִי הוּא מְנַחֶמְכֶם מִי־אַתְּ וַתִּירְאִי
13 מֵאֱנוֹשׁ יָמוּת וּמִבֶּן־אָדָם חָצִיר יִנָּתֵן׃ וַתִּשְׁכַּח יְהוָה עֹשֶׂךָ
נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ וַתְּפַחֵד תָּמִיד כָּל־הַיּוֹם מִפְּנֵי חֲמַת
14 הַמֵּצִיק כַּאֲשֶׁר כּוֹנֵן לְהַשְׁחִית וְאַיֵּה חֲמַת הַמֵּצִיק׃ מִהַר
טו צֹעֶה לְהִפָּתֵחַ וְלֹא־יָמוּת לַשַּׁחַת וְלֹא יֶחְסַר לַחְמוֹ׃ וְאָנֹכִי
יְהוָה אֱלֹהֶיךָ רֹגַע הַיָּם וַיֶּהֱמוּ גַּלָּיו יְהוָה צְבָאוֹת שְׁמוֹ׃

v. 13. קמץ בסגולתא

SHOFETIM

ISAIAH LI, 12–LII, 12

This is the fourth of the Haftorahs of Consolation: Israel shall be redeemed from exile, and be the means of extending God's salvation to all mankind. The Haftorah brings a programme of religion—to plant heaven and establish the earth for the children of men. The Sidrah, in one of its luminous commands—"justice, justice, shalt thou follow"—gives the fundamental prerequisite for all human living on earth.

12–16. THE ALMIGHTY GOD IS ZION'S COMFORTER

12. *afraid of man.* Such as the King of Babylon.
son of man. *i.e.* a member of the human race, of frail humanity.
made as grass. Given up to destruction.

V. SHOFETIM

Isaiah LI, 12–LII, 12

51 12. I, even I, am he that comforteth you: who
art thou, that thou art afraid of man that shall
die, and of the son of man which shall be made
as grass; 13. and hast forgotten the Lord thy
Maker, that stretched forth the heavens, and
laid the foundations of the earth; and fearest
continually all the day because of the fury of the
oppressor, as though he made ready to destroy?
and where is the fury of the oppressor? 14. The
captive exile shall speedily be loosed; and he
shall not die and go down into the pit, neither
shall his bread fail. 15. For I am the Lord thy
God, which stilleth the sea, when the waves
thereof roar: the Lord of hosts is his name.

13. *oppressor.* The Babylonian rulers. Ehrlich refers this to Cyrus, the great conqueror, who then filled the hearts of men, and also of the overwhelming number of the Jewish exiles, with alarm.

as though he made ready to destroy. "As if he intended to destroy you" (Ehrlich).

where is the fury of the oppressor? Cyrus has no intention to destroy you. On the contrary.

14. *captive exile.* Israel; lit. "he that is bent down."

pit. Grave.

15. *stilleth the sea.* Restrains its fury, so that its waves beat in vain against the shore. "By the roar and crash of the ocean on the beach, the Hebrew prophet sought to render the futile rage of the world, as it dashed on the steadfast will of God" (G A. Smith).

16 וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד
17 אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה׃ הִתְעוֹרְרִי הִתְעוֹרְרִי
קוּמִי יְרוּשָׁלִַם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמָתוֹ
18 אֶת־קֻבַּעַת כּוֹס הַתַּרְעֵלָה שָׁתִית מָצִית׃ אֵין מְנַהֵל לָהּ
מִכָּל־בָּנִים יָלָדָה וְאֵין מַחֲזִיק בְּיָדָהּ מִכָּל־בָּנִים גִּדֵּלָה׃
19 שְׁתַּיִם הֵנָּה קֹרְאֹתַיִךְ מִי יָנוּד לָךְ הַשֹּׁד וְהַשֶּׁבֶר וְהָרָעָב
כ וְהַחֶרֶב מִי אֲנַחֲמֵךְ׃ בָּנַיִךְ עֻלְּפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חוּצוֹת

v. 16. קמץ בז״ק

16. *I have put.* He Who had in the beginning created the heavens and the earth would now, through the Righteous Remnant, the sanctified minority in Israel, create a new heaven and a new earth. This *v.* is of wonderful depth, and is in fact a summary of Israel's place and function in the spiritual life of humanity.

put my words in thy mouth. God's message to man was through Israel. " As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as the people who have the sense for righteousness most glowing and strongest " (Matthew Arnold).

covered thee. Wonderful as had been the Election of Israel, equally so has been Israel's preservation through all the fires and floods of history. Both such Divine Election and miraculous Preservation were for purposes that embrace all mankind. The Prophet now enumerates three of these purposes.

that I may plant the heavens. The new heavens and the new earth ; see LXV, 17. With the break-up of the heathen kingdoms and the restoration of Israel begins a new epoch for humanity. Heb. לנטע שמים, lit. " to plant Heaven." Heaven is here compared to a *seed* that will grow into a tree, and yield fruit and shelter to the children of men. And Heaven may be planted ! Whenever we teach a child by word or example a noble thought, deed, or way of life, we plant Heaven. In the same way, Heaven can be planted in the soul of a people, or peoples. Israel was chosen and Providentially preserved, in order that through Israel God might plant Heaven—*i.e.* righteousness and mercy—in the soul of humanity.

16. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17. Awake, awake, stand up, O Jerusalem, which
hast drunk at the hand of the LORD the cup of
his fury; thou hast drunken the bowl of the cup
of staggering, and drained it. 18. There is none
to guide her among all the sons whom she hath
brought forth; neither is there any that taketh
her by the hand of all the sons that she hath
brought up. 19. These two things are befallen
thee; who shall bemoan thee? desolation and
destruction, and the famine and the sword; how
shall I comfort thee? 20. Thy sons have fainted,

lay the foundations of the earth. *i.e.* to teach mankind what are the true foundations of human society: not "blood and iron," but Truth, Justice, Peace—ideals which the Servant of the Lord was to teach the children of men.

thou art my people. Israel to remain throughout history a witness of God among the nations.

17–23. THE END OF ZION'S TRIBULATION

17. *awake, awake*. From thy despair! Since her fall, Jerusalem is in a stupor, having drained the staggering cup of misfortune and ruin to its very dregs.

18. *none to guide her*. A drunken person needs someone to guide him, if he is not to stumble.

19. *two things*. In this verse and the two following, the Prophet pictures the misery wrought by the siege and destruction of Jerusalem: ruin (desolation and destruction), and the death of her citizens (famine and the sword).

how shall I comfort thee? Or, "by whom shall I comfort thee?" *i.e.* by citing which other nation whose sufferings have been as overwhelming as thine (Rashi, Ibn Ezra).

21 כְּתוֹא מִכְמָר הַמְלֵאִים חֲמַת־יְהוָה גַּעֲרַת אֱלֹהָיִךְ׃ לָכֵן
22 שִׁמְעִי־נָא זֹאת עֲנִיָּה וּשְׁכֻרַת וְלֹא מִיָּיִן׃ כֹּה־אָמַר אֲדֹנַיִךְ
יְהוָה וֵאלֹהַיִךְ יָרִיב עַמּוֹ הִנֵּה לָקַחְתִּי מִיָּדֵךְ אֶת־כּוֹס
הַתַּרְעֵלָה אֶת־קֻבַּעַת כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לִשְׁתּוֹתָהּ
23 עוֹד׃ וְשַׂמְתִּיהָ בְּיַד־מוֹגַיִךְ אֲשֶׁר־אָמְרוּ לְנַפְשֵׁךְ שְׁחִי וְנַעֲבֹרָה
וַתָּשִׂימִי כָאָרֶץ גֵּוֵךְ וְכַחוּץ לַעֹבְרִים׃
נב א עוּרִי עוּרִי לִבְשִׁי עֻזֵּךְ צִיּוֹן לִבְשִׁי ׀ בִּגְדֵי תִפְאַרְתֵּךְ יְרוּשָׁלִַם
2 עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יָבֹא־בָךְ עוֹד עָרֵל וְטָמֵא׃ הִתְנַעֲרִי
מֵעָפָר קוּמִי שְּׁבִי יְרוּשָׁלִָם הִתְפַּתְּחִו מוֹסְרֵי צַוָּארֵךְ שְׁבִיָּה׃

כ״ב v. 1. מלרע v. 2. התפתחי קרי

20. *at the top of.* At the corners of.

as an antelope in a net. A noble though a tragic figure. " Israel, the mountain-people is likened to a gazelle, which all its swiftness and grace have not saved from the hunter's snare " (Cheyne).

full of the fury. The despondency that has come upon them through God's wrath.

21. *not with wine.* But with affliction from God.

23. *said to thy soul.* Those who afflicted Israel have at all times demanded of Israel that it give up its *soul* for them to go over. This Israel has ever refused to do; only its *back* would it give for the oppressor to go over. Therefore it survived. When others are thus fallen, they rise not again; המה כרעו ונפלו (Psalm xx, 9).

that we may go over. Eastern conquerors would walk, or even ride, over the backs of captive foes.

Chapter LII

Jerusalem will rise again from its present degradation. Let her array herself as a queen, surrounded by her restored

they lie at the top of all the streets, as an antelope
in a net; they are full of the fury of the LORD,
the rebuke of thy God. 21. Therefore hear
now this, thou afflicted, and drunken, but not
with wine: 22. thus saith thy Lord the LORD, and
thy God that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup
of staggering, even the bowl of the cup of my
fury; thou shalt no more drink it again: 23.
and I will put it into the hand of them that
afflict thee; which have said to thy soul, Bow
down, that we may go over; and thou hast laid
thy back as the ground, and as the street, to them
that go over.

52 1. Awake, awake, put on thy strength, O Zion;
put on thy beautiful garments, O Jerusalem, the
holy city: for henceforth there shall no more
come into thee the uncircumcised and the un-
clean. 2. Shake thyself from the dust; arise, sit
thee down, O Jerusalem: loose thyself from the
bands of thy neck, O captive daughter of Zion.
3. For thus saith the LORD, Ye were sold for

children. The mountains and waste places of Judea shall rejoice at the Lord's triumphal return to Zion.

1–6. THE TRIUMPH OF ZION

1. *unclean.* No alien garrison is to remain within her.

2. *sit thee down.* On thy throne (Rashi).

loose thyself from the bands. Better, *loosen for thyself the bonds of thy captivity.*

3. *sold for nought.* Her captors paid no price and, therefore, have no claim upon her.

3 בַּת־צִיּוֹן׃ כִּי־כֹה אָמַר יְהוָה חִנָּם נִמְכַּרְתֶּם וְלֹא
4 בְכֶסֶף תִּגָּאֵלוּ׃ כִּי כֹה אָמַר אֲדֹנָי יֱהוִה מִצְרַיִם יָרַד־
ה עַמִּי בָרִאשֹׁנָה לָגוּר שָׁם וְאַשּׁוּר בְּאֶפֶס עֲשָׁקוֹ׃ וְעַתָּה מַה־
לִּי־פֹה נְאֻם־יְהוָה כִּי־לֻקַּח עַמִּי חִנָּם מֹשְׁלָו יְהֵילִילוּ נְאֻם־
6 יְהוָה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מִנֹּאָץ׃ לָכֵן יֵדַע עַמִּי שְׁמִי לָכֵן
7 בַּיּוֹם הַהוּא כִּי־אֲנִי־הוּא הַמְדַבֵּר הִנֵּנִי׃ מַה־נָּאווּ עַל־
הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ
8 יְשׁוּעָה אֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ׃ קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל
9 יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן׃ פִּצְחוּ רַנְּנוּ
יַחְדָּו חָרְבוֹת יְרוּשָׁלָםִ כִּי־נִחַם יְהוָה עַמּוֹ גָּאַל יְרוּשָׁלָםִ׃

משלו ק v. 5.

redeemed without money. "Egypt and Assyria never became Israel's purchasers and legal owners; so it is now with Babylon. Babylon has no permanent property in Israel whom it so heavily oppresses; therefore the Lord, who punished Israel by giving him over for a time to his enemies, will now restore him" (M. Arnold).

4. *without cause.* Without having acquired any right over Israel by services rendered to God.

5. *what do I here.* Why do I linger and cause My sons to linger here? (Rashi). The situation is unendurable, and inconsistent with the honour of God! If Egyptian and Assyrian tyranny have passed away, why should not Babylonian?

howl. Exult over Israel's defeat, which they take to be the defeat of Israel's God; see Ezek. xxxvi, 20.

6. *know my name.* "Know the significance of My name and learn My power."

behold, it is I. This phrase simply repeats the sense of the preceding clause.

7–12. The joy of the inhabitants of Jerusalem at the exiles' return. The coming of the tidings, that the exiles are coming back to Zion, is described by the Prophet as though he saw from a hill the arrival of the exultant Israelites

nought; and ye shall be redeemed without
money. 4. For thus saith the Lord GOD, My
people went down at the first into Egypt to
sojourn there: and the Assyrian oppressed them
without cause. 5. Now therefore, what do I
here, saith the LORD, seeing that my people is
taken away for nought? they that rule over
them do howl, saith the LORD, and my name
continually all the day is blasphemed. 6. There-
fore my people shall know my name: therefore
they shall know in that day that I am he that
doth speak; behold, it is I.

7. How beautiful upon the mountains are the
feet of him that bringeth good tidings, that
publisheth peace, that bringeth good tidings of
good, that publisheth salvation; that saith unto
Zion, Thy God reigneth! 8. The voice of thy
watchmen! they lift up the voice, together do
they sing; for they shall see, eye to eye, how
the LORD returneth to Zion. 9. Break forth into
joy, sing together, ye waste places of Jerusalem:
for the LORD hath comforted his people, he hath

preceded by those bearing the holy vessels that shared their captivity; see on v. 11.

7. *upon the mountains.* The herald is seen hastening over the hills with his message of joy and salvation.

thy God reigneth. He hath established His everlasting kingdom in Zion.

8. *eye to eye.* *i.e.* face to face; as one looks into the eyes of a friend.

9. *hath comforted.* The "perfect of certainty," viewing a future action as if it had already taken place.

י חָשַׂף יְהוָה אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְרָאוּ כָּל־
11 אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ׃ סוּרוּ סוּרוּ צְאוּ מִשָּׁם
12 טָמֵא אַל־תִּגָּעוּ צְאוּ מִתּוֹכָהּ הִבָּרוּ נֹשְׂאֵי כְּלֵי יְהוָה׃ כִּי לֹא
בְחִפָּזוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם יְהוָה
וּמְאַסִּפְכֶם אֱלֹהֵי יִשְׂרָאֵל׃

v. 10. קמץ בז״ק

10. *hath made bare.* In readiness for action.

11. *go ye out from thence.* This is spoken to the fellow-Israelites in exile.

of her. Of Babylon.

be ye clean. Purify yourselves.

that bear the vessels. The holy vessels taken to Babylon at the destruction of the Temple; see Ezra I, 7f.

12. *not in haste.* Or, "not in flight," as was the departure from Egypt (Exod. XII, 33). The exodus from Babylon shall be public and triumphant.

your rearward. Your rearguard. God would both lead them, collect the stragglers, and also protect them from any foe who dared to pursue (Rashi).

redeemed Jerusalem. 10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the LORD. 12. For ye shall not go out in haste, neither shall ye go by flight: for the LORD will go before you; and the God of Israel will be your rearward.

הפטרת כי תצא

ישעיה נד

נד א רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־
2 רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה׃ הַרְחִיבִי ׀
מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי
3 מֵיתָרַיִךְ וִיתֵדֹתַיִךְ חַזֵּקִי׃ כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ

v. 3. מלא ו׳ ibid. קמץ בז״ק

KI THETZE

ISAIAH LIV, 1–10

The fifth Haftorah of Consolation. Its message is the everlasting mercy of God. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." This entails for the Israelites the sacred duty of imitating God's ways of lovingkindness, by loyal observance of the precepts of humanity and pity proclaimed in the Sidrah.

JERUSALEM REBUILT

1. *more are the children.* Zion's cities shall be repopulated; Jerusalem desolate was like a woman forsaken. Now with her exiles returned, she is like the wife re-united with husband and children.

VI. KI THETZE

Isaiah LIV, 1–10

54 1. Sing, O barren, thou that didst not bear;
break forth into singing, and cry aloud, thou
that didst not travail with child: for more are
the children of the desolate than the children of
the married wife, saith the Lord. 2. Enlarge the
place of thy tent, and let them stretch forth the
curtains of thine habitations; spare not: lengthen
thy cords, and strengthen thy stakes. 3. For thou
shalt spread abroad on the right hand and on
the left; and thy seed shall possess the nations,
and make the desolate cities to be inhabited.

2. *enlarge.* Because of the increase of Zion's population.
tent. *i.e.* Jerusalem.
thine habitations. The other cities of Israel. All of Zion's children who have become estranged from her, wherever they may be dispersed, shall renew their allegiance and return to her leading.

3. *possess.* *i.e.* dispossess those of alien race who have occupied the desolate Jewish cities during the Exile.

4 גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ׃ אַל־תִּֽירְאִי כִּי־לֹא
תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי כִּי בֹשֶׁת עֲלוּמַיִךְ
ה תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־עוֹד׃ כִּי בֹעֲלַיִךְ
עֹשַׂיִךְ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־
6 הָאָרֶץ יִקָּרֵא׃ כִּי־כְאִשָּׁה עֲזוּבָה וַעֲצוּבַת רוּחַ קְרָאָךְ
7 יְהוָה וְאֵשֶׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהָיִךְ׃ בְּרֶגַע קָטֹן
8 עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃ בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי
פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ יְהוָה׃
9 כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד
י עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְּצֹף עָלַיִךְ וּמִגְּעָר־בָּךְ׃ כִּי הֶהָרִים
יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית
שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה׃

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v. 4. קמץ בז״ק כ״ד v. 8. כ״א כימי

4. *the shame of thy youth.* The defeats and humiliations in Israel's earlier history.

thy widowhood. *i.e.* the Exile, when God, "Zion's husband," seemed to have withdrawn from her. "Widowhood" has a wider significance than in colloquial English, being used to denote a woman abandoned by her husband.

6. *even a wife of youth, when she is cast off.* Better, *and a wife of youth, can she be rejected?* (AJ).

7–8. God's anger is but momentary; cf. Psalm xxx, 6. Although the years of the Exile seemed interminably long, they will prove but a brief space in the vast sweep of Israel's history.

9–10. Yet another utterance of comfort.

9. *for this.* *i.e.* the Exile and the comfort. The Exile is compared to the Flood; and the comfort, to the Divine promise that the Flood should never recur.

4. Fear not; for thou shalt not be ashamed:
neither be thou confounded; for thou shalt not
be put to shame: for thou shalt forget the shame
of thy youth, and the reproach of thy widowhood
shalt thou remember no more. 5. For thy Maker
is thine husband; the LORD of hosts is his name:
and the Holy One of Israel is thy redeemer:
the God of the whole earth shall he be called.
6. For the LORD hath called thee as a wife forsaken
and grieved in spirit, even a wife of youth, when
she is cast off, saith thy God. 7. For a small
moment have I forsaken thee; but with great
mercies will I gather thee. 8. In a little wrath
I hid my face from thee for a moment; but with
everlasting kindness will I have mercy on thee,
saith the LORD thy redeemer. 9. For this is as
the waters of Noah unto me: for as I have sworn
that the waters of Noah should no more go
over the earth, so have I sworn that I would not
be wroth with thee, nor rebuke thee. 10. For the
mountains shall depart, and the hills be removed;
but my kindness shall not depart from thee,
neither shall my covenant of peace be removed,
saith the LORD that hath mercy on thee.

הפטרת כי תבוא

ישעיה ס

2 א קוּמִי אוֹרִי כִּי־בָא אוֹרֵךְ וּכְבוֹד יְהוָה עָלַיִךְ זָרָח׃ כִּי־
הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח יְהוָה
3 וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃ וְהָלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ
4 זַרְחֵךְ׃ שְׂאִי סָבִיב עֵינַיִךְ וּרְאִי כֻּלָּם נִקְבְּצוּ בָאוּ־לָךְ
ה בָּנַיִךְ מֵרָחוֹק יָבֹאוּ וּבְנֹתַיִךְ עַל־צַד תֵּאָמַנָה׃ אָז תִּרְאִי

v. 4. המ׳ בפתח

KI THAVO

Isaiah LX

The Sidrah brings the close of the Second Discourse of the Lawgiver with the Divine promise to make Israel, "high above all nations." The Haftorah of the sixth Sabbath of Consolation gives the highest spiritual interpretation of that promise ("The Lord shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light"). It proclaims in ecstatic terms the glories which Jerusalem will enjoy in the era of Divine favour. The light of Deliverance, so long waited for, is about to shine. "Thick darkness enfolds the earth, the darkness which typifies alienation from God. But God has begun to reveal Himself anew—not as yet to the whole earth, but to its central people, Israel. As 'the children of Israel had light in their dwellings' when there was 'thick darkness in all the land of Egypt,' so now there are beaming over Israel the first rays of a newly risen sun" (Cheyne).

VII. KI THAVO

Isaiah LX

60 1. Arise, shine; for thy light is come, and the
glory of the Lord is risen upon thee. 2. For,
behold, darkness shall cover the earth, and gross
darkness the peoples: but the Lord shall arise
upon thee, and his glory shall be seen upon thee.
3. And nations shall come to thy light, and kings
to the brightness of thy rising. 4. Lift up thine
eyes round about, and see: they all gather
themselves together, they come to thee: thy sons
shall come from far, and thy daughters shall
be carried in the arms. 5. Then thou shalt see

1. *arise.* Zion is addressed: arise out of the night of despair and oppression.

thy light is come. Thy salvation is at hand (Kimchi).

2. *shall cover.* Better, *doth cover.* The Prophet sees the kingdoms of the earth breaking up amid gloom and misery; with Israel alone is light and joy in the Lord (M. Arnold).

3. *come to thy light.* From the outer darkness, to share the Divine light with Israel; or, "to walk by thy light" (Luzzatto), for out of Zion goeth forth the law of life to all children of men.

4. *thy sons.* "The coming of the Gentiles will satisfy Zion's desire for due appreciation of her spiritual pre-eminence; but the longing of her heart can only be satisfied by the restoration of her banished children" (Elmslie-Skinner).

carried in the arms. lit. "supported on the side;" *i.e.* on the hip, the arm of the mother supporting the child's back—the Eastern manner of carrying children.

וְנָהַרְתְּ וּפָחַד וְרָחַב לְבָבֵךְ כִּי־יֵהָפֵךְ עָלַיִךְ הֲמוֹן יָם חֵיל
6 גּוֹיִם יָבֹאוּ לָךְ׃ שִׁפְעַת גְּמַלִּים תְּכַסֵּךְ בִּכְרֵי מִדְיָן וְעֵיפָה
כֻּלָּם מִשְּׁבָא יָבֹאוּ זָהָב וּלְבוֹנָה יִשָּׂאוּ וּתְהִלּוֹת יְהוָה
7 יְבַשֵּׂרוּ׃ כָּל־צֹאן קֵדָר יִקָּבְצוּ לָךְ אֵילֵי נְבָיוֹת יְשָׁרְתוּנֶךְ
8 יַעֲלוּ עַל־רָצוֹן מִזְבְּחִי וּבֵית תִּפְאַרְתִּי אֲפָאֵר׃ מִי־אֵלֶּה
9 כָּעָב תְּעוּפֶינָה וְכַיּוֹנִים אֶל־אֲרֻבֹּתֵיהֶם׃ כִּי־לִי ׀ אִיִּים יְקַוּוּ
וָאֳנִיּוֹת תַּרְשִׁישׁ בָּרִאשֹׁנָה לְהָבִיא בָנַיִךְ מֵרָחוֹק כַּסְפָּם
וּזְהָבָם אִתָּם לְשֵׁם יְהוָה אֱלֹהַיִךְ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי

5–9. Zion is enriched with wealth which the nations bring as offerings wherewith to restore the Temple service and rebuild Jerusalem.

5. *lightened.* Radiant with joy.

tremble. Throb with happy excitement, "as a man trembles at an unexpected deliverance" (Ibn Ezra).

enlarged. *i.e.* have a sense of freedom and happiness; Ps. CXVIII, 5.

abundance of the sea. The rich cargoes from the distant lands.

6. *cover thee.* From the lands of the East and the South long trains of camels, together with caravans carrying gold and incense, are seen wending their way to Zion.

dromedaries. Young camels.

Midian, Ephah. Tribes of Northern Arabia.

Sheba. Ancient Sabaea; modern Yemen.

praises. *i.e.* the praiseworthy deeds.

7. *Kedar . . . Nebaioth.* Pastoral tribes in North Arabia.

minister. By providing animals for sacrifices.

glorify. Beautify.

house of my glory. Or, "My beautiful house."

8. *doves to their windows.* Having looked landward and watched the coming of the caravans, the Prophet now looks seaward and sees the white-sailed ships speeding across the Mediterranean to Palestinian harbours, as if they were a flight of doves returning to their nests. The emphasis is also on the swiftness of their flight, for "they fly more swiftly on their return to their nests with food for their young than when they departed" (Kimchi).

and be lightened, and thine heart shall tremble
and be enlarged; because the abundance of the
sea shall be turned unto thee, the wealth of the
nations shall come unto thee. 6. The multitude
of camels shall cover thee, the dromedaries of
Midian and Ephah; they all shall come from
Sheba: they shall bring gold and frankincense,
and shall proclaim the praises of the LORD.
7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall
minister unto thee: they shall come up with
acceptance on mine altar, and I will glorify the
house of my glory. 8. Who are these that fly
as a cloud, and as the doves to their windows?
9. Surely the isles shall wait for me, and the ships
of Tarshish first, to bring thy sons from far,
their silver and their gold with them, for the

9. *isles.* The distant coast-lands; *i.e.* their inhabitants.

wait. In believing expectation of the blessings in which they would participate.

Tarshish. A Phœnician settlement outside Gibraltar. In the days of the Prophet, therefore, the Jewish Dispersion had already spread to the westernmost end of the Mediterranean and beyond.

their silver and their gold. Of the Israelites (Luzzatto, Malbim). They will "pull up all their stakes" in the Diaspora, and will return with all that they have to the land of their fathers. It is quite needless to make "*their* silver and *their* gold" refer to the nations. This only gives some non-Jewish commentators an opportunity to denounce the imaginary exploitation contemplated by the author of these chapters whom they call Trito-Isaiah, and his alleged appeal to covetousness and pride of race.

י פְּאֵרָ֔ךְ׃ וּבָנ֤וּ בְנֵֽי־נֵכָר֙ חֹמֹתַ֔יִךְ וּמַלְכֵיהֶ֖ם יְשָׁרְת֑וּנֶךְ כִּ֤י
11 בְקִצְפִּי֙ הִכִּיתִ֔יךְ וּבִרְצוֹנִ֖י רִחַמְתִּֽיךְ׃ וּפִתְּח֨וּ שְׁעָרַ֧יִךְ תָּמִ֛יד
יוֹמָ֥ם וָלַ֖יְלָה לֹ֣א יִסָּגֵ֑רוּ לְהָבִ֤יא אֵלַ֙יִךְ֙ חֵ֣יל גּוֹיִ֔ם וּמַלְכֵיהֶ֖ם
12 נְהוּגִֽים׃ כִּֽי־הַגּ֧וֹי וְהַמַּמְלָכָ֛ה אֲשֶׁ֥ר לֹֽא־יַעַבְד֖וּךְ יֹאבֵ֑דוּ
13 וְהַגּוֹיִ֖ם חָרֹ֥ב יֶחֱרָֽבוּ׃ כְּב֤וֹד הַלְּבָנוֹן֙ אֵלַ֣יִךְ יָב֔וֹא בְּר֛וֹשׁ
תִּדְהָ֥ר וּתְאַשּׁ֖וּר יַחְדָּ֑ו לְפָאֵר֙ מְק֣וֹם מִקְדָּשִׁ֔י וּמְק֥וֹם רַגְלַ֖י
14 אֲכַבֵּֽד׃ וְהָלְכ֨וּ אֵלַ֜יִךְ שְׁח֗וֹחַ בְּנֵ֤י מְעַנַּ֙יִךְ֙ וְהִֽשְׁתַּחֲו֛וּ עַל־
כַּפּ֥וֹת רַגְלַ֖יִךְ כָּל־מְנַאֲצָ֑יִךְ וְקָ֤רְאוּ לָךְ֙ עִ֣יר יְהוָ֔ה צִיּ֖וֹן קְד֥וֹשׁ
טו יִשְׂרָאֵֽל׃ תַּ֗חַת הֱיוֹתֵ֛ךְ עֲזוּבָ֥ה וּשְׂנוּאָ֖ה וְאֵ֣ין עוֹבֵ֑ר וְשַׂמְתִּיךְ֙

10–14. The nations will gladly and humbly build Jerusalem.

10. *strangers.* The heathen nations who destroyed will also rebuild the city. This will be a signal proof of Divine favour.

thy walls. An essential to a city in antiquity.

11. *led with them.* "Accompanied by a large retinue" (Kimchi); or, "one after another" (Luzzatto). Realising that their prosperity depends on their relations with Israel (see next *v.*), the kings of the distant lands come in procession, one after the other, to Zion, accompanied by their retinue and followers.

12. *that nation.* Every nation shall fail unless it serves the Lord, the righteous God of Israel, through Whom alone is salvation. "It was to be a voluntary submission before the evidence of Jerusalem's spiritual superiority" (G. A. Smith).

13. *glory of Lebanon.* *i.e.* the trees for which Lebanon was famous will be brought to beautify the *place, i.e.* the surroundings of the Temple. Afforestation will be one of the first undertakings of the new Judea.

place of my feet. The Temple; Ezek. XLIII, 7.

name of the LORD thy God, and for the Holy
One of Israel, because he hath glorified thee.
10. And strangers shall build up thy walls, and the
their kings shall minister unto thee: for in my
wrath I smote thee, but in my favour have I had
mercy on thee. 11. Thy gates also shall be open
continually; they shall not be shut day nor
night; that men may bring unto thee the wealth
of the nations, and their kings led with them.
12. For that nation and kingdom that will not
serve thee shall perish; yea, those nations shall be
utterly wasted. 13. The glory of Lebanon shall
come unto thee, the fir tree, the pine, and the
box tree together; to beautify the place of my
sanctuary, and I will make the place of my feet
glorious. 14. And the sons of them that afflicted
thee shall come bending unto thee; and all they
that despised thee shall bow themselves down
at the soles of thy feet; and they shall call thee
The city of the LORD, The Zion of the Holy
One of Israel. 15. Whereas thou hast been for-
saken and hated, so that no man passed through
thee, I will make thee an eternal excellency, a

15–18. THE TRANSFORMATION OF ZION

15. *whereas thou hast been.* Instead of thy being.
eternal excellency. A thing of beauty and a joy to all the generations in the world's story.

16 לִגְאוֹן עוֹלָם מְשׂוֹשׂ דּוֹר וָדוֹר׃ וְיָנַקְתְּ חֲלֵב גּוֹיִם וְשֹׁד
מְלָכִים תִּינָקִי וְיָדַעַתְּ כִּי־אֲנִי יְהוָה מוֹשִׁיעֵךְ וְגֹאֲלֵךְ אֲבִיר
17 יַעֲקֹב׃ תַּחַת הַנְּחֹשֶׁת אָבִיא זָהָב וְתַחַת הַבַּרְזֶל אָבִיא
כֶסֶף וְתַחַת הָעֵצִים נְחֹשֶׁת וְתַחַת הָאֲבָנִים בַּרְזֶל וְשַׂמְתִּי
18 פְקֻדָּתֵךְ שָׁלוֹם וְנֹגְשַׂיִךְ צְדָקָה׃ לֹא־יִשָּׁמַע עוֹד חָמָס
בְּאַרְצֵךְ שֹׁד וָשֶׁבֶר בִּגְבוּלָיִךְ וְקָרָאת יְשׁוּעָה חוֹמֹתַיִךְ
19 וּשְׁעָרַיִךְ תְּהִלָּה׃ לֹא־יִהְיֶה־לָּךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם
וּלְנֹגַהּ הַיָּרֵחַ לֹא־יָאִיר לָךְ וְהָיָה־לָךְ יְהוָה לְאוֹר עוֹלָם
כ וֵאלֹהַיִךְ לְתִפְאַרְתֵּךְ׃ לֹא־יָבוֹא עוֹד שִׁמְשֵׁךְ וִירֵחֵךְ לֹא
יֵאָסֵף כִּי יְהוָה יִהְיֶה־לָּךְ לְאוֹר עוֹלָם וְשָׁלְמוּ יְמֵי אֶבְלֵךְ׃

16. *suck.* Cf. Deuteronomy xxxiii, 19.

the spoil of kings. Heb. שד מלכים (cf. "ye shall suck the glory of the nations," Isa. lxvi, 12). The meaning is, The kings, like their peoples, will contribute to the strength of the new Zion. This translation is a departure from the RV.

17. *for brass.* For the less valuable that has been lost, there will be the more valuable in the new Zion; I Kings x, 21f.

thy taskmasters. Better, *thy magistrates.* Translate: "I will make Peace thy government, and Righteousness thy magistrates," to take the place of the tyranny of the foreign governors and alien garrison (Cheyne).

18. *Salvation.* Because affording perfect security.

Praise. Or, "renown."

joy of many generations. 16. Thou shalt also suck
the milk of the nations, and shalt suck the spoil
of kings: and thou shalt know that I the LORD
am thy saviour, and thy redeemer, the Mighty
One of Jacob. 17. For brass I will bring gold, and
for iron I will bring silver, and for wood brass,
and for stones iron: I will also make thy officers
peace, and thy taskmasters righteousness.
18. Violence shall no more be heard in thy land,
desolation nor destruction within thy borders;
but thou shalt call thy walls Salvation, and thy
gates Praise. 19. The sun shall be no more thy
light by day; neither for brightness shall the moon
give light unto thee: but the LORD shall be unto
thee an everlasting light, and thy God thy glory.
20. Thy sun shall no more go down, neither shall
thy moon withdraw itself: for the LORD shall
be thine everlasting light, and the days of thy

19. *the sun.* Thou shalt no longer have need for the sun to shine (Rashi), as the continual presence of God Himself shall cause Zion to dwell in eternal light. Of course we are here in the region of pure ecstasy and mystic symbolism.

20. *go down.* Set.

everlasting. Continuous. Not that the sun and moon shall cease to exist, but that the New Jerusalem shall not be dependent on these natural luminaries (Ehrlich, Davidson). The light of the Shechinah makes the light of the material sun and moon unnecessary.

21 וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַו מַעֲשֵׂה
22 יָדַי לְהִתְפָּאֵר׃ הַקָּטֹן יִהְיֶה לָאֶלֶף וְהַצָּעִיר לְגוֹי עָצוּם אֲנִי
יְהוָה בְּעִתָּהּ אֲחִישֶׁנָּה׃

ס v. 21. מטעי קרי

21. *all righteous.* They have been purified by God and lead godly lives. The Rabbis built on this verse their teaching, "All Israel have a share in the world to come," all are heirs of immortality.

for ever. There will never again be need for the stern discipline of exile (Kimchi).

22. *the little one shall become a thousand, and the small one.* Or, "the least shall become a clan, and the smallest." Though the returning exiles are but a fraction of the former population of Judah, the new Zion would increase wonderfully in strength and number.

in its time. When the hour of salvation arrives.

mourning shall be ended. 21. Thy people also
shall be all righteous, they shall inherit the land for
ever; the branch of my planting, the work of
my hands, that I may be glorified. 22. The little
one shall become a thousand, and the small one
a strong nation: I the LORD will hasten it in its
time.

הפטרת נצבים

ישעיה סא

סא י שׂוֹשׂ אָשִׂישׂ בַּיהוָה תָּגֵל נַפְשִׁי
בֵּאלֹהַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן
11 יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃ כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ
וּכְגַנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן ׀ אֲדֹנָי יֱהוִה יַצְמִיחַ צְדָקָה וּתְהִלָּה
נֶגֶד כָּל־הַגּוֹיִם׃

NITZAVIM

Isaiah LXI, 10–LXIII, 9

This is the last of the Haftorahs of Consolation. It is invariably read on the Sabbath before Rosh Hashanah. The opening words of the Haftora, reflect the spiritual exaltation which at that season possesses the soul of the loyal and God-fearing Israelite.

10–11. Zion's Hymn of Gladness.

10. *I will greatly rejoice.* The speaker is Jerusalem (Targum).

salvation. Deliverance.

righteousness. Victory.

decketh himself with a garland. lit. " putteth on a priestly diadem " ; Song of Solomon III, 11. This ancient Jewish custom ceased after the Roman wars, when, as a sign of passionate grief over the ruin of the nation, even brides were not permitted to wear such crowns.

VIII. NITZAVIM

ISAIAH LXI, 10-LXIII, 9

61 10. I will greatly rejoice in the LORD, my soul
shall be joyful in my God; for he hath clothed
me with the garments of salvation, he hath
covered me with the robe of righteousness, as
a bridegroom decketh himself with a garland,
and as a bride adorneth herself with her jewels.
11. For as the earth bringeth forth her bud, and
as the garden causeth the things that are sown in
it to spring forth; so the Lord GOD will cause
righteousness and praise to spring forth before
all the nations.

11. *as the earth . . . bud.* "The Prophet compares the salvation of Israel from Exile to the sprouting of the seed from the earth. The seed decays in the earth, and yet it quickens with life; it then renews itself to something better and fresher than it formerly was, and in ever so much greater quantities than before. In the same way, Israel was many years in Exile, disintegrating and despairing; and yet when the hour of Redemption struck he sprouted, renewed his youth, and increased in number, dignity, and greatness beyond his earlier state. And all the nations shall witness and acknowledge this wonderful event" (Kimchi).

righteousness and praise. Even so shall "victory and glory" (AJ) sprout unto Israel.

סב א לְמַעַן צִיּוֹן לֹא אֶחֱשֶׁה וּלְמַעַן יְרוּשָׁלַ͏ִם לֹא אֶשְׁקוֹט עַד־
2 יֵצֵא כַנֹּגַהּ צִדְקָהּ וִישׁוּעָתָהּ כְּלַפִּיד יִבְעָר׃ וְרָאוּ גוֹיִם
צִדְקֵךְ וְכָל־מְלָכִים כְּבוֹדֵךְ וְקֹרָא לָךְ שֵׁם חָדָשׁ אֲשֶׁר פִּי
3 יְהוָה יִקֳּבֶנּוּ׃ וְהָיִית עֲטֶרֶת תִּפְאֶרֶת בְּיַד־יְהוָה וּצְנוֹף
4 מְלוּכָה בְּכַף־אֱלֹהָיִךְ׃ לֹא־יֵאָמֵר לָךְ עוֹד עֲזוּבָה וּלְאַרְצֵךְ
לֹא־יֵאָמֵר עוֹד שְׁמָמָה כִּי לָךְ יִקָּרֵא חֶפְצִי־בָהּ וּלְאַרְצֵךְ
ה בְּעוּלָה כִּי־חָפֵץ יְהוָה בָּךְ וְאַרְצֵךְ תִּבָּעֵל׃ כִּי־יִבְעַל בָּחוּר
בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ וּמְשׂוֹשׂ חָתָן עַל־כַּלָּה יָשִׂישׂ עָלַיִךְ
6 אֱלֹהָיִךְ׃ עַל־חוֹמֹתַיִךְ יְרוּשָׁלַ͏ִם הִפְקַדְתִּי שֹׁמְרִים כָּל־הַיּוֹם
וְכָל־הַלַּיְלָה תָּמִיד לֹא יֶחֱשׁוּ הַמַּזְכִּרִים אֶת־יְהוָה אַל־דֳּמִי

סב v. 3. וצניף קרי

Chapter LXII

A soliloquy of the Prophet regarding his purpose to labour unremittingly on behalf of Zion.

1. *I will not.* Cease to proclaim my message concerning Zion.

her righteousness. Her vindication.

lamp. Better, *torch.*

2. *a new name.* Of dignity and honour. The name is given in *v.* 4 (Kimchi, Luzzatto).

3. *in the hand.* So held out of affection (Luzzatto); or, for the admiration of the world (Cheyne).

4. *delight in her.* Heb. *Hephzi-bah*; II Kings xxi, 1.

married. Heb. *Beulah*; a land forsaken of its owners is said to be "widowed."

5. *thy sons.* The land is the bride, and the people is regarded as her "lord," which is the lit. meaning of the Heb. *baal*, "husband."

6–9. A delay in the expected Deliverance.

6. *I have set watchmen.* God is the speaker. He hath set angelic beings (Targum, Rashi, Ewald, Cheyne) as an

62 1. For Zion's sake will I not hold my peace,
and for Jerusalem's sake I will not rest, until
her righteousness go forth as brightness, and
her salvation as a lamp that burneth. 2. And the
nations shall see thy righteousness, and all kings
thy glory: and thou shalt be called by a new
name, which the mouth of the LORD shall name.
3. Thou shalt also be a crown of beauty in the
hand of the LORD, and a royal diadem in the
hand of thy God. 4. Thou shalt no more be
termed Forsaken; neither shall thy land any
more be termed Desolate: but thou shalt be
called My-delight-is-in-her, and thy land Married:
for the LORD delighteth in thee, and thy land shall
be married. 5. For as a young man marrieth a
virgin, so shall thy sons marry thee: and with the
joy of the bridegroom over the bride, so shall
thy God rejoice over thee.

6. I have set watchmen upon thy walls, O
Jerusalem; they shall never hold their peace day
nor night: ye that are the LORD'S remembrancers,

invisible bodyguard of the city. Some understand by *watchmen*, Prophets, or, "mourners of Zion," who constantly pray for the rehabilitation and welfare of Jerusalem.

day nor night. Unlike other watchmen who wake at night and sleep by day.

ye . . . remembrancers. The Prophet now adjures these celestial watchmen continually to remind God of Zion, until He restore it. A remembrancer is the keeper of the King's conscience. A king of Persia had a slave who was daily to call to him, "Remember the Athenians!" Cf. Ezek. XXIX, 16.

7 לָכֶם׃ וְאַל־תִּתְּנוּ דֳמִי לוֹ עַד־יְכוֹנֵן וְעַד־יָשִׂים אֶת־יְרוּשָׁלַםִ
8 תְּהִלָּה בָּאָרֶץ׃ נִשְׁבַּע יְהוָה בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ אִם־אֶתֵּן
אֶת־דְּגָנֵךְ עוֹד מַאֲכָל לְאֹיְבַיִךְ וְאִם־יִשְׁתּוּ בְנֵי־נֵכָר תִּירוֹשֵׁךְ
9 אֲשֶׁר יָגַעַתְּ בּוֹ׃ כִּי מְאַסְפָיו יֹאכְלֻהוּ וְהִלְלוּ אֶת־יְהוָה
י וּמְקַבְּצָיו יִשְׁתֻּהוּ בְּחַצְרוֹת קָדְשִׁי׃ עִבְרוּ עִבְרוּ בַּשְּׁעָרִים
פַּנּוּ דֶּרֶךְ הָעָם סֹלּוּ סֹלּוּ הַמְסִלָּה סַקְּלוּ מֵאֶבֶן הָרִימוּ נֵס
11 עַל־הָעַמִּים׃ הִנֵּה יְהוָה הִשְׁמִיעַ אֶל־קְצֵה הָאָרֶץ אִמְרוּ
לְבַת־צִיּוֹן הִנֵּה יִשְׁעֵךְ בָּא הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו׃
12 וְקָרְאוּ לָהֶם עַם־הַקֹּדֶשׁ גְּאוּלֵי יְהוָה וְלָךְ יִקָּרֵא דְרוּשָׁה
עִיר לֹא נֶעֱזָבָה׃

8. *by his right hand.* "By His might."
meat for thine enemies. The foe will no more rob them of their harvests.
9. *praise.* See Lev. XIX, 24.
drink . . . sanctuary. "Since the whole scene is laid in the ideal future, this phrase does not necessarily imply the existence of the Temple" (Elmslie-Skinner).
10–12. Prepare for the Return!
10. *go through.* Pass through the cities and proclaim, Prepare ye, etc. (Ibn Ezra).
prepare ye. Clear ye.
cast up. A road for the return of the exiles.
lift up an ensign. That the nations shall come to thy light, and kings to the brightness of thy rising.
12. *the holy people.* The priesthood of humanity; cf. Exod. XIX, 6.
Sought out. *i.e.* much sought after.

Chapter LXIII. The Warrior from Edom

1–6. The year of God's redeemed has come, the time for the restoration of Israel, that the world might be saved through Israel. The kings of the earth and the revolutions of states might fall, or delay in the bringing about of God's

take ye no rest, 7. and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast laboured: 9. but they that have garnered it shall eat it, and praise the LORD; and they that have gathered it shall drink it in the courts of my sanctuary.

10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign over the peoples. 11. Behold, the LORD hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. 12. And they shall call them The holy people, The redeemed of the LORD: and thou shalt be called Sought out, A city not forsaken.

designs for Israel. But so sure are God's purposes of fulfilment that even if mortal instruments fail, God Himself will intervene for His people. The Prophet selects Edom, the ancient kinsman but bitter enemy of Israel who maliciously assisted in the destruction of Jerusalem (see Obadiah, *Genesis*, p. 492), as the type of enemies who knew neither righteousness nor pity in their dealings with Israel. In a short drama of wonderful forcefulness of phrase and pictorial power, a startled watchman perceives the majestic figure of a Divine Being approaching Zion. He asks the meaning of the blood-stained garments; and is told that it is God Himself returning from single combat, executing

סג א מִי־זֶה ׀ בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר
בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בִּצְדָקָה רַב לְהוֹשִׁיעַ׃
2 3 מַדּוּעַ אָדֹם לִלְבוּשֶׁךָ וּבְגָדֶיךָ כְּדֹרֵךְ בְּגַת׃ פּוּרָה ׀ דָּרַכְתִּי
לְבַדִּי וּמֵעַמִּים אֵין־אִישׁ אִתִּי וְאֶדְרְכֵם בְּאַפִּי וְאֶרְמְסֵם
4 בַּחֲמָתִי וְיֵז נִצְחָם עַל־בְּגָדַי וְכָל־מַלְבּוּשַׁי אֶגְאָלְתִּי׃ כִּי
ה יוֹם נָקָם בְּלִבִּי וּשְׁנַת גְּאוּלַי בָּאָה׃ וְאַבִּיט וְאֵין עֹזֵר
וְאֶשְׁתּוֹמֵם וְאֵין סוֹמֵךְ וַתּוֹשַׁע לִי זְרֹעִי וַחֲמָתִי הִיא

v. 2. פתח בס״פ

vengeance upon Edom. " The image presented is one of the most impressive and awe-inspiring in Scripture, and it is difficult to say which is most to be admired, the dramatic vividness of the vision, or the reticence which conceals the actual work of slaughter, and concentrates the attention on the Divine Hero as He emerges victoriously from the conflict " (Skinner). Rashi draws special attention to the marked anthropomorphism of this passage, representing God under the image of a fierce, human warrior.

1. *Bozrah.* A city in Edom.

speak in righteousness. The Divine figure does not give His name, only announces one of His unique qualities—great in act as in word, fulfilling His promise that He would come to the aid of His People.

2. *wherefore.* The watchman now asks the reason for the crimsoned garments.

art thou red in. Better, *is there red on.*

winefat. Winepress—a standing figure of vengeance and carnage in battle.

63 1. Who is this that cometh from Edom, with
crimsoned garments from Bozrah? this that is
glorious in his apparel, marching in the greatness
of his strength? I that speak in righteousness,
mighty to save. 2. Wherefore art thou red in
thine apparel, and thy garments like him that
treadeth in the winefat? 3. I have trodden the
winepress alone; and of the peoples there was
no man with me: yea, I trod them in mine
anger, and trampled them in my fury; and their
lifeblood is sprinkled upon my garments, and
I have stained all my raiment. 4. For the day
of vengeance was in mine heart, and my year of

3. *of the peoples.* They are united in a common fear and hatred of Judah, and are cursed because they came not to the help of the Lord; cf. Judges v, 23.

4. *day . . . year.* The day of vengeance is the necessary preliminary to the year of redemption. God's mercy belongs to a year, His vengeance to a day (Luzzatto).

5. *wondered.* "Beheld in astonishment" (AJ).

6. *drunk.* A figure for stupefying disaster.

6 סְמָכָתְנִי׃ וְאָבוּס עַמִּים בְּאַפִּי וַאֲשַׁכְּרֵם בַּחֲמָתִי וְאוֹרִיד
7 לָאָרֶץ נִצְחָם׃ חַסְדֵי יְהוָה ׀ אַזְכִּיר תְּהִלּוֹת יְהוָה
כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ יְהוָה וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־
8 גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו׃ וַיֹּאמֶר אַךְ־עַמִּי הֵמָּה
9 בָּנִים לֹא יְשַׁקֵּרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ׃ בְּכָל־צָרָתָם ׀ לֹא
צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גְאָלָם
וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי עוֹלָם׃

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v. 9. לו קרי

7–9. Israel's Prayer. Grateful remembrance of God's tender sympathy in the past, and importunate prayer for its renewal.

7. *make mention.* Commemorate.

praises. Praiseworthy acts; deeds of renown.

8. *my people.* Cf. Hosea XI, 1.

so he was their saviour. Better, *so he became their saviour.*

9. *in all their afflictions, he was afflicted.* This is the ancient Jewish interpretation, following the Traditional Reading (Keri) and not the Text (Kethib); it is defended by Ibn Ezra and Luzzatto, and is now adopted by most moderns. For the meaning, cf. Judges X, 16 ("The LORD's soul was grieved because of the misery of Israel"); and Psalm XCI, 15 ("I will be with him in trouble," עמו אנכי בצרה). God Himself suffers—the whole cause of the Divine is in temporary eclipse whenever Tyranny becomes mighty on earth, and vents its barbarism in afflicting Israel.

angel of his presence. Cf. Exod. XXXIII, 2; a Divine Manifestation that can be perceived. The מלאך הפנים ("Angel of the Presence") plays an important part in later Jewish mysticism.

carried them. As on eagle's wings; Exod. XIX, 4.

redemption is come. 5. And I looked, and there
was none to help; and I wondered that there was
none to uphold: therefore mine own arm brought
salvation unto me; and my fury, it upheld me.
6. And I trod down the peoples in mine anger,
and made them drunk in my fury, and I brought
down their strength to the earth.

7. I will make mention of the lovingkindnesses
of the LORD, and the praises of the LORD, according
to all that the LORD hath bestowed on us; and
the great goodness toward the house of Israel,
which he hath bestowed on them according to his
mercies, and according to the multitude of his
lovingkindnesses. 8. For he said, Surely, they
are my people, children that will not deal falsely:
so he was their saviour. 9. In all their affliction
he was afflicted, and the angel of his presence saved
them: in his love and in his pity he redeemed
them; and he bare them, and carried them all
the days of old.

הפטרת שבת שובה

הושע יד

יד 2 שׁוּבָה יִשְׂרָאֵל עַד יְהוָה
3 אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֺנֶךָ׃ קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־
יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֺן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים
4 שְׂפָתֵינוּ׃ אַשּׁוּר ׀ לֹא יוֹשִׁיעֵנוּ עַל־סוּס לֹא נִרְכָּב וְלֹא־
נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃
ה 6 אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃ אֶהְיֶה
7 כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃ יֵלְכוּ

v. 4. קמץ בז״ק

SABBATH SHUVAH

Hosea XIV, 2–10

Hosea is the Prophet of the Decline and Fall of Northern Israel. He is a deeply affectionate nature, whose message is the unwearying love of God to Israel. "Let Israel come back to God, and call upon Him in its anguish. Let Israel seek the Lord, it is still time"—such is the burden of his prophecy. The passion of his soul reaches its fullest expression in the concluding chapter of his Book. This is appropriately enough the Haftorah for the Sabbath of Repentance, שבת שובה, lit. "The Sabbath of *O Israel, return unto the* Lord." The very term, *Teshuvah, i.e.* "a turning away from sin and a turning towards God," is taken from the word שובה in its opening verse. The doctrine of Repentance which is founded on it, is of fundamental importance in Judaism; see *Genesis*, p. 59.

IX. SABBATH SHUVAH

Hosea XIV, 2-10

14 2. O Israel, return unto the Lord thy God;
for thou hast fallen by thine iniquity. 3. Take
with you words, and return unto the Lord: say
unto him, Take away all iniquity, and accept
that which is good: so will we render as bullocks
the offering of our lips. 4. Asshur shall not save
us; we will not ride upon horses: neither will
we say any more to the work of our hands, Ye
are our gods: for in thee the fatherless findeth
mercy. 5. I will heal their backsliding, I will love
them freely: for mine anger is turned away from
him. 6. I will be as the dew unto Israel: he shall
blossom as the lily, and cast forth his roots as

A Call to Repentance

2. *return unto the Lord.* God's love and mercy are unending. Even after the pronouncement of doom, there is hope and forgiveness for repentant Israel.

3. *take with you words.* God does not require gifts or sacrifices, but sincere confession and penitent words expressing the resolve to amend (Midrash).

4. *Asshur shall not save us.* Israel will no longer put their trust in alliances with foreign, idol-worshipping nations—Assyria or Egypt.

will not ride upon horses. A reference to the help looked for from Egypt; See I Kings x, 28; Isaiah xxx and xxxi.

5–7. God's gracious and loving reply to those words of repentance and faith. The blessings that will follow Israel's spiritual regeneration.

6. *blossom as the lily.* Israel shall be as the lily, a symbol of beauty and fruitfulness; but his roots shall be deep and unmovable as Lebanon.

8 יֹנְקוֹתָיו וִיהִי כַזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְּבָנוֹן׃ יָשֻׁבוּ יֹשְׁבֵי
9 בְצִלּוֹ יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן זִכְרוֹ כְּיֵין לְבָנוֹן׃ אֶפְרַיִם
מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן
י מִמֶּנִּי פֶּרְיְךָ נִמְצָא׃ מִי חָכָם וְיָבֵן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־
יְשָׁרִים דַּרְכֵי יְהוָה וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

בשבת וילך מוסיפין

מיכה ז

ז 18 מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֺן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ
19 לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃ יָשׁוּב יְרַחֲמֵנוּ

v. 10. כצ״ל ibid. עד כאן

7. *his smell as Lebanon.* On the lower slopes of Lebanon are aromatic shrubs, lavender and myrtle; Song of Songs, IV, 8.

8. *shall return; they shall revive as the corn.* Better, *they shall again make corn to grow* (AJ).

9. *from me is thy fruit found.* "From Me all thy good cometh."

10. *who is wise, and he shall understand.* Or, "Whoso is wise, let him understand" (AJ).

fall therein. They stumble as if the ways were actually crooked, because their wrong thoughts and desires pervert the meaning of the Divine commands. Thus they do wrong and stumble, even when they would claim to be walking in the ways of the Lord.

Micah VII, 18–20

For the life of Micah, see *Numbers*, p. 427. He was a contemporary of Isaiah, and like him dreamt of the time when the nations would learn war no more. Micah was the Prophet of the poor, and fearlessly denounced luxury, irreligion and degeneracy. In these concluding verses of his Book, he revels in the thought of the Divine Forgiveness. These verses are also read, after the Book of Jonah, at Minchah on the Day of Atonement.

Lebanon. 7. His branches shall spread, and his
beauty shall be as the olive tree, and his smell
as Lebanon. 8. They that dwell under his shadow
shall return; they shall revive as the corn, and
blossom as the vine: the scent thereof shall be
as the wine of Lebanon. 9. Ephraim shall say,
What have I to do any more with idols? I
have answered, and will regard him: I am like a
a green fir tree; from me is thy fruit found.
10. Who is wise, and he shall understand these
things? prudent, and he shall know them? for
the ways of the LORD are right, and the just
shall walk in them; but transgressors shall fall
therein.

On Sabbath Vayyelech add the following:

MICAH VII, 18-20

7 18. Who is a God like unto thee, that pardoneth
iniquity, and passeth by the transgression of the
remnant of his heritage? he retaineth not his
anger for ever, because he delighteth in mercy

18. *like unto thee.* "The Prophet does not mean that other gods have a real existence, but speaks from the point of view of the other nations who believe that they do really exist" (Cheyne); Exod. xv, 11.

that pardoneth iniquity. This and other phrases are a reminiscence of the supreme revelation of the Divine Attributes accorded to Moses on Sinai—"merciful and gracious, slow to anger and abounding in lovingkindness and truth; keeping mercy unto thousands, forgiving iniquity, transgression and sin." These Thirteen Divine Attributes have always had a wonderful fascination for the Jew, and

יִכְבֹּשׁ עֲוֺנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם׃
כ תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ
מִימֵי קֶדֶם׃

בשבת האזינו מוסיפין

יואל ב

ב טו תִּקְעוּ שׁוֹפָר בְּצִיּוֹן
16 קַדְּשׁוּ־צוֹם קִרְאוּ עֲצָרָה׃ אִסְפוּ־עָם קַדְּשׁוּ קָהָל קִבְצוּ

are the recurrent refrain of the prayers on the Day of Atonement; see on Exod. XXXIV, 6f.

remnant of his heritage. The Prophets hold fast to the belief in a purified minority in Israel, a righteous nucleus that is indestructible. And historic Israel that has suffered all things, endured all things, and survived all things for its Faith, may well speak of itself as that Remnant, and daily pray: "O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear O Israel. O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One. O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One" (Authorised Prayer Book, p. 64).

delighteth in mercy. In the Neilah Amidah, we pray: "Thou delightest not in the destruction of the world, but thou art a God ready to forgive: Thou delightest in the repentance of the wicked. and hast no pleasure in their death" (Authorised Prayer Book, p. 268).

19. *he will turn again and have.* Better, *he will again have* (AJ).

subdue. Or, "suppress" (Kimchi). Sins in Scripture are personified as enemies; or as wild animals which man has it in his power to master; Gen. IV, 7.

into the depths of the sea. So as never again to come to mind; Exod. XV, 5, 10.

20. *faithfulness.* lit. "truth."

Jacob . . . Abraham. In God's sight Jacob and Abraham

19. He will turn again and have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. 20. Thou wilt shew thy faithfulness to Jacob, and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

On Sabbath Haazinu add the following:

Joel II, 15-27

2 15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: 16. gather the people,

are alive (Cheyne). The Rabbis declared, "Jacob our father is not dead; even as his children are alive, so is he alive." *Jacob* and *Abraham* are therefore equivalent to, "the seed of Jacob and Abraham".

The above three verses, with a slight interpolation between verses 19 and 20, are recited during the Tashlich ceremony (Authorised Prayer Book, p. 254), on the afternoon of the First Day of New Year; or, on the Second Day, if the First fall on Sabbath.

Joel II, 15–27

Joel, a Prophet of Repentance, of unknown date, depicts Divine Judgment under the form of a terrible locust plague, which threatens the land with destruction. The people fast and pray unto God, "and the Lord hath pity on his people"—an appropriate selection for the Sabbath before the Day of Atonement. Joel foresees the day when the Lord will pour out His spirit upon all flesh, "when your old men shall dream dreams, your young men shall see visions"—when youth shall have the knowledge of age, and age the enthusiasm of youth. Is not such religious illumination of all classes of society, such rejuvenation of the soul and renewal of the spirit, the main purpose of the Days of Repentance, culminating in the Day of Atonement?

15–17. All are to take part in public humiliation and fast.

15. *trumpet.* The ram's horn, the *shofar*, summoning the people to a religious gathering.

זְקֵנִים אִסְפוּ עוֹלָלִים וְיֹנְקֵי שָׁדָיִם יֵצֵא חָתָן מֵחֶדְרוֹ וְכַלָּה
17 מֵחֻפָּתָהּ׃ בֵּין הָאוּלָם וְלַמִּזְבֵּחַ יִבְכּוּ הַכֹּהֲנִים מְשָׁרְתֵי
יְהוָה וְיֹאמְרוּ חוּסָה יְהוָה עַל־עַמֶּךָ וְאַל־תִּתֵּן נַחֲלָתְךָ
לְחֶרְפָּה לִמְשָׁל־בָּם גּוֹיִם לָמָּה יֹאמְרוּ בָעַמִּים אַיֵּה
18 19 אֱלֹהֵיהֶם׃ וַיְקַנֵּא יְהוָה לְאַרְצוֹ וַיַּחְמֹל עַל־עַמּוֹ׃ וַיַּעַן יְהוָה
וַיֹּאמֶר לְעַמּוֹ הִנְנִי שֹׁלֵחַ לָכֶם אֶת־הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר
כ וּשְׂבַעְתֶּם אֹתוֹ וְלֹא־אֶתֵּן אֶתְכֶם עוֹד חֶרְפָּה בַּגּוֹיִם׃ וְאֶת־
הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם וְהִדַּחְתִּיו אֶל־אֶרֶץ צִיָּה וּשְׁמָמָה
אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי וְסֹפוֹ אֶל־הַיָּם הָאַחֲרוֹן וְעָלָה
21 בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת׃ אַל־תִּירְאִי אֲדָמָה

16. *sanctify the congregation. i.e.* hold a sacred religious meeting.

closet. Better, *pavilion ;* nuptial tent.

17. *between the porch and the altar.* The inner part of the Court of the priests.

use a byword against. Better, *make them a byword,* for wretchedness.

where is their God? Such would be the taunt of the heathen.

18–20. God's answer to the Prayer of Penitence.

18. *was the* LORD *jealous.* Because the heathen argued that He was unable to relieve His people.

19. *satisfied.* Will have it in abundance.

20. *the northern army.* Of locusts. The "army" that had devastated the land came from the Syrian desert in the north of Palestine. A swarm of locusts is appalling in its power of collective devastation. In quantity it is a thing incredible: it literally darkens the sky. Locusts are the incarnation of hunger, and a swarm clears the land of all vegetation as with a razor. The locusts are then driven by the wind into the desert or the Sea; and their dead bodies are often cast

sanctify the congregation, assemble the old men,
gather the children, and those that suck the
breasts: let the bridegroom go forth of his
and chamber the bride out of her closet. 17. Let
the priests, the ministers of the LORD, weep
between the porch and the altar, and let them
say, Spare thy people, O LORD, and give not
thine heritage to reproach, that the nations should
use a byword against them: wherefore should
they say among the peoples, Where is their God?
18. Then was the LORD jealous for his land,
and had pity on his people. 19. And the LORD
answered and said unto his people, Behold I
will send you corn, and wine, and oil, and ye
shall be satisfied therewith: and I will no more
make you a reproach among the nations: 20. but
I will remove far off from you the northern
army, and will drive him into a land barren
and desolate, with his forepart into the eastern
sea, and his hinder part into the western sea;
and his stink shall come up, and his ill savour
shall come up, because he hath done great

up in heaps, putrefying the atmosphere; see *Exodus*, p. 110.

his forepart. The van of the swarm was near the Eastern (*i.e.* the Dead) Sea, and its rear extended to the Western (*i.e.* Mediterranean) Sea.

hath done great things. In destruction (Rashi, Kimchi). The locust army was the instrument of God, in that it had turned the people to repentance (Horton). The Prophets *ethicise* nature, and poetically invest lower animals, and even inanimate objects, with rational powers; cf. on Isa. I, 3.

22 גִּילִי וּשְׂמָחִי כִּֽי־הִגְדִּיל יְהֹוָה לַעֲשֽׂוֹת׃ אַל־תִּֽירְאוּ בַּהֲמוֹת
שָׂדַי כִּי דָֽשְׁאוּ נְאוֹת מִדְבָּר כִּֽי־עֵץ נָשָׂא פִרְיוֹ תְּאֵנָה וָגֶפֶן
23 נָתְנוּ חֵילָֽם׃ וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַּֽיהֹוָה אֱלֹהֵיכֶם כִּֽי־
נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה וַיּוֹרֶד לָכֶם גֶּשֶׁם מוֹרֶה
24 וּמַלְקוֹשׁ בָּרִאשֽׁוֹן׃ וּמָלְאוּ הַגֳּרָנוֹת בָּר וְהֵשִׁיקוּ הַיְקָבִים
כה תִּירוֹשׁ וְיִצְהָֽר׃ וְשִׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים אֲשֶׁר אָכַל
הָֽאַרְבֶּה הַיֶּלֶק וְהֶחָסִיל וְהַגָּזָם חֵילִי הַגָּדוֹל אֲשֶׁר שִׁלַּחְתִּי
26 בָּכֶֽם׃ וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִֽלַּלְתֶּם אֶת־שֵׁם יְהֹוָה
אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹֽא־יֵבֹשׁוּ עַמִּי
27 לְעוֹלָֽם׃ וִֽידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְהֹוָה
אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹֽא־יֵבֹשׁוּ עַמִּי לְעוֹלָֽם׃

21–27. Joy in Deliverance

21. *the* Lord *hath done great things.* In good, for Israel, "to compensate for the evil wrought by the plague" (Ibn Ezra).

22. *ye beasts of the field.* They too are bidden to rejoice. In Chap. I, 18 and 20, the Prophet laments, "How do the beasts groan (lit. 'sob')! yea, the beasts of the field pant unto Thee"; see *Deuteronomy*, p. 303.

23. *the former in just measure.* The Heb. המורה לצדקה, may also mean "the instructor in Righteousness," in which sense it has been taken by some Jewish and non-Jewish expositors; cf. Deut. XVIII, 15; Mal. III, 1, 23. (IV, 5 in English Bibles).

24. *floors.* Threshing-floors.

things. 21. Fear not, O land, be glad and rejoice;
for the LORD hath done great things. 22. Be
not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do
yield their strength. 23. Be glad then, ye children
of Zion, and rejoice in the LORD your God, for he giveth you the former rain in just measure, and he causeth to come down for you the rain the former rain and the latter rain, in the first
month. 24. And the floors shall be full of wheat,
and the fats shall overflow with wine and oil. 25.
And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I
sent among you. 26. And ye shall eat in plenty
and be satisfied, and shall praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.
27. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and there is none else: and my people shall never be ashamed.

25. *cankerworm.* Three kinds of locusts had come in successive years.
26. *ashamed.* Disappointed.
27. *in the midst of Israel.* His Helper and Saviour.
none else. An assertion of absolute monotheism.

הפטרת האזינו

שמואל ב כב

This Haftorah is read on the Sabbath between the Day of Atonement and Tabernacles.

כב א וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הִצִּיל
יְהוָה אֹתוֹ מִכַּף כָּל־אֹיְבָיו וּמִכַּף שָׁאוּל׃
2 3 וַיֹּאמַר יְהוָה סַלְעִי וּמְצֻדָתִי וּמְפַלְטִי־לִי׃ אֱלֹהֵי
צוּרִי אֶחֱסֶה־בּוֹ מָגִנִּי וְקֶרֶן יִשְׁעִי מִשְׂגַּבִּי
4 וּמְנוּסִי מֹשִׁעִי מֵחָמָס תֹּשִׁעֵנִי׃ מְהֻלָּל
ה אֶקְרָא יְהוָה וּמֵאֹיְבַי אִוָּשֵׁעַ׃ כִּי אֲפָפֻנִי מִשְׁבְּרֵי־

HAAZINU

II Samuel XXII

This magnificent Song of Thanksgiving, which is almost identical with Psalm xviii, forms an appropriate parallel to the Farewell Song of Moses read on this Sabbath. David traces Divine Providence in his own marvellous escapes from persecution and peril, and renders thanks to God Almighty for his deliverance and victories. Such also was the last lesson that Moses endeavoured to impress upon Israel in his Song—trust in Providence, loyalty to the God, and gratitude for His infinite mercies. On the character of David, see *Leviticus* p. 364.

Chapter XXII

1. Title

1. *in the day that.* At the time when.
and out of the hand. And especially out of the hand of Saul, the most implacable of his enemies.

X. HAAZINU

II Samuel XXII

This Haftorah is read on the Sabbath between the Day of Atonement and Tabernacles.

22 1. And David spake unto the Lord the words
of this song in the day that the Lord delivered
him out of the hand of all his enemies, and out
of the hand of Saul: 2. and he said,

The Lord is my rock, and my fortress, and my deliverer, even mine;
3. The God of my rock, in him will I trust;
My shield, and the horn of my salvation, my high tower, and my refuge;
My saviour, thou savest me from violence.
4. I will call upon the Lord who is worthy to be praised:
So shall I be saved from mine enemies.

2–4. Invocation

2. *my rock.* David's early warfare had been mostly waged from mountain strongholds and hiding places, and he draws his figures of speech from those early experiences.

3. *the God of my rock.* Better, *the God who is my rock* (AJ). *the horn of my salvation.* My horn of salvation; *i.e.* the Power that saves and delivers me. "The horn is symbol of victorious strength, and is borrowed from animals who push with their horns" (Rashi).

4. *I will call . . . enemies.* Better, *Praised, I cry, is the* Lord, *and I am saved from mine enemies* (AJ). This verse is the theme of the Psalm.

6 מָוֶת נַחֲלֵי בְלִיַּעַל יְבַעֲתֻנִי׃ חֶבְלֵי
שְׁאוֹל סַבֻּנִי קִדְּמֻנִי מֹקְשֵׁי־
7 מָוֶת׃ בַּצַּר־לִי אֶקְרָא יְהוָה וְאֶל־
אֱלֹהַי אֶקְרָא וַיִּשְׁמַע מֵהֵיכָלוֹ
8 קוֹלִי וְשַׁוְעָתִי בְּאָזְנָיו׃ וַיִּתְגָּעַשׁ
וַתִּרְעַשׁ הָאָרֶץ מוֹסְדוֹת הַשָּׁמַיִם
9 יִרְגָּזוּ וַיִּתְגָּעֲשׁוּ כִּי־חָרָה לוֹ׃ עָלָה
עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו
י תֹּאכֵל גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ׃ וַיֵּט
שָׁמַיִם וַיֵּרַד וַעֲרָפֶל תַּחַת
11 רַגְלָיו׃ וַיִּרְכַּב עַל־כְּרוּב וַיָּעֹף וַיֵּרָא

v. 8. ויתגעש קרי

5–7. Prayer in Peril

5. *waves of death.* Dire adversity threatened to engulf him.

ungodliness. Heb. *Belial*; here in the meaning of destruction, mortal peril.

6. *Sheol.* The nether-world, the grave. Sheol and Death are like hunters lying in wait for their prey with nets and snares.

7. *his temple.* In heaven (Kimchi).

8–20. His Prayer is Answered

" The manifestation of God's power to deliver is poetically described as the physical appearance of God Himself, accompanied by earthquake and thunderstorm. He is conceived as dwelling in the heart of the thunderstorm, surrounded by fires which break forth as lightning through the cloud " (Dummelow).

8. *then.* Forthwith earthquake, lightning and storm show God's power against His and Israel's enemies.

foundations of heaven. The mountains, which seem like pillars supporting the sky.

5. For the waves of death compassed me,
The floods of ungodliness made me afraid.
6. The cords of Sheol were round about me:
The snares of death came upon me.
7. In my distress I called upon the LORD,
Yea, I called unto my God:
And he heard my voice out of his temple,
And my cry came into his ears.
8. Then the earth shook and trembled,
The foundations of heaven moved
And were shaken, because he was wroth.
9. There went up a smoke in his wrath,
And fire out of his mouth devoured:
Coals were kindled by it.
10. He bowed the heavens also, and came down;
And thick darkness was under his feet.
11. And he rode upon a cherub, and did fly:
Yea, he was seen upon the wings of the wind.

9. "The startling boldness of the language will be intelligible if the distinctive character of Hebrew symbolism is borne in mind. It is no 'gross anthropomorphism,' for the Psalmist did not intend that the mind's eye should shape his figures into a concrete form. His aim is vividly to express the manifestation of the wrath of God, and he does so in figures which are intended to remain as purely mental conceptions, not to be realised as though God appeared in any visible shape" (Kirkpatrick).

11. *upon a cherub.* A winged angelic being; here the personification of the storm-cloud.

he was seen. Heb. וירא. In Ps. XVIII, it is וידא, "yea, he flew swiftly."

12 עַל־כַּנְפֵי־רוּחַ׃ וַיָּשֶׁת חֹשֶׁךְ סְבִיבֹתָיו

13 סֻכּוֹת חַשְׁרַת־מַיִם עָבֵי שְׁחָקִים׃ מִנֹּגַהּ

14 נֶגְדּוֹ בָּעֲרוּ גַּחֲלֵי־אֵשׁ׃ יַרְעֵם מִן־שָׁמַיִם

טו יְהוָה וְעֶלְיוֹן יִתֵּן קוֹלוֹ׃ וַיִּשְׁלַח

16 חִצִּים וַיְפִיצֵם בָּרָק וַיָּהֹמֹם׃ וַיֵּרָאוּ אֲפִקֵי

יָם יִגָּלוּ מֹסְדוֹת תֵּבֵל בְּגַעֲרַת

17 יְהוָה מִנִּשְׁמַת רוּחַ אַפּוֹ׃ יִשְׁלַח מִמָּרוֹם

18 יִקָּחֵנִי יַמְשֵׁנִי מִמַּיִם רַבִּים׃ יַצִּילֵנִי

מֵאֹיְבִי עָז מִשֹּׂנְאַי כִּי אָמְצוּ

19 מִמֶּנִּי׃ יְקַדְּמֻנִי בְּיוֹם אֵידִי וַיְהִי

כ יְהוָה מִשְׁעָן לִי׃ וַיֹּצֵא לַמֶּרְחָב

21 אֹתִי יְחַלְּצֵנִי כִּי־חָפֵץ בִּי׃ יִגְמְלֵנִי

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v. 15. ויהם קרי

12. *pavilions.* Better, *his pavilion*—a tent which shrouds God's Majesty.

13. *at the brightness.* Ps. xviii, 13, reads: "At the brightness before Him, there passed through His thick clouds hail-stones and coals of fire (AJ)."

14. *Most High.* Heb. *Elyon.* Abraham Geiger confidently asserted this Divine title to be of late origin, not earlier than Macabbean times. Its occurrence in the recently discovered Ras-Shamra Tablets proves it to be pre-Mosaic.

uttered his voice. Thundered; Ps. xxix, 3f.

16. *foundation . . . bare.* Nature is convulsed to its lowest depths. The drying up of the Red Sea is woven into the imagery of the storm.

17. *drew me.* The same word as is used of drawing Moses out of the Nile.

20. *large place.* The opposite phrase for "straits" and distress.

12. And he made darkness pavilions round about him,
Gathering of waters, thick clouds of the skies.
13. At the brightness before him
Coals of fire were kindled.
14. The LORD thundered from heaven,
And the Most High uttered his voice.
15. And he sent out arrows, and scattered them;
Lightning, and discomfited them.
16. Then the channels of the sea appeared,
The foundations of the world were laid bare,
By the rebuke of the LORD,
At the blast of the breath of his nostrils.
17. He sent from on high, he took me;
He drew me out of many waters;
18. He delivered me from my strong enemy,
From them that hated me; for they were too mighty for me.
19. They came upon me in the day of my calamity:
But the LORD was my stay.
20. He brought me forth also into a large place:
He delivered me, because he delighted in me.
21. The LORD rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.

21–31. GOD'S DELIGHT IN GOODNESS AND MERCY

21. *righteousness.* David does not lay claim to perfect righteousness but to single-hearted devotion to God.

cleanness of hands. Obviously this Song must have been written before David's great sin.

יְהוָה כְּצִדְקָתִי   כְּבֹר יָדַי יָשִׁיב
22 לִי׃   כִּי שָׁמַרְתִּי דַּרְכֵי יְהוָה   וְלֹא
23 רָשַׁעְתִּי מֵאֱלֹהָי׃   כִּי כָל־מִשְׁפָּטָו
24 לְנֶגְדִּי   וְחֻקֹּתָיו לֹא־אָסוּר מִמֶּנָּה׃   וָאֶהְיֶה
כה תָמִים לוֹ וָאֶשְׁתַּמְּרָה מֵעֲוֹנִי׃   וַיָּשֶׁב יְהוָה לִי
26 כְּצִדְקָתִי   כְּבֹרִי לְנֶגֶד עֵינָיו׃   עִם־
חָסִיד תִּתְחַסָּד   עִם־גְּבוֹר תָּמִים
27 תִּתַּמָּם׃   עִם־נָבָר תִּתָּבָר   וְעִם־
28 עִקֵּשׁ תִּתַּפָּל׃   וְאֶת־עַם עָנִי
29 תּוֹשִׁיעַ   וְעֵינֶיךָ עַל־רָמִים תַּשְׁפִּיל׃   כִּי־
אַתָּה נֵירִי יְהוָה   וַיהוָה יַגִּיהַּ
חָשְׁכִּי׃   כִּי בְכָה אָרוּץ גְּדוּד   בֵּאלֹהַי

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v. 23. מִשְׁפָּטָיו קרי

24. *perfect.* Single-hearted (see Deut. xviii, 13) and with undivided devotion.

mine iniquity. Possibly this may mean, My besetting sin.

26. *merciful.* David had been merciful to Saul and his house, and God had been merciful to him.

perfect. Upright.

27. *froward.* Better, *subtle* (AJ). God shows His perfection to those who walk in His ways, but opposes those who oppose Him. The *perverse* man is given over by God to follow his own crooked way, till it brings him to ruin ; for example, Pharaoh (Rashi). The Rabbis, who made the Imitation of God a great ethical ideal, laid it down that such imitation must be confined to His qualities of lovingkindness and righteousness, and must not embrace His attributes of severity and rigid justice. Indeed they distinctly taught that among the things which God alone can use as His instruments, are jealousy (Deut. vi, 15) and the quality indicated in the words " with the perverse thou wilt shew thyself froward." These qualities are not for mortals to imitate (Schechter).

22. For I have kept the ways of the LORD,
And have not wickedly departed from my God.
23. For all his judgements were before me:
And as for his statutes, I did not depart from them.
24. I was also perfect toward him,
And I kept myself from mine iniquity.
25. Therefore hath the LORD recompensed me according to my righteousness;
According to my cleanness in his eyesight.
26. With the merciful thou wilt shew thyself merciful,
With the perfect man thou wilt shew thyself perfect;
27. With the pure thou wilt shew thyself pure;
And with the perverse thou wilt shew thyself froward.
28. And the afflicted people thou wilt save:
But thine eyes are upon the haughty, that thou mayest bring them down.
29. For thou art my lamp, O LORD:
And the LORD will lighten my darkness.
30. For by thee I run upon a troop:
By my God do I leap over a wall.

28. *bring them down.* Humble them.
29. *darkness.* Night of woe or danger.
30. *by thee.* By trust in Thee (Rashi).
upon a troop. See I Sam. xxx.
over a wall. The capture of Zion; II Sam. v, 6–8.
31. *his way is perfect.* "Rendering unto each man according to his deserts" (Kimchi).

31 אֲדַלֶּג־שֽׁוּר׃ הָאֵל תָּמִים
דַּרְכּוֹ אִמְרַת יְהוָה צְרוּפָה מָגֵן
32 הוּא לְכֹל הַחֹסִים בּוֹ׃ כִּי מִי־אֵל מִבַּלְעֲדֵי
33 יְהוָה וּמִי צוּר מִבַּלְעֲדֵי אֱלֹהֵינוּ׃ הָאֵל
מָעוּזִּי חָיִל וַיַּתֵּר תָּמִים
34 דַּרְכּוֹ׃ מְשַׁוֶּה רַגְלָיו כָּאַיָּלוֹת וְעַל־
לה בָּמֹתַי יַעֲמִדֵנִי׃ מְלַמֵּד יָדַי
36 לַמִּלְחָמָה וְנִחַת קֶשֶׁת־נְחוּשָׁה זְרֹעֹתָי׃ וַתִּתֶּן
37 לִי מָגֵן יִשְׁעֶךָ וַעֲנֹתְךָ תַּרְבֵּנִי׃ תַּרְחִיב צַעֲדִי
38 תַּחְתֵּנִי וְלֹא מָעֲדוּ קַרְסֻלָּי׃ אֶרְדְּפָה
אֹיְבַי וָאַשְׁמִידֵם וְלֹא אָשׁוּב עַד־
39 כַּלּוֹתָם׃ וָאֲכַלֵּם וָאֶמְחָצֵם וְלֹא יְקוּמוּן וַיִּפְּלוּ
מ תַּחַת רַגְלָי׃ וַתַּזְרֵנִי חַיִל
41 לַמִּלְחָמָה תַּכְרִיעַ קָמַי תַּחְתֵּנִי׃ וְאֹיְבַי

v. 33. דרכי קרי v. 34. רגלי קרי v. 40. חסר א׳

tried. Refined, like pure gold.

32–43. Victory belongs to God.

33. *guideth . . . way.* Or, "who letteth my way go forth straight" (AJ).

34. *hinds' feet.* Agile, swift and sure. They are so contructed that they can stand on the narrowest and most slippery crags. Hence, the phrase means sure-footedness—an indispensible qualification in mountain-warfare, as David's largely was.

my high places. His mountain strongholds.

35. *bow of brass.* His is the ability to bend a *metal* bow; cf. Odyssey XXI, 409.

36. *gentleness.* Or, "condescension." Mendelssohn renders the word, "chastisement": God's punishment of David's failings has contributed to his greatness!

31. As for God, his way is perfect:
The word of the LORD is tried;
He is a shield unto all them that trust in him.
32. For who is God, save the LORD?
And who is a rock, save our God?
33. God is my strong fortress:
And he guideth the perfect in his way.
34. He maketh my feet like hinds' feet:
And setteth me upon my high places.
35. He teacheth my hands to war;
So that mine arms do bend a bow of brass.
36. Thou hast also given me the shield of thy salvation:
And thy gentleness hath made me great.
37. Thou hast enlarged my steps under me,
And my feet have not slipped.
38. I have pursued mine enemies, and destroyed them;
Neither did I turn again till they were consumed.
39. And I have consumed them, and smitten them through, that they cannot arise
Yea, they are fallen under my feet.
40. For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.

37. *enlarged.* Given me free space for my foothold.

40. *strength.* He recognises that all his personal advantages are gifts of God.

42 תַּתָּה לִּי עֹרֶף   מְשַׂנְאַי וָאַצְמִיתֵם׃ יִשְׁעוּ וְאֵין
43 מֹשִׁיעַ   אֶל־יְהוָה וְלֹא עָנָם׃   וְאֶשְׁחָקֵם
כַּעֲפַר־אָרֶץ   כְּטִיט־חוּצוֹת אֲדִקֵּם
44 אֶרְקָעֵם׃   וַתְּפַלְּטֵנִי מֵרִיבֵי עַמִּי   תִּשְׁמְרֵנִי
לְרֹאשׁ גּוֹיִם   עַם לֹא־יָדַעְתִּי
מה יַעַבְדֻנִי׃   בְּנֵי נֵכָר יִתְכַּחֲשׁוּ־לִי   לִשְׁמוֹעַ
46 אֹזֶן יִשָּׁמְעוּ לִי׃   בְּנֵי נֵכָר יִבֹּלוּ וְיַחְגְּרוּ
47 מִמִּסְגְּרוֹתָם׃   חַי־יְהוָה וּבָרוּךְ צוּרִי   וְיָרֻם
48 אֱלֹהֵי צוּר יִשְׁעִי׃   הָאֵל הַנֹּתֵן נְקָמֹת
49 לִי   וּמוֹרִיד עַמִּים תַּחְתֵּנִי׃   וּמוֹצִיאִי

42. *looked.* For help.

43. *spread them abroad.* *i.e.* fling them away as worthless refuse.

44–46. Establishment of David's dominion.

44. *strivings.* Dissensions, civil war with Ishbosheth. Israel was now a united people.

hast kept me. In Ps. XVIII, " hast made me."

head of the nations. Ruling over the heathen peoples around.

shall serve me. Better, *serve me;* the futures in the following verses should be changed in the same manner.

45. *strangers.* lit. " the sons of the stranger."

submit. lit. " yield unwilling homage."

46. *out of their close places.* Terrified into surrendering.

47–51. Concluding Thanksgiving.

47. *God of the rock of salvation.* Better, *God, my rock of salvation* (AJ).

" Vengeance is God's vindication of the righteousness and integrity of His servants. Such a thanksgiving as this does not show a spirit of vindictiveness in David, but is a recognition that God had pleaded his cause and maintained his right " (Kirkpatrick).

41. Thou hast also made mine enemies turn their
backs unto me,
That I might cut off them that hate me.
42. They looked, but there was none to save;
Even unto the LORD, but he answered them
not.
43. Then did I beat them small as the dust of the
earth,
I did stamp them as the mire of the streets,
and did spread them abroad.
44. Thou also hast delivered me from the strivings
of my people;
Thou hast kept me to be the head of the
nations:
A people whom I have not known shall serve
me.
45. The strangers shall submit themselves unto
me:
As soon as they hear of me, they shall obey me.
46. The strangers shall fade away,
And shall come trembling out of their close
places.
47. The LORD liveth; and blessed be my rock;
And exalted be the God of the rock of my
salvation:
48. Even the God that executeth vengeance for
me,
And bringeth down peoples under me,

מֵאֹיְבָ֑י וּמִקָּמַ֖י תְּרֽוֹמְמֵ֔נִי מֵאִ֥ישׁ חֲמָסִ֖ים

51 תַּצִּילֵֽנִי׃ עַל־כֵּ֛ן אוֹדְךָ֥ יְהוָ֖ה בַּגּוֹיִ֑ם וּלְשִׁמְךָ֖ אֲזַמֵּֽר׃ מִגְדִּ֖יל

יְשׁוּע֣וֹת מַלְכּ֑וֹ וְעֹֽשֶׂה־חֶ֥סֶד

לִמְשִׁיח֛וֹ לְדָוִ֥ד וּלְזַרְע֖וֹ עַד־עוֹלָֽם׃

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v. 51. מגדול קרי

49. *violent man*. Saul, in his relation to David.

50. *the nations*. The new peoples under his dominion.

51. *great deliverance giveth he*. In Ps. XVIII the reading is, " He is a tower of deliverance." The latter is used in the ordinary Grace after Meals, the former in the Grace on Sabbaths and Festivals; see Authorised Prayer Book, p. 285.

49. And that bringeth me forth from mine enemies:
Yea, thou liftest me up above them that rise up against me:
Thou deliverest me from the violent man.
50. Therefore I will give thanks unto thee, O Lord, among the nations,
And will sing praises unto thy name.
51. He is a tower of salvations to his king:
And sheweth lovingkindness to his anointed,
To David and to his seed, for evermore.

הפטרת וזאת הברכה

יהושע א

א א וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ
2 בִּן־נוּן מְשָׁרֵת מֹשֶׁה לֵאמֹר׃ מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם
עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
3 אָנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל׃ כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ
כַּף־רַגְלְכֶם בּוֹ לָכֶם נְתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה׃

VEZOTH HA-BERACHAH

Joshua I

Israel's story did not close with the death of Moses. This is one of the lessons which the choice of this chapter as the Prophetical Reading for the last Sidrah of the Pentateuch is to teach. The reading of the first chapter of Joshua, which opens the section of Scripture known as "The Prophets," is to remind us that though Moses is dead, his work and message are eternal, and remain the undying task of all future generations in Israel to fulfil.

The Book of Joshua records the conquest of the Promised Land (I–XII); the Division of the Land (XIII–XXI—Israel's "Domesday Book") and Joshua's Farewell Addresses (XXII–XXIV).

XI. VEZOTH HA-BERACHAH

Joshua I

1 1. Now it came to pass after the death of Moses
the servant of the Lord, that the Lord spake
unto Joshua the son of Nun, Moses' minister,
saying, Moses my servant is dead; 2. now there-
fore arise, go over this Jordan, thou, and all
this people, unto the land which I do give to
them, even to the children of Israel. 3. Every
place that the sole of your foot shall tread upon,
to you have I given it, as I spake unto Moses.

Moses' Successor

1. *the* Lord *spake.* This characteristic phrase of Scripture is one of the most obvious indications of what we call "inspiration." We are not in a position to define the exact mode in which the Divine message was communicated. Was it an inner conviction borne in upon the soul, voiceless but clear and definite? We cannot tell. "*How* God reveals Himself to His chosen messengers will scarcely ever be understood. It is the greatest of mysteries; although *that* he reveals Himself is the greatest of certainties" (Marti).

Moses' minister. This designation, which is otherwise quite unnecessary, gives the reason why Joshua was worthy of such revelation: he had ministered unto Moses (Elijah Wilna).

2, *Moses my servant.* Not everyone who calls himself "servant of the Lord" does God Himself so designate (Sifri).

4 מֵהַמִּדְבָּר וְהַלְּבָנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פְּרָת כֹּל
אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם׃
ה לֹא־יִתְיַצֵּב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־
6 מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אַרְפְּךָ וְלֹא אֶעֶזְבֶךָּ׃ חֲזַק וֶאֱמָץ
כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי
7 לַאֲבוֹתָם לָתֵת לָהֶם׃ רַק חֲזַק וֶאֱמַץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת
כְּכָל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי אַל־תָּסוּר מִמֶּנּוּ יָמִין
8 וּשְׂמֹאול לְמַעַן תַּשְׂכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ׃ לֹא־יָמוּשׁ סֵפֶר
הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה לְמַעַן תִּשְׁמֹר
לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז
9 תַּשְׂכִּיל׃ הֲלוֹא צִוִּיתִיךָ חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחָת כִּי
י עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ׃ וַיְצַו יְהוֹשֻׁעַ אֶת־ ן מסיימין הספרדים
11 שֹׁטְרֵי הָעָם לֵאמֹר׃ עִבְרוּ ׀ בְּקֶרֶב הַמַּחֲנֶה וְצַוּוּ אֶת־הָעָם
לֵאמֹר הָכִינוּ לָכֶם צֵידָה כִּי בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים
אֶת־הַיַּרְדֵּן הַזֶּה לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה

v. 6. פתח באתנח   v. 7. סבירין ממנה ibid. מלא ו׳   v. 9. קמץ בז״ק

4. *the land of the Hittites.* The Hittite Empire shall be the northern boundary of the Holy Land.

great sea. The Mediterranean Sea.

your border. This was attained during the reigns of David and Solomon; see *Numbers*, p. 342.

8. *this book of the law.* The copy written by Moses and delivered to the Levites and elders; Deut. XXXI, 9.

meditate therein. As it was the duty of Israel's ruler to do; see Deut. XVII, 19.

9. *have I not commanded thee.* See Deut. XXXI, 7.

11. *prepare you victuals.* Commissariat is of primary importance in campaigning, especially in a hostile country.

4. From the wilderness, and this Lebanon, even
unto the great river, and river Euphrates, all the
land of the Hittites, and unto the great sea
toward the going down of the sun, shall be your
border. 5. There shall not any man be able to
stand before thee all the days of thy life: as I
was with Moses, so I will be with thee: I will not
fail thee, not forsake thee. Be strong and of a good
courage: 6. for thou shalt cause this people to
inherit the land which I sware unto their fathers
to give them. 7. Only be strong and very
courageous, to observe to do according to all the
law, which Moses my servant commanded thee:
turn not from it to the right hand or to the left, that
thou mayest have good success whithersoever thou
goest. 8. This book of the law shall not depart out
of thy mouth, but thou shalt meditate therein day
and night, that thou mayest observe to do accord-
ing to all that is written therein: for then thou
shalt make thy way prosperous, and then thou shalt
have good success. 9. Have not I commanded
thee? Be strong and of a good courage; be
not affrighted, neither be thou dismayed: for
the Lord thy God is with thee withersoever
thou goest. (*Sephardim conclude here*).

10. Then Joshua commanded the officers of the
people, saying, 11. Pass through the midst of the
camp, and command the people, saying, Prepare
you victuals; for within three days ye are to
pass over this Jordan, to go in to possess the
land, which the Lord your God giveth you to
possess it.

12 אֱלֹהֵיכֶם נֹתֵן לָכֶם לְרִשְׁתָּהּ׃ וְלָרֽאוּבֵנִי וְלַגָּדִי וְלַחֲצִי
13 שֵׁבֶט הַֽמְנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר׃ זָכוֹר אֶת־הַדָּבָר אֲשֶׁר
צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מֵנִיחַ
14 לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת׃ נְשֵׁיכֶם טַפְּכֶם וּמִקְנֵיכֶם
יֵשְׁבוּ בָּאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן וְאַתֶּם
תַּעַבְרוּ חֲמֻשִׁים לִפְנֵי אֲחֵיכֶם כֹּל גִּבּוֹרֵי הַחַיִל וַעֲזַרְתֶּם
טו אוֹתָם׃ עַד אֲשֶׁר־יָנִיחַ יְהוָה ׀ לַאֲחֵיכֶם כָּכֶם וְיָרְשׁוּ גַם־
הֵמָּה אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נֹתֵן לָהֶם וְשַׁבְתֶּם
לְאֶרֶץ יְרֻשַּׁתְכֶם וִירִשְׁתֶּם אוֹתָהּ אֲשֶׁר ׀ נָתַן לָכֶם מֹשֶׁה
16 עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ׃ וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ
לֵאמֹר כֹּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֶל־כָּל־אֲשֶׁר תִּשְׁלָחֵנוּ
17 נֵלֵךְ׃ כְּכֹל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה כֵּן נִשְׁמַע אֵלֶיךָ רַק
18 יִהְיֶה יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה׃ כָּל־אִישׁ
אֲשֶׁר־יַמְרֶה אֶת־פִּיךָ וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־
תְּצַוֶּנּוּ יוּמָת רַק חֲזַק וֶאֱמָץ׃

v. 18. כ״א אל

12. *Reubenites.* He reminds them of the promise they gave Moses to cross Jordan and assist their brethren in the conquest of Canaan; Num. XXXII, 20–32.

13. *rest.* Cf. Deut. XII, 9.

17. *only the* LORD *thy God be with thee.* *i.e.* that thou walk in the ways of Moses, so that the Lord be with thee (Kimchi).

18. *rebel.* They desire strict military discipline.

only be strong and of a good courage. The Rabbis understood this call for courage to apply with especial force in the realm of the spirit: "There are four directions in which a man needs constantly to strengthen himself; namely, in Torah (*i.e.* in his grasp of religious fundamentals) and Good Deeds (beneficence is the result of habitual action),

12. And to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, spake Joshua, saying, 13. Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God giveth you rest, and will give you this land. 14. Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond Jordan; but ye shall pass over before your brethren armed, all the mighty men of valour, and shall help them; 15. until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of the LORD gave you beyond Jordan toward the sunrising. 16. And they answered Joshua, saying, All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. 17. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. 18. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

in Prayer (daily worship not only expresses, but kindles the flame of devotion in the soul), and in *Derech Eretz* (*i.e.* harmonious relationship with his fellowmen)."

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	XLIII, 10	Tetzaveh (Exod. xxvII, 20).
	XLIV, 15	Emor (Lev. xxI, 1).
	XLV, 16	Hachodesh (Exod. XII, 1).
Hosea	II, 1	Bemidbar (Num. I, 1).
	XI, 7	Vayyetze (Gen. xxvIII, 1).
	XII, 13	Vayyishlach (Gen. xxxII, 3).
	XIV, 2	Sabbath Shuvah.
Joel	II, 15	Sabbath Shuvah.
Amos	II, 6	Vayyeshev (Gen. xxvII, 1).
	IX, 7	Kedoshim (Lev. XIX, 1).
Obadiah	I,	Vayyishlach (Gen. xxxII, 2).
Jonah	I, 1	Afternoon of Atonement Day
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	VII, 18	Sabbath Shuvah.
Habakkuk	II, 20	Second Day of Pentecost.
Zechariah	II, 14	Behaalosecha (Num. vIII, 1) Chanukah I
	XIV, 1	First Day of Tabernacles.
Malachi	I, 1	Toledoth (Gen. xxv, 19).
	III, 4	Sabbath before Passover.

III. GENERAL INDEX OF NAMES AND SUBJECTS IN COMMENTARY OF THE PENTATEUCH AND HAFTORAHS

This Index is not intended as a concordance to the Biblical Text. No references are given to standard expositors of the Text (Rashi, Ibn Ezra, Dillmann, etc.).

The Arabic numerals following the caption refer to the page in Genesis; II, stands for Exodus; III, for Leviticus; IV, for Numbers; and V, for Deuteronomy. Special comments are indicated by small capitals; Introductory or Additional Notes, by large capitals.

An asterisk (*) marks the more important references.

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